

ΘΥΣΙΑΣΤΗΨΙΟΝ:
VEL,
SCINTILLA ALTARIS.
Primitive Devotion,
IN THE
FEASTS and FASTS
OF THE
CHURCH of ENGLAND.

By Edward Sparke, D. D. Chaplain in Ordinary to His Majesty.

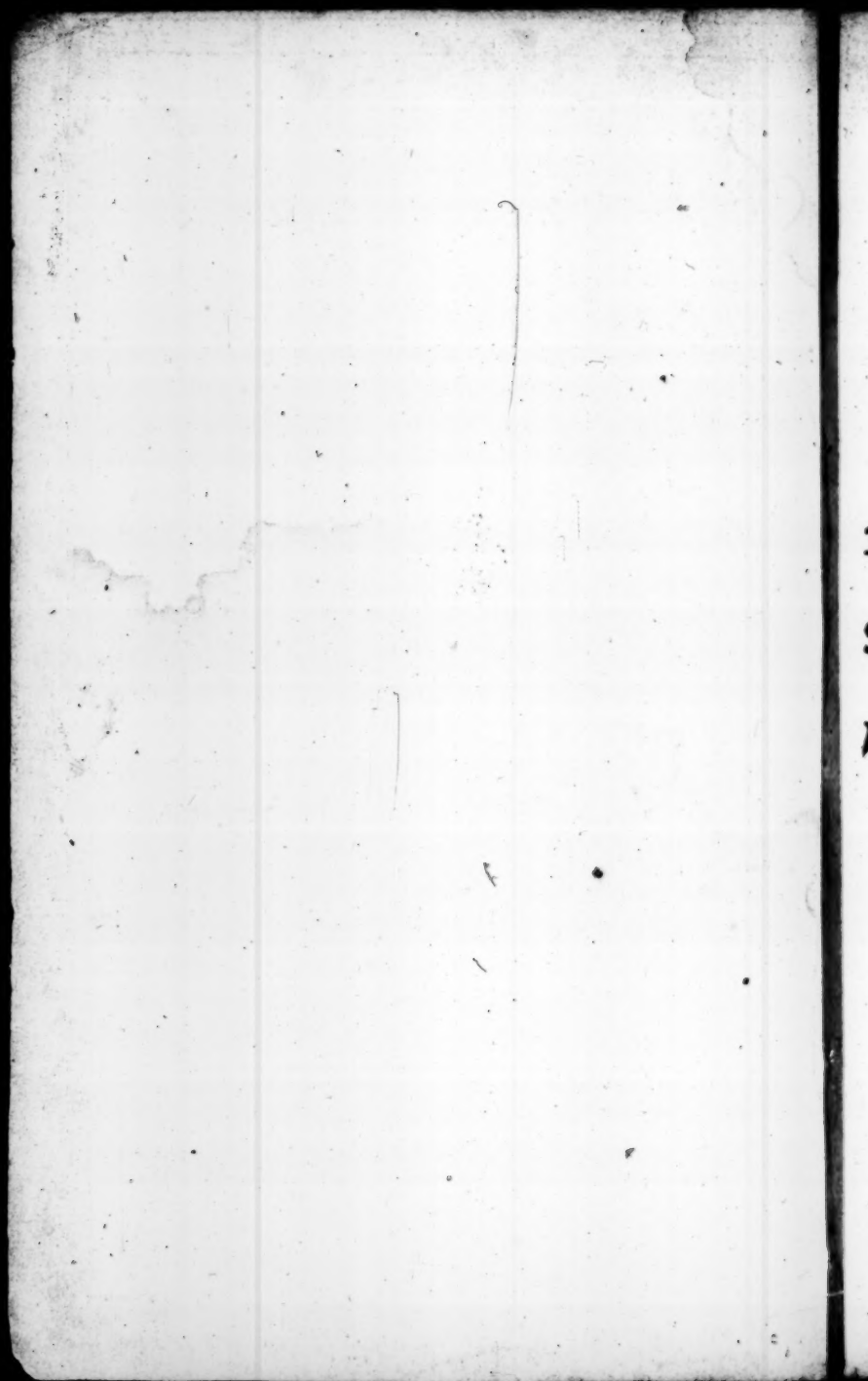
Laudate Dominum in Sanctis, Psal. 150. 1.
Hieron.

Non habituri sunt Deum Patrem, aut Christum Fratrem, qui non habent Ecclesiam Matrem, S. Aug.

Τὸ Χρήσιμον, καὶ τὸ ἡδύ. Chrysoft. de Parab.

The Fifth Edition, with Additions upon the three *Grand Solemnities*, last annexed to the *Liturgy*; consisting of *Prose, Poems, Prayers, and Sculptures*, on the several Occasions.

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1673.



VOTUM AUCTORIS

SS. ΤΡΙΑΔΙ.

*Da, Pater! æthereas Tu qui moderaris habenas,
Omen Virtutis Nomen adesse meum :
Scintillam accendat Cælesti lampade Christus;
Ut crescant Populo Lumina tensa suo.
Ventilet igniculum divina Spiritus Aura,
Aucta suis Flammis unde sit Ara Dei.*



T O
The most Excellent MAJESTY
O F
C H A R L E S the II.

By the *Grace of GOD*, KING of
Great Britain, France, and Ireland,
Defender of the Faith, &c.

Great SIR,

THE All ruling Providence having
turned our Captivity (in Your Ma-
jesty's Return) we may not be altoge-
ther like them that dream, but also take down
our Harps from the Willows, and sing some
of the grateful Songs of Sion. Nor can those
Heavenly Aires be properly devoted unto any
but Your Sacred Majesty, as being (under
God) the happy Orpheus that hath set us in
tune again out of a woful discord. Indeed
this Piece, representing somewhat of the Pieties
of the Church of England, doth by peculiar
obligation kneel to the Patronage of the

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Faith's Defender; which Your Majesty hath so eminently approved Your Self both abroad and at home, (by rather hazarding Your Temporal Crown, than leaving any Impor-tunity take away Your Spiritual one) that God hath now been pleas'd to adde even Your own Kingdoms also to Your first seeking His. And he having thus turn'd the Hearts of the Children to the Fathers, Your Royal Good-ness will indulge Your Loyal Subjects the liberty of contending in Love and Duty; and, after such a long Obstruction, to vent some streams of their Affection: Among whom Your Orthodox and steady Clergy (not with the least ardency, though but with S. Peters Present, neither Silver nor Gold, but such as they have) Congratulate Your Happy Regreis to Your Native Kingdoms; our Pens (like our Persons) running to rare Objects without regard of dress or ornament, full of Expectation and Desire.

—Nec displicuisse meretur,
Festinat, Caesar, qui placuisse Tibi.

Your

DEDICATORY.

Your Majesty's Return being like the welcome Dove after a stormy Deluge, bringing the Olives of a dry Victory and fruitful Peace. O may Your Foot there fore find Rest and Safety, Fixation and Felicity: may you be ever dear to God and Man, since (like the Rescued Ark) You bring back blessings to the House of Obedience, nay to the Loyal Hearts of all the three great Nations: Your bright Approach being like the chearing Sun, returning to benighted Mortals; chasing the Shades of Heresie and Anarchy with Beams of Light and Order, Religion, Laws, and Government: You, like the Sun in his sweet Vernal Tropick, visiting the bewintered Earth, and metamorphosing our Dirt, and Frosts, and Showres into a Spring of Flowers and Fruits, of Joys and Comforts; such as (I confess) are ready here to swell my Paper as well as my Heart, with Joy and Thankfulness. But You (Great Prince) that can with such abundant Clemency pardon Crimes of Malice and Defection! will much more these Redundancies of Duty and Affection; which

you

THE EPISTLE, &c.

*yet Modesty forbids further Divertisement,
adding onely the due gratitude of Prayer, That
Your Days and Honour (like the Sun coming
forth of an Eclipse) may be the more Splendid
and Illustrious through the World, untill Your
Lasting Felicities be crowned with Everlast-
ing, and your Temporals advanced to Eter-
nals. The Hearty Prayer of*

(S I R)

Your Majesty's most faithful
(though meanest) Servant
at the Altar,

ED. SPARKE.

THE Preface :

To the
LEGITIMATE ISSUE
Of the Church of England,
Grace and Glory.

Best of Christians,



OUR Holy Mother
the Church Catho-
lick hath scarce had
at any time a fairer,
or (in these latter
times) a sadder
Daughter then the
Church of Eng-
land! Sin and War having lately re-
duc'd her unto that of Job, * My Harp is
turned into mourning, and mine Or-
gan into the voice of them that weep!
As pious Hooker long since propheti-
cally applied the Date of Man unto her,
out of Psalm 90. Her days of Strength
and Glory were threescore years and
ten; but being so strong as to reach
fourscore years, her Strength is now
(*alas!*) become Labour and Sorrow!

* Versa est in
luctum. sithe-
ra, &c.
Job 30. 31.
In Eccl. Pol.

Psal. 90. 10.

Alas paren-
tum peior avle,
&c.

And

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Prov. 1. 6, 20.
& 23. 22.

*Tibi jejuna-
vit, tibi come-
dit, tibi vigi-
lavit, tibi dor-
mivit. Bern.
de Matre.*

Prov. 30. 17.

Psal. 173. 5.

* Like the
Stork to re-
turn natural
affection.

Gen. 49.

*And yet you know 'tis the Cry of Wisdom in her streets, Prov. 1. Forsake not the Law of thy Mother, (her wholefom In-stitutions :) Despise not thy Mother when she is o'd, Prov. 6. Meaning doubt-
less both the Spiritual and Corporal Mother. And certainly that Curse of Solomon will light on all that do so unto either, Prov. 30. The Ravens of the vallies shall pick out their eyes! I, and that curse of David too, Let that right hand forget its cunning, and the tongue cleave to the roof of that mouth, which prefers not Jerusalem both in their mirth and sorrows! Filial Duty is so strong a obligation, that though the debt be still a paying, yet it is always due, and ever payable; but then more especially, when perplexities begirt the parents, then
* *אין תשא אף* is a Statute of Nature. And that, (I hope) will shield this piece of my Obedience from all imputed Arrogance (as to so high an undertaking) that while so many of the Churches worthier Sons circled her Bed of Languishment, as sometime Jacob's numerous Progeny did his, (with interchange of Prayers and Blessings) that I also kneeled among them, tendering a feeble Kid, when others have
pre-*

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presented Her with Venison: yet This
also being Savory Meat, I hope will not
prove nauseous to her sober Servants,
while she is but like to her great Spouse
and Master, whom* S. Ambrose (in an
holy Meditation) brings in making his
Last Will and Testament in Form and
manner following: Father, into thy
hands I commend my Spirit, to the Jews
I give my Body, to the penitent Thief
Paradise, to the Church I give my self
a Spouse, to my Apostles I bequeath per-
secution, and my Cross unto all Christi-
ans! New Christ's Will must be perfor-
med, and his Legacies truly have been
paid exactly, both to Her and Hers.
That being said to each one, what once
to Her great Champion Constantine,
Under this Banner onely canst thou
hope for Victory, and by the Cross to
become more then Conquerour. And
yet is she as conspicuous in her Persecu-
tion, as ever in her prosperous conditi-
on. The Church (you know) was as
visible when Christ suffered on Mount
Calvary, as when he shined on Mount
Tabor. Let not then her Adversaries
triumph in her miseries; though what
was said of some part of the days of Sa-
muel,

* Jude's cor-
pus, Patri
commendo Spi-
ritum, Ecclesie
Sponsum, Peni-
tenti Paradi-
sum, Apostolis
Persecutionem,
Christianis
Crucem.
S. Ambros.

et tunc vixit,
Vit. Const.
Euseb.
Rom. 8. 37.

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1 Sam. 3. 1.
Dan. 8. 11.
Vide Al. Rossæi
Πανσίβητα.
muel, might have been too truly said of some part of ours, that the Word of God was precious in those days, for there was no open Vision. Had it been precious for estimation, it had been their happiness, and would be ours; but the reason added sowres the case, speaking it precious onely in respect of Deprivation; for there was no open Vision! And whether this were more an History of the Jewish Church, or a Prophecie of ours, I leave to serious Apprehensions; who consider the Daily Sacrifice long taken away from among us; the Sacrifice of Publick Prayer! the strange liberty sometime indulged unto all, and Truth it self oft forced into corners! too many (acted by a Spirit of private Interest and Ambition) doing what was good but in their own eyes onely, as it was then in that same Anarchy of Israel! that we were faine to adde unto that part of our Litany, (and I fear may still do so) From pride, vain-glory, and hypocrisie, from envy, hatred, and malice, and from all uncharitable men of the late Munster-principle, Good Lord, deliver us. I say, the Insolencies were lately such toward all Degrees and Functions, (especially the

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the Sacred) as filled good men with sad Apprehensions, that God was Removing of our Candlestick ! (as indeed what else could be expected, while men were putting out their own lights so fast, and the Dragons Tail pulling the brightest Stars down from their Orbs ?) These prodigies made me * then fix my thoughts upon this * Anno Dom. Argument, The Pieties of the Church 1652. of England ; desirous to rake up some Sparks of that holy Fire in this same small Repository, to help re-kindle the Church Incense, whenever God should please that Religion should return, and his Servants sing with gratitude that song of Sion, (as blessed be his Name, we have seen the time) When the Lord turned again the captivity of Sion, &c. Psal. 126. 1, 2.

Mean time therefore in a Wilderness of Sin and Errour I presented the people of God with this same conduct unto Canaan ; wherein as they might find somewhat of the cloud to shade their Apprehensions ; so (I hope) so much of the fire also, as to warm and enlighten their Devotions : Piety being the main business of Christians, and holy books some of the best conservatories, and most permanent assistants of it.

Among

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Deut. 10. 5.

Exod. 16. 35.
Num. 17. 10.

Dan. 6. 10.

Among which, This endeavoured to keep in mind some shadows of our Christian Tabernacle; the three Constitutive parts thereof somewhat resembling the three choice Reserves of the other: The Disquisitions so far like the Tables of the Law, as painting out our Duty both to God and Man; while the Poems (in a sense) are like the Manna, not altogether unpleasant to the relish of the Pious Taster; and the Praiers cheerfully assimilating the Rod of Aaron, (while they seem dead and dry) Budding into Hopes and Blossoms, into Fruits and Blessings. Or with more easie Metaphors they may be Allegorized to the three Ornaments of Aaron's Garment; The First unto his Brest plate, whereon is Holiness to the Lord; the Second to his Bells, that chime to Divine Worship; and the third to his Pomegranates, that send forth a sweet savour. The Discourses I wish like the Candlesticks of the Sanctuary; the Poems like the Lamps, and the Praiers like the Altar-Fire that was never to be extinguished: that as the Prophet Daniel (captivated in Babylon) daily looked toward Jerusalem, and praied oft toward that Temple which he was deprived of;

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*so might good Christians also (of the more regular persuasion) daily (through these paper-windows) reflect upon the Church of England, that absolute† Platform of Religion that ever recommended Christianity to the World: (if either golden Matter in Doctrine, or vertuous Mean in Discipline, may by any Arguments of Excellence) whose Litturgy is not more venerable for Antiquity, then desirable for Piety; furnished with Prayers and suffrages extensive to all Persons, Times, and Accidents; adorned with significant Decencies, and freed from all really Superstitious burthens; though nothing sublunary can be so constituted, as to be beyond all the Cavils of Irrationality, of Ignorance, Ambition, Avarice and Envy: All which I would have know, that whatsoever is here written in Honour of the Church of England, is (like the Fervor of some faithful Lover) penn'd merly out of Amours to her Native Beauties; and not with any mercenary Quill, courting her Rewards or Grandeur, (if that may sweeten a y towards Her:) the Author being farre enough from the danger of that * Curse, Matth. 6. 2. of being in the number of*

† See the last Will and Testament of A. B. Abbot.

* Matth. 6. 2.
 Non in Eorum numero qui acceperunt Mercedem; nec clamans, O ingrata Patria! Novicia Ecclesia! Ipsi sunt Fideles, parvam fortunatus.

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Heb. 11. 26.

those that have received their Reward; content with Moses's Prospect, Heb. 11. εἰς τὴν μετὰ τοῦ θανάτου, Looking to that Recompence of Reward hereafter.

Prov. 15. 23.
 & 25. 11.

I say, this Book was but a faithful Perspective, through which to look back upon that fair, though then clouded, Object, communicating Salomon's words in season, (which in attentive Ears are the best Pendants) as Apples of Gold in pictures of Silver, (i.) Devotions suited to all Opportunities adapted to all holy Passions and Occasions: so that if common Calamities (at any time) became our over-hasty Voiders, and took away our corporal Feasts before we Tasted them! yet here might we be merry at our Spiritual Viands, and the continual Feast of a good-Conscience: or if (at i' other side) we were reduced (through any Exigents) to enforced Abstinence, yet might we learn hence to improve secular Indigencies into Religious Fasts, and thereby truly make Vertues of Necessities, and Advantages of Wants.

Prov. 15. 15.

Prov. 31. 15.

And thus doth our good Mother Church (like Solomon's good Housewife) provide for her Children and Servants, and distributing their portions in due

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due season: *and why is not our Spiritual (like our Corporal) Diet, more healthy at set times, and proper seasons ? and so it is certainly to all but unsound Stomachs, or some froward Children ! You know the rarity of all Viands is exalted by their season, and these Meditations perused on their due Solemnities (Circumstance will advance the Substance) and both mutually advantage one another. Adde but your Candor then to mine Endeavours, and (in a good sense I hope) sufficient to each day will be the Travail thereof: yet to the principal Solemnities, more plentiful provisions, and larger entertainments for the Articles of Faith: and yet all such, as lead Rational people to the Church of England, and (perus'd opportunely) will make full offices of Devotion, and but easie Tasks for the whole Circle of the Year.*

Matth. 6.34.

Nor is this Treatise seasoned for Times onely but for Persons also, and their severall Inclinations, (so far as general Apprehension can conjecture,) Some serious Gravities are for the

* Τὸ γενικόν, τὸ κοινόν, τὸ ἀναδυν.

† Sic appellata, quia veritatem inter varias

sectas disquirunt & vindicant.

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and youthful Genius are for the Jucundum, the fluence, and sweetness of Phantisie and Expression; to whom I commend not, but commit the Poems, since (as our English Nightingale sweetly chants it)

Herbert in his
Church-Forch.

A Verse may take him that a Sermon
flies,

And turn Delight into a Sacrifice.

Especially if read Candidly, and not by
a weak or partial † Fidentinus.

† Quem recitas meus est,
O Fidentine, Libellus;
Sed male dum recitas,
Incipit esse tuus.

Martial. l. i. Epigr.

And lastly, some few o-
thers, of a more Seraphick
Elevation, are for the Bo-
num, for the Spiritual good

offervent Praier; to whom I heartily
Devote the sacred Oraisons, Collects
and Ejaculations; that, like zealous Ja-
cob, they may obtain a Blessing by such
holy wrestlings. As to the Sculptures, I
shall need say the less of them now, as being
not Essential to my Work, but onely
Ornamental to the Book; (as Pourtraicts
of particular Relations are to Houses) and
yet that they have here the just Apology
of Antiquity, * useful as to History
and Illustration, though not for any Wor-
ship or Adoration. Thus have I sincerely
aimed

* *Prooad H. flo-
riam, non quo-
ad Cultum.
Vt Ecclesia
primitiva.*

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aimed to profit or please all, (though few must look to hit that mark) by satisfying some of the more Christian Temper, and by praying for others who will not be pleased: wherein if I shall have the happiness to please my heavenly Master, and some of his good servants, I may, with Saint Paul, set the less by Mans Judgment; the work itself will be a recompence, an ample satisfaction.

*Ipse Labor
Merces.*

1 Cor. 4-3.

The design (I confess) hath much encouraged me, being Noble and Sublime; quite opposite to what was said of * Claudian, that he was oppressed with the Barrenness of Argument; This rather dazzling with the lustre of it; a Theam worthy the Quill of the most Towering Eagle, the Pen of the most Learned Gamaliel, and not to be passed over with so dry a Foot, with such a flying Pencil, as some but lately have attempted, yet I hope its brightness nothing sullied (here) with sordid or neglective Hands.

** Poetarum
ingeniosissimus,
Ignobilitate
subiecti oppres-
sus. Scaliger
de Claudiano.*

'Tis Ambition enough for me to reach but at that Character which Saint Paul mentions (i.) as Workman that needs not be ashamed: For withall, considering the End and Object of this Treatise, viz.

*Στίχων
συναγωγή
ἐκ τῶν ἀνε-
πισημῶν
παρατίθηται
τῷ Θεῷ.
2 Tim. 2.15.*

not onely those few politer Spirits, but

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* ἡ πολλὰ
 εἰς τὴν ἀν-
 ὁμιλίαν. ἢ
 Arist. Eth.
 1.1.

(as the * Philosopher calls them) the Many, the Multitude that need Instruction ; This made me content to bury Reputation in an humble style, to dismiss curled Methaphors, and let quaint Allegories go play ; hoping the Book may prove so much more profitable, by how much it is the more intelligible.

|| Meant
 onely at first
 for a K. u. i.
 λιο: (1.) a
 kind of pri-
 vate Monu-
 ment to lie by
 Relations.
 † Anno Dom.
 1652. & 1660,
 & 1663.

And this is but a just Account of what took off the modesty of my first intentions, from onely private || Relatives, to this same bolder enterprize of Publick Good : whose former † Editions having found some candid entertainment among the Pious and Judicious, hath rendred me again the more exorable to another Impression ; together with Additions on the Three last Solemnities : that so the Attendance on the Liturgy might be compleat at least as to all the parts of it. Wherein I have took such care to make it useful, that I have been less sollicitous to make it beautiful ; yet such as knew the Child before, will easily discern how it is grown, and, I hope, no less advantaged in Erudition. Then for a close, let us exchange a Prayer, (Author and reader) that the Omnipotent would send it forth into a Blessing, into a Blessing on both

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both parties; that the one may read to
his own benefit, and not to any others
prejudice, remembering that of Salvian, Minor reatus
est sancta non
legere, quam
sancta violare.
It is a less guilt not to read Holy things,
then to violate what we have perused: Salvian.
and pray also that this Sparke may grow
into a Flame, by kindling of anothers
Taper, and that God may be glorified
in all; that He may be glorified in us all
here, and all of us with Him hereafter.
So beginneth He his part of the Appre-
cation, that is

Thine Affectionate Ser-

vant in Christ Jesus,

ED. SPARKE,

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POEM { For the
Preface. }

HEROICK Souls, who never did forsake
Your *Mother-Church* in Grievs, but durst partake
Her *Bleeding Innocence* ! by this you know
That *Solid Joys* from *well-born Sorrows* flow.
Prosperity deludes, 'tis *Suffering* crowns
The *patient Soul*, which short-liv'd *Pleasure* drowns,
At *lowest* then chear up, dejected *Clay* ;
The longest *Night* ends in a wish'd-for *Day*.
Deign, best of *Mothers*, from your meanest Son
T'accept these *Fruits* of dear *Affection* ;
Rather these *Leaves*, till he can render more,
When *Gratitude's* proportioned with *Store*.
Where could he so deservedly bestow,
Had he ought worth a present, as to throw
Himself and *Labours* at thy Feet ? whose *Breast*
Hath *Nurs'd* us with *Celestial Food* and Rest.
And yet some *peevish Brats* disloyal prove,
Slighting *Maternal* and all *Filial Love* !
Kicking, like *Jesurun*, when they should kneel ;
Requiting a kind *Parent* with fierce *Steel* !
And with that barb'rous *Monster*, would dissect
Their *Mothers Bowels*, thence their *State* erect !
Too many of such *Vipers* force complaint,
And in the Letter make Thee *Militant* !
Indeed thus art *Thou* to the *King* of *Kings*
A Faithful *Sponse*, by his trac'd *Sufferings* !
Who *Tortures* did ev'n from his own endure,
And what's more strange, for his *Tormentors Cure* !
So that but like their Lord his *Servants* are,
Who in his pierced *Head* and *Members* share !

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ke
All waiting on *Thee* in *Red Liveries* here,
That *They* may one day in *White Roabs* appear.
And thus our Life, like Thine's, a double war;
Sometimes a *Corp'rall*, still a *Ghostly* Jarr:
The *Dragon* vomiting a *Flood* of woes
Against our *Mother* in her teeming Throws!
The *Thracian Crescent*, and the *Eagle's Claw*;
Home foxes, and wild *Boars* thine *Anguish* caule!
And yet thy little *Flock*, through *Lions* aid,
Have their past *Fights* with future *Palms* repa'yd.
And in mean time, *Heav'n's Bride*, assake your Grief,
Success hath brought your *Tears* an *Handkerchief*.
And though some *Dorrs* their Duty not retain,
The *Best* are yours, and your *Sun* shines again.
Yet grant your *Emblem* were a waining *Moon*,
And that *Eclipsed* too awhile, yet soon
Shalt thou be clothed with the glorious *Sun*,
And be as bright, as here Thou seemedst dun;
Crown'd with the sparkling *Jewels* of the *Sky*,
Thy *Footstool* then, all *Mutability*;
While thy *Malignant self-conceited* Foes
Shall be *sequestred* to contrary *Woes*!

Thine *Institutes* are *Pearls* so highly rare,
That all the *World* hath none that may compare;
Which some *misconstring* Fastned over-hard,
The *Chain*, by *Rupture* of the string, was marr'd!
And while *blind Zeal* swept loose ones out of *Door*,
I recollected some from off the *Floor*,
Wip'd, and new *strung* them. Readers, be not those
That *Gemms* for want of *valuation* lose!
For the *Grand-Jeweller*, at his *Return*,
Will such as know to prize them, most Adorn.
Our *Church* a Garden, such (for stately *Bow'rs*,
Fountains and *Walks*, delicious *Fruits* and *Flow'rs*)

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As might the second *Paradise* been styl'd ;
But *Rooters* breaking in, all soon was spoyl'd !
Yet in that *Wast* did I some *Slips* obtain,
And set them in this *Nursery* again ;
Till *Heav'n*, its proper *Gard'ner* , should restore,
And make the *Plants* *reflourish* as before.
You then as *Bees* , here not as *Spiders* act ;
Pure *Hony*, and no *Venom* thence extract.

This was like *Isai's* Vineyard , of such Care
That *Engaddi* might not with ours compare ;
So Fenc'd and Prun'd and Watered, that more
Could scarce be *super-added* to the store.
Yet ah ! those worst of Foxes , *Schism* and *Hate*,
Pluck'd off her *Grapes* , and laid her *Desolate* !
Till the *Vine-Dresser*, *God*, again did rear,
And made the *Branches* more for *Bleeding* bear.
Mean time here's rescu'd *Clusters* of that *Vine* :
Pay not in *Dregs* , what you receive in *Wine*.

You *Candid Hearts* that chance these *Numbers* see,
From all *variety* of *Faction* free ;
Neither too full, nor empty, of your selves,
Through *Pride* or *Ignorance* , (no *Bias's'd* *Elves*,
But men of *Christian Mean*) that can lay by
Both *Prejudice* and *Partiality*.
Your *Hands* and *Eyes* are *Welcome* ; else *avant*,
For *musty Casks* the wholsom'st *Liquor* taint !
Then act the *Christian Reader* , while I write
To raise the *Minde*, not please the *Appetite* ;
Unscru your *Expectations*, never look
For *Folio Lengths* in an *Octavo Book*,

PRAYER

PRAYER

{ For the
Preface. }

O Infinite Wisdome, who hast vouchsafed all parts
of thy Creation a Rule of Guidance and Di-
rection, for the severall ends and services to which
thou hast ordained them; so that the Sun knoweth
his Arise, and the Moon her Going down; the Oxe
knoweth his owner, and the Ass his Masters Crib;
the Birds know their Notes of Praise, and the young
Ravens how to call upon thee: all Creatures know
the Laws of their Obedience unto Thee, and thy Te-
nant, Man; that he much more might own and ren-
der Duty to Thee, his Landlord and Creator: To
which end Thou hast afforded him a double Rule; one
Natural, engraven in his Heart, in the Principles
of Knowledge, Equity and Gratitude; the other
Supernatural, in thy written Word and holy Ordi-
nances: to which adde (we beseech thee) both Grace
and Industry; that while all other pieces of thy
Workmanship triumph in the constancy of their Ori-
ginal Obedience, the Top of thy Creation may not
swerve, that Mankind may be of Regular and Sober
Life; and that especially all Christian men may move
within the Sphere of thy Commands, and their own
Conscience, both as to the Affirmative and Negative
Precepts of thy Law, both as to Thee and thy Vice-
gerents; towards both whom Obedience is better then
Sacrifice, and Rebellion as the sin of Witchcraft!
And therefore here we bless thee, O Lord, by whom
Kings reign that thou sufferest us no longer to lie
under the sad effects of no King in Israel! But that,
as for our Sins thou tookest away our King in thy
Wrath,

The Preface.

Wrath, so now thou art pleased to restore one in thy Mercy, to these distracted, and almost self-destroyed Nations. O make the Blessing mutual both to Prince and People, that as thou hast brought Him like Gold out of the Furnace of Affliction, He may be the more precious unto Thee, and the more highly valued by his People. And as thou hast been pleased (in succeeding Generations) to build thy Church upon the holy Patriarchs, Prophets and Apostles, (Christ Jesus himself being the sole Foundation;) so alwaies be thou a Sun and a Shield, a Light and Defence unto her: Let thy Wisdom guide her, thy Love enflame her, thy Grace enlarge her, thy Bounty enrich her, thy Blessings felicitate her, throughout all Ages.

And as her Enemies shall any where arise against her, there also let her God arise, and her Enemies, his Enemies be scattered, scattered like the Chaff before the wind, before they can proceed to any act against her, even in the proud imaginations of their hearts.

Let there be such an happy commerce of Equity and Vigilance, of Duty and Affection, between both Governours and People, that all serving thee in their severall stations to the Common good, we may no more return unto Folly; knowing that there is a National measure of Sin, beyond which thou wilt not spare! and O suffer us not to fill it up again, as did those cursed Amorites. But since there is also a National measure of Repentance, which thou hast promised to accept, Lord, vouchsafe us Grace to perform that, and Crown thine own gifts with Mercy and Compassion; that we may decline the Precipices of Sin on either hand, both those of Avarice

The Preface:

rice and Prodigality, those of Ignorance and Curiosity, those of Pride and Pharisaical Humility, those of Ambition and Disloyalty, those of Sacrilege and Profanation: that like St. Paul's good marksmen, aiming at thy Glory, and the benefit of Souls, we may serve Thee and Thine here in our Generations, and hereafter praise thee to Eternal Ages. Amen, Amen.

{ The Collect for the fourth } Sunday after Epiphany. }

O God which knowest us to be set in the midst of so many and great dangers, that for Mans frailty we cannot alwaies stand uprightly; grant to us the health of Body and Soul; that all those things which we suffer for Sin (by thy help) we may well pass and overcome, through Iesus Christ our Lord. Amen.

In

In Scintillam Altaris.

NON igitur cunctis cessere Altaribus Ignes :
*En Scintilla micans , quæ raptò fomite sursum
Tendit , & Ætheream aspirans feliciter Arcem
Corda rapit secum : Nam quo (Mens enthea) quo me
In sublime trahis ? Videor radiantis Olympi
Æternos penetrasse Additus , atque intima Cæli
Atria dispositis lustrasse ornata Tropheis.
Ordine stant longo , monstratque Insignia Fati
Quisque sui. Fustes videor Gladiosque minaces
Cernere , & indomito rorantem Sanguine Serram ;
Temporaque æthereæ cunctis incincta Corona.
O Decus ! O Proceres Cæli ! fortesque Tribuni
Christiadam ! quæis cana Fines Ductoribus usa
Immensi extremas Orbis penetravit adoras !
Hæc , licet infelix & vix sanabilis , Ætas
Immemor haud penitus vestri est , meritosque Labores
Polluto saltem cupimus transmittere Seclo.
Iste DEUM Natum Liber edocet , utque subacta
Morte triumphantem , & tandem in sua Regna reuocatum :
Ergo vera DEI Soboles ! Spes Unica Mundi !
Et Cæli Jubar immensum ! quem Tartara nigra
Victorem sensere , videt nunc altus Olympus !
Cerne Tuos , quam nunc miserando Turbine vexat
Impia Gens , quali insultat Phanaticus Oestro ;
Et miserere , DEUS , Lassosque his eripe Flammis !
Sed Tibi (Vir summe) interea , pro Munere Grates
Indocti Doctique & tota Ecclesia debet.
Proventus beæ Agricola , & perduret in Ævum
Ista salutaris revocato Historia Vulgo.*

D. WHITFORD

Upo

Upon the Author, and his Work.

WHEN the rude *Vulgar*, in their headlong rages,
Pull'd down those *Sacred* things which former
Did hold *inviolable*; they began (Ages
To level *Times*, and *Places*, and next *Man*:
Laid wast those *Dayes* which our *Grand* sober *Sires*
Hallow'd, to warm their *Zeal* by heav'nly fires:
Dispark'd the *Churches*, and to *Barns* did give
Pow'r to contest for the *Prerogative*.
When the *Church-daies* they with success decri'd,
And bark'd at those which Heav'n had sanctifi'd;
'Twas time to write, when *Daies* to *Saints* assign'd
Were all degraded, and the *Lord's new-coyn'd*.
Our *Author* (like the wiser few) stood still,
Observes, admires, and lets them take their fill;
And now, in milder temper, he begins
To assert those *Truths* which their blind rage call'd *Sins*.
'Twere madness in a *Whirlewind*, to resist
With any *Argument* but *Club* and *Fist*.
Thus God, when all things were i'th *Chaos* hurl'd,
Did first make *Light* and then he form'd the *World*.
The *Author* so, with imitating *Art*,
Informs the *Judgment* first, then moves the *Heart*.
Not like the *Pseudo-Levites* of this season,
That Preach all *Use* without *Ground*, *Proof*, or *Reason*.
His *Prose* so *sinewy*, and yet so smooth,
His *Verse* so full of *Rhyme* and *Reason* both,
His *Praier* so *heav'nly*, and his *All* so good,
Makes him at once *admir'd*, yet *understood*.
The *Poet's* Charecter he hits aright,
And does at once both *profit* and *delight*.

The ancient *Method* He doth well repair
 In this *Design*, a *Sermon*, *Psalm*, and *Pray'r*.
 May this *Work* thrive, that after-Times and we
 May keep one *Festival* to's Memory,
 And *Bonfires* make, from whose undying flame
 Shall rise bright *Sparks*, t' immortalize his *Name*.

ALEX. BROME.

An Hymn on these Sacred Solemnities.

L Arge Soul, that doth three Parts in One combine;
Historian, *Poet*, *Orthodox Divine*;
 Whose Heav'n-directed *Pencil* hath design'd
 Three sacred *Prospects* for each pious *Mind*!
 On choice and various *Needle-work*, behold
 The *SPOUSES* Vest embroid' red o're with *Gold*;
 Damask'd with *Figures*, which like *Gemms* do shine;
 Each *Figure* graceful is, each *Gem* divine.
 This *SPOUSE* so glorious, that ev'n *Queens* her Sight
 Admire, astonish'd with her *Heav'nly Light*.
 Magnetick *BRIDE*, attract the *Good* and *Wise*
 To practise *This*, the best of *Liturgies*; *SPOUSE*,
 Where we, with You, the *BRIDE-GROOMS* love-lick
 May daily consecrate our *Prai'rs* and *Vows*
 To *CHRIST*, to Annuate our *Course* aright,
 Rapt through the *Zodiack* of th' *APOSTLES* Light:
 Whereby we antedate *ANGELICK* Bliss;
 All sublunary *Glories* vail to *THIS*.
 May therefore *Hands* and *Hearts* these *Pages* turn,
 Till *Nature* sleeps in *Dissolution's* Urn!

By BENEVOLOUS.

1 2 3 8 6 5 4 7 9.

On the worthy Work of my respected Friend,
EDW. SPARKS, D. D.

VVhen Pious *Aſa* with his Fathers ſlept,
How ſolemnly his Funerals were kept?
A Curious Bed's contriv'd by Arts devices;
Fill'd all with *Indian* Gums, *Arabian* Spices.
This Bed the Caſe, wherein his Corps, the Jewel,
Are for the * BURNING made the precious fuel.
As if that *Aſa's* Body did aſpire
To meet his Soul, and mount up in that fire.
Dead Saints, dead daies now put into their Urn.
See here a ſweeter, brighter flame doth burn,
Kindled from holy *SPARKS*, whence doth ariſe
No ſmoak to hurt, ſave onely envious eyes.
Whilst my admiring Muſe at diſtance ſtands,
Deſiring at this Flame to warm her hands;
Wherewith emboldned, nearer ſhe preſumes
To ſteal a Sent of theſe thy ſweet Perfumes.
But I recant my words, and pardon crave,
That I compar'd thy Book unto the Grave
Or *Urn* of *Saints*; for by thy Pen's perfection,
Saints are not buried, but have Reſurrection.
The cozening Witch, in counterſeit diſguiſe,
Made but a ſeeming *Samuel* to riſe,
(Whom cunningly ſhe did with mantle hide,
To cloak her cheat, which elie might be eſpide:)
But who will not thy worthy Work applaud?
No falſhood here, no forgery or fraud;
Thou really doſt from the duſt retrieve,
And make not one, but *All Saints* to revive.
Yea by the pains which Thou on them expends
Eaſter doth riſe, *Aſcenſion* Day aſcends.

Thy Poetry is pleasant, Pictures fine,
Thy Prose profound; but, oh, the Prayers divine
Thus hast thou pleased us in every part,
Our Fancies, Judgments with our Eyes, and Heart

T. F.

To his worthy Friend the Author.

BRight shining *S P A R K E* of consecrated Fire,
That dost pure Incense at the Altar burn;
Thy quickning *Flame* doth sacred *Heat* inspire,
And makes our Souls on the right *Axis* turn:
How is the World beholding to thy *Light*,
To draw it forth of a *Cimmerian* Night?

Nay, *Heav'n* it self thy Debtor is: For blest
Immortal *Tenants*, highly memoriz'd
By Ages held the purest and the best,
Would soon grow obsoleted and despis'd,
Did not thy hallow'd *Muse*, with *Raies* divine,
Make them, like *Sol* in his Meridian, shine.

Flora displaies not more Varieties,
Red-cheek'd *Pomona* brings not more Delight,
(When most enamell'd each in Child-bed lies)
To charm the Senses of *Taste* *Smell*, and *Sight*,
Then here occurs (in party-Vesture deckt)
Profit and *pleasure* to the *Intellect*.

Star-gazers all, you may be freely bold
T'expunge our *Saints*; This Calendar will do;

You

You write in *Red*, Our Author writes in *Gold*;
You write but *Names*, He *Names* and *Natures* too.
Your first of *Jane* must a fresh Model see;
But This will last to blest'd Eternity.

H. DELAUNE

In Opus Eruditum Authoris ingeniosissimi.

Crudeli lacerare manu pia viscera Matris
Infelix studuit Nequitiae soboles!
Omine felici sanavit vulnera Sparkus,
Non passus Tumalo saucia membra dari.
Hic petit Antiquos venis ornare Coronis
Vates, Angelicos & celebrare Choros.

R. DUKESON, D. D.

Ad Amicum suum Authorem EDVAR-
DUM SPARKETIUM.

Adsint Romani, colit & quicunque Novatum,
Inspiciant, tua Scripta legant, Collecta revolvant;
Libri divini flammam dum Murmure cingunt,
Corda sua Antiquo inspirentur lumine vero:
Querendo Nodos, fiat Laqueentur ut ipsi,
Rete tuo Antiquo, Passo, captare Novelles.

Eodem ad Authorem.

DU *M* pia, dum profint, tuto tua Scripta peragrent :
Non rapidis curent Ventos , quæ Folia spargant
Cumæ Vatis, nec curent Festa Nefastos.
Omnigeni venti, conspirent Flamina vulgi,
Non Poesia sacram, nec Sanctos urere possunt.

PET. VOWEL.

*On my Worthy Friend Dr. SPARKE his
Learned Book.*

A Brood of *Legendary Saints* of old
Were hatch'd in heads of *Monks* both bald and bold :
Some *Saints* in Nature ne're had face or features,
But onely were their wild *Inventors* Creatures ;
As *Mountain-like St. Christopher* thy Glory,
No *Mole-hill* yet of *Truth* in all the *Story*.
Sure hard his fate who told such lies so oft ;
But who believes them, sure his head is soft.
Fiction of *Saints* ne're coyn'd so great a store :
But *Faction* in our Age hath *Minted* more :
Commend themselves, and there is half their *Trade* ;
Condemn all others, then the *Saint* is made.

But here my *Friend* presents a *Noble Breed*
Of ancient *Saints*, such as were *Saints* indeed :
And yet *These Saints* in these our *Iron times*,
When *Piety* and *Learning* both were *Crimes* !
Have had their *Feasts* and *Fasts* put down out-right,
And all their *Dies* extinct in *Envious night* !
Onely the *faithful Fairs* did them retain ;
Exil'd the *Church*, i'th' *Town* they do remain.

But

But O how much doth *This thy labour merit!*
In these *dead Daies* Thou putst a quickning *spirit*:
For us *Thou* writ'st, for us Thou tak'st this *Toyl*;
To make us see, *This SPARK E* doth spend his *Oyl*.
Live *Learned Pen*, converse with *Men* below
Some *Forty Winters*, until *Ages snow*
Candy thy *Reverend Locks*, and make them look
White as thy *Soul* and *Paper* of thy *Book*.
But when that *Bankrupt Nature* shall deny
To pay more *Moisture*, and when *thou must dye*,
Mount *gallant Soul*, with *Saints in bliss* survive,
Whose *Rites* thy *Pen* did in *sad Times* Retrive.

T H O. F U L L E R.

To his Reverend Friend Dr. SPARK E, on
his pious and learned Book.

THE *Times* are chang'd, and the misguided *Rout*
Now tug to pull in what they tumbled out;
And with like eagerness the *Factions* Cruel,
Who *Ruin'd* all, are now expos'd to view;
Their *Vizor's* off, and now we plainly see
Both what they are, and what they aim'd to be.
Now they *repent* (though late) and turn to you
Of the *old Church*, that's *constant, pure, and true*.
Thanks to such *Lights* as you are, who have stay'd
In that firm *Truth* from which they fondly *stray'd*,
Endur'd *Reproach* and *Want*, all violent *Shocks*,
Which *rowl'd* like *Billows*, while you stood like *Rocks*,
Unmov'd by all their *fury*, kept your ground,
Fix'd as the *Poles*, while they kept *twirling* round;

Sub-

Submitted to all *Rage*, and lost your *All*,
Yet ne're compl'y with, or bow'd knee to *Baal*.
You *Preach'd* for love of *Preaching*, with desire
To *instruct* and to *reform*; while *pay* and *hire*,
Which made them *Preach*, were ta'en away from you :
You still march'd on and led the People through
That *Wilderness* of *Error*, into which
Those (*Ignes fatui*) tempted by the itch
Of *Pride* and change had led them. When the *Times*,
Env'ing your *worth*, voted your *Sermons* Crimes,
And rowl'd a Stone upon your Mouths, for fear
Truth should find out a *Resurrection* there ;
Then from the *Press* You piously did shew
What, why, and how, we should *believe*, and *know*,
And *pray*, and *practise* ; made it out to us,
Why our *Church-Institutes* were *these*, and *thus*,
And *how* we ought to *observe* them, so that we
May find them that which of themselves they be,
Commands, and *Comforts* : This, Sir, we do find
Perform'd by the rare *Issue* of your minde.
Your pious and your *profitable* Lines
Present a Treasure beyond golden Mines ;
Which though one Age can't *Prize* enough, you'll be
Renowned unto good *Posterity*,
And all that *know*, or read you ; since you do
Supply the *Pious* and the *Learned* too.

So well, that both must say, to you they owe
What *good* they *practise*, and what *good* they *know*.

Al. Br.

The COMPILERS of
The Common-Praier-Book of the
CHURCH of England
were,

Doctor

{ CRANMER, Arch-Bishop of Canterbury.
GOODRICK, Bishop of Ely.
SKIP, Bishop of Hereford.
THIRLBY, Bishop of Westminster.
DAY, Bishop of Chichester.
HOLBECK, Bishop of Lincoln.
RIDLEY, Bishop of Rochester.
MAY, Dean of St. Pauls.
TAYLOR, Dean of Lincoln.
HEYNES, Dean of Exeter.
REDMAN, Dean of Westminster.
COX, King EDWARD'S Almoner.
M. ROBINSON, Arch-Deacon of Leiceſt.

*Menſe Maio 1549.
Anno Regni Edwardi Sexti tertio.*

Hardly can the Pride of thoſe Men that ſtudy
Novelties allow former Times any ſhare or
degree of Wiſdom or Godlineſs.

King CHARLES Meditat. 16. upon the Ordi-
nance againſt the Book of Common-Prayer.

A

A Catalogue of the Feasts and Fasts, according to the Order of the Church, and the Method of this Book.

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UPON

M.
Psalme 9.
18.

E.
34, 126, 159

UPON

**Christian * Solemnities in
General.**

Enjoying wth such as keepe Holy day



1. And y^e third day there was a Marriage
in a town of Galilee
2. And both Iesus was called and his
Disciples etc.
3. And w^{hen} they wanted Wine etc.
4. Iesus saith unto y^e water pots
5. When y^e ruler of the Feast had tasted
6. But thou hast kept y^e best Wine til now.

10. 2.

M.

Exod. 16.

John 2.

E.

2 Chron. 8.

1 Cor. 14.

* Solennitas,

ab eo quod

solet in Anno

esse, dicitur.

S. Aug. Serm.

186. de Temp.

DISQUISITION I.

GOD hath so done his marvellous works
(saith David) that they ought to be had in remembrance, Psal. III. Both his Works
of Mercy and of Justice, to which two are all

B

his

Christian Solemnities.

his other *Attributes* reducible. They ought indeed with just persons, as the just are with Him, to be had in *everlasting Remembrance*: and however *Seneca* saith, that there are some * *Benefits*, whose very bulk and magnitude permits not them to slip out of Mind (as one might well think of *Election*, *Creation*, *Redemption*, *Preservation*) yet our Memories, as the Apostle speaks, are so apt ~~ναπερὶ~~ to run out like Sieves (forso it signifies, though Translated to let slip;) and Sieves (you know) retain the coursest Bran, and let go finest Flour; (as we let go *Solidities*, and minde *Levities*;) and therefore hath the Christian Church, in a most prudent Piety, constituted set Times, and solemn *Anniversaries* of Devotion; some whereof being *Festivals*, are gratulatory as to his Miracles of Mercy; and others, being *Fasts*, are Alarms unto *Penitence* and *Humiliation*, reflecting on his Acts of *Justice*: this wholesome variety sweetly complying with the weakness of mans Nature, by the refreshment of interchanged Services, which in some sense will make the *yoke easier*, and the *burthen lighter*. Now then, shall all things have their appointed Time (as the Wise man speaks) and not *Devotion*? which, sure, should rather have a share in all times whatsoever. Certainly, 'tis Christian good manners, to give, not onely Place and Person, but also the Time its due; considering that of the Wise man *Prov. 25. A word fitly spoken, is like Apples, &c.* These are, especially, those words of the Wise, *Eccles. 12. That are as goads and nails fastned by the Masters of Assemblies*, by which men are most excited unto good; and, for evil, soonest pricked

* *Quorum*
magnitudo non
sinit excidere;
Lib. de Ben.

Heb. 2. 1.

Prov. 25. 11.

Verba Sapien-
tum.

Eccles. 12. 11.

Christian Solemnities.

3

pricked at the heart, *Acts 2.* And in affairs of this *Acts 2. 37.*
 nature, what is loosely left to be done at any
 Time, (by sad experience we see) is orderly
 performed at no time. For, albeit Religion be
 not tied to Time * ; yet can it not be planted or
 exercised, without a due dividing or allotting
 out of Time for it : and forasmuch as it is kind-
 ly, to gather all fruits in their seasons ; so too-
 is it for the Church of God to consider each of
 his great Benefits, even in the day * wherein it
 was wrought (as near as can be imagined :)
 and therefore it is well ordered by the true
 Churches, ancient and modern, to solemnize
 the memorial of Christs main *Actions* and *Pas-*
sion, with the imitable vertues of his Saints and
 Martyrs, upon Set-times, any annual revoluti-
 ons ; lest haply (in a while) those Persons and
 Things be utterly forgotten, that ought to be had
 in everlasting Remembrance. And certainly, this is
 one wholesome sense of the Apostles *καρπὸν διαλέ-*
ovtes, *Rom. 12.* *Serving the Time*, for so the *Rom. 12. 11.*
 old Greek Copies read it, and not *τῷ καρπῷ*, as
 the latter. To which end, saith St. *Augustine*,
 God had designed *weekly*, and his Church *annual*
 * *Commemorations* of the Mysteries, Means, and * *De Civ.*
 Witnesses of our Redemption ; to preserve a *Det. lib. 10.*
 solemn Memory of those high Benefits, which *cap. 4.*
 either by himself, or by any of his blessed Instru-
 ments, God hath bestowed upon Mankind. Not
 that we should luxuriate in *Festivities* (as some
 do) dedicating Days even to fictitious Saints,
 that never were men, or had a name, but in mi-
 staken Calendars ; as it is doubted by the two
 grand Supporters of the Heterodox persuasion,
Bellarmino and *Baronius*, whether there were

* *Confes.*
Helvet. c. 24.

* *Χερόν* ὁ δὲ
 ἐν τῷ καρπῷ,
 καὶ καρπὸν ἐν
 τῷ χερόν ὁ
 πάλιν. Hippo.

* *De Civ.*
Det. lib. 10.
cap. 4.

*Lib. de Beati-
tudine*

*Sanctorum,
cap. ult.*

Ecclef. Annal.

Tom. 2. ad

Annum 290.

Rom. 14. 23.

1 Cor. 8. 4.

(a) *Dr. Sutcliff*
examinat. of
Rom. cap. 7.

(b) *Non Mar-
tyres Domini,
sed Mancipes
Diaboli. Dr.
Abbott Anti-
pol. p. 3.*

*Et tot templa Deum Romæ, quot in urbe Sepulchra
Heroum numerare licet.*

Till Rome as many Deities prefers,

As she hath Heroes shrin'd in Sepulchers.

(c) *Domini*
*passio, resur-
rectio, & a-
scensio in cælum*
anniversaria solennitate celebrantur. *Epist. infra*
dict.

ever any such man as *St. George*, or such a wo-
man as *St. Katharine*. The first doth acknow-
ledge that they worship certain Saints whose
stories are uncertain, reputing the Legend of
St. George Apocryphal, for all 'tis used in the
Missal: and *Baronius* confesseth as much of
Quiriacus and *Julitta* (to say nothing of their
St. Christopher and others) declaring plainly,
that their Acts were written either by Fools or
Hereticks. So that they seem much in danger
of two places of Scripture that worship such,
Rom. 14. Whatsoever is not of faith, is sin: And
1 Cor. 8. An Idol is nothing in the World; and
will hardly come off from self condemnation,
and flat Idolatry. And whether this or that o-
ther object of their worship be the worst, I leave
to the Readers judgement, that Divisie such as
never were holy men, as the (a) Pagan Souldier
that pierced the side of Christ, by the name of
Longinus, the Millenarian *Papias*, *Becket*, *San-
ders*, *Garnet*, &c. most or all of which stand
Sainted in the *Tiberine Calendar*, (I may say
with one, (b) *No Martyrs of the Lord*; though
in charity I add not *Vassals of the Devil*) till the
crowd is so great, that the whole year hath too

few days to be
devoted. But
confining unto
truth and mode-
sty, we under-

stand here such Solemnities as *St. (c) Austin*
speaks of: Which either by the Apostles them-

selves,

selves, as those concerning (d) Christ ; or by general Councils instituted, as those concerning the Apostles, are observed throughout the Christian World : and all these in their proper seasons, (as near as can be aim'd at by Mortality) the substance cloathed with the circumstances of the Performance, And as on these good grounds, so likewise for good ends we celebrate them : Not only as (e) a memorial of the Dead, (saith *Ensebins* ;) but for an holy imitation of the Living. (Would all of *Durandus* his side were as ingenuous in that :) (f) The blessed Saints are not to be honoured with any worship, either of Invocation, or Adoration ; but only with love, and the charity of Imitation: which indeed calls on us to look both on their moral Actions, and their holy Passions ; sending us also to Prayer and Fasting, and other duties of Mortification : wherewith (beside the set and solemn times of devout Abstinence) most of these Festivals are to be attended ; both these Solemnities (as it were) making up the Soul a pair of Angels wings, much furthering her flight to Heaven, and even grounded on the Law of Nature ; to regulate piously those two reigning Passions, of our Joy and Sorrow, with which all the actions of our life are mixed ; so that whatever we can do , or may be done unto us , still the sequel is one or other of the said Affections , and our Life according. Wherefore the Church of Christ (that most absolute and perfect School of Vertue) hath by the special direction of Gods Spirit hitherto inured men from their infancy , partly with days of Festival exercise, for the framing of their Joy ; and partly with Times of a contrary sort,

(d) *Festa quæ vel ab ipsis Apostolis, vel generalibus Conciliis instituta, à toto terrarum orbe servantur.*

Epist. 118. ad Januarium.

(e) *Εἰς τῶν ἀσθληνέτων μνήμην, καὶ τῶν μέλλόντων ἀσκησιν*

Eccl. Hist. l. 4. c. 14.

(f) *Sancti non servitate, sed charitate honorandi ; imitatione, non adoratione.*

Durandus

Christian Solemnities.

for the regulation of their *Grief*: by both these (I say) consecrating the whole life to God. That some might no longer scandalize *Religion* (at one side) for a *spirit of Melancholy*, and an Asinine patience; we have our solemn *Feasts*, wherein we abound both with Spiritual and Corporal chearfulness: and lest at other side, they redargue us of Idleness and Riot, our *Fasts* injoyn us *Holy Exercises*, charitable Abstinence and Humiliation, that so in neither of them we be like fond Israel, to proclaim a *Holy day* to *Jehovah*, and worship a *Calf*. And here it must ever be remembred, that the intent of the Church, in these her Holy Solemnities, is not onely to inform us in the *Mysteries* which are commemorated; but also, and that chiefly to conform us thereby unto Christ our Head, and his glorious Members, which is the sum and substance of all our Celebrations. Συμμορφώμεθα is the Apostle's word of Exhortation, *Phil. 3. Conformable unto him*. If not thus affected by them, we neither approve our selves of the number of his Followers, nor of his *lively* Members, nor dutiful Children to our Mother Churches Institutions; as *Aristotle* saith of the study of Vertue, 'Tis not for speculation onely, but for practice chiefly, and * transaction: not that we might seem to contemplate what Vertue is, but that we might be rendred good Men by it; and and also these well improved, will be multiplied Advantages to Devotion: A Christian practice, I know not whether of more Piety or Antiquity; (a) *Eusebius* telling us how *Dionysias* Bishop of *Alexandria*, about 1400 years ago wrote upon this Argument. The (b) Council of Carthage

Exod. 32.

Phil. 3.

* Ἡ παρὰ
 πνευματικὰ
 θεωρίας ἔργα
 καὶ τὸ ἐνδε-
 ῖον πρὸς τὴν
 ἀγῆσθαι σὺν
 τῇ αἰσθη-
 τικῇ, ἀλλ'
 ἐν ἀγαθῇ
 συνήθειᾳ.
 Eth. 1.2.c.2.
 (a) *Eccles. Hist.*
 lib.7. cap.19.
 (b) *Concil.*
 Carth. 3.c.47.

Christian Solemnities.

7

thage held in St. *Austin's* time, witnesseth the celebration of Saints days to be very ancient. And St. *Augustine* in *Psal.* 88. (c) Hold fast unanimously God your Father, and the Church your Mother, celebrating the Saints Birth-days with sobriety, (for so Antiquity called their days of Martyrdom) that we imitate them that are gone before us, until we overtake them. The Sepulchres of Saints are honourable, (saith he) and their days known of all, being a Festival Joy to the World. And before these Saint *Cyprian*; (d) We solemnize the suffering of the Martyrs, and their days, with an Anniversary Commemoration. And so before these did some of the Asiatic Churches. So that all the golden Fountains of the Fathers (both of the East and West, the Greek and Latine Church) flow with the same streams. (e) Whose Authority is a sufficient conduct, in St. *Augustines* judgement, that there is no fear of falling into St. *Paul's* Reprehensions (either touching (f) Times or Abstinence) no kin to Heathenish Observations, by imagining some days *unfortunate*, and some more *happy*; or of *Judaical* Reservedness, by thinking some *meats unclean* in themselves, and therefore to be abstained, when all were vindicated by St. *Peter's Vision*, *Acts* 10. No, but only out of a *Religious Obedience* to *Christian Discipline*, upon those better grounds and ends of *Piety* forementioned; more claiming interest in St. *Paul's* commendation, *omnia in modum*, All being done decently and in Order, and tending only to Gods Honour, his Saints Memory, and our Edification: Without which (tis too visible) Religion will soon languish, and even dye

(c) Celebrate
Sanctorum
Natalitias,
&c.

S. Aug. in
Psal. 88.

Chrysost.
Hom. 66. ad
pop. Antioch.
Lib. 4. Ep. 5.

Euseb. Eccl.
Hist. l. 4. c. 15.
Colos. 2. 16.

(d) Celebramus
passiones Mar-
tyrum, &c.

(e) Quorum
saluberrima
est autoritas.
Loco præcita-
to.

(f) Gal. 4.

1 Cor. 8. 8.

1 Cor. 14.

* Lib. 2.
Hist. of the
World, c. 5.
sect. 1. p.
249.

away by degrees, into Prophaneness, Heresie, and Atheism ! as Sir * *Walter Raleigh*, more prophetically perhaps then he was aware of, many year ago expressed it : ‘ This was the order of the Army of *Israel*, and of their encamping and marching, the *Tabernacle of God* being always set in the middle and centre thereof ; the reverend care which *Moses* the Prophet and chosen Servant of God had, in all that belonged even to the outward and least parts of the *Tabernacle*, *Ark* and *Sanctuary*, witnessed well the inward and most humble zeal born towards *God* himself : the industry used in the framing thereof, and every the least part thereof, the curious workmanship bestowed thereon, the exceeding charge and expence in the provisions, the dutiful observance in the laying up, and preserving the *Holy Vessels*, the solemn removing thereof, the vigilant attendance thereon, and the provident defence of the same, which all Ages have in some degrees imitated ; is now so forgotten in this *superfine* Age, by those of the *Family*, the *Anabaptist*, *Brownist*, and other Sectaries, as that all cost and care bestowed on the Church, wherein *God* is to be served and worshipped, is accounted a kind of *Popery*, and as proceeding from an Idolatrous disposition : insomuch as Time would soon bring to pass (if it were not * resisted) that *God* would be turned out of *Churches* into Barns, and from thence again into the Fields and Mountains, and under the Hedges ; and the Offices of the *Ministry* robbed of all dignity and respect, be as contemptible as those places ! All Order,
‘ *Disci-*

* *Quam prodigiosam hoc seculum, quod hanc insaniam non prohibet, sed jubet* †

Discipline, and Church Government, left to newness of Opinions, and mens Phancies; yea, and soon after as many kinds of Religion would spring up, as there are Parish Churches within England; every contentious and ignorant person clothing his phancy with the Spirit of God, and his imagination with the gift of Revelation: insomuch as when the Truth, which is but one, shall appear to the simple multitude no less variable, then contrary to it self, the Faith of men will soon after dye away by degrees, and all Religion be held in scorn and contempt. Which distraction gave a great Prince of Germany cause of this answer, to those that perswaded him to become a Lutheran: If I communicate

with you, then am I condemned by others; if I joyn with others, I am condemned by you: so that I onely see what to avoid, but what to follow am uncertain. Most of which sad pre-

misses this unhappy Age hath seen fulfilled among us, and the hazardous Conclusion being the present torture of many a Religious Conscience: Which yet the counsel of the Apostle, and the Church endeavour to extricate and settle: Heb. 10. Let

us hold fast our profession without wavering, for Heb. 10. 23. he is faithful that hath promised. And 1 Thess. 5.

Prove all things, hold fast that which is good. 1 Thes. 5. 21.

And

Si me adjungo vobis, tunc condemnor ab aliis; si me aliis adjungo, à vobis condemnor: quid fugiam video, sed quid sequar non habeo.

*Arctam salutis vix viam discernere est
inter reflexas semitas,
Tum multa surgunt perfidorum compita,
tortis polita erroribus.
Obliqua sese conferunt divortia,
hinc inde textis orbitis;
Quasi quis errans ac vagus seclabitur,
rectum relinquens tramitem,
Scrobis latentis pronus in foveam ruet,
quam fodit hostilis manus.*

Prudent. Hymn. in Infideles.

2 Tim. 1. 13. And 2 Tim. 1. *Hold fast the form of sound words which thou hast heard of me, in faith and love, which is in Christ Jesus.* But that a *Disquisition* swell not into a Volume, if I have not said enough, I refer your further satisfaction herein, to those two Stars of brighter *Lustre* in the Church of *England*, judicious * *Hooker*, and the learned † *Featly*. The first of which calls these Solemnities, The Dignity and outward Splendor of Religion; The pregnant Witnesses of ancient Verities; Pious Incentives to the practice of Devotion; Lasting Records on Earth, and Shadows of Everlasting Felicity in Heaven.

* Eccles. Pol.

l. 5. p. 373.

† His Defence
of Christian
Feasts.

P O E M I. { On the So- }
 { lemnities. }

THe Track of sacred Truth is hard to find
Among the num'rous Errors intertwin'd :
Those devious paths among us Mortals are
So many Gins, the wav'ring *Soul* to snare ;
And the most jarring *Heresies* unite
To cozen each into their *Profelyte* !
While the poor *Soul* that heedless goes astray,
(Leaving the good and old *Religious* way)
In that foul Ditch soon helpless buried lies,
Which slyly digg'd the worst of Enemies !
Gods first born People, the selected *Jews*,
By his own strict Appointment were to use
Sacred *Solemnities*, and Days design
To *Piety*, and Offices *Divine* ;
As *New Moons*, *Sabbaths*, and the *Paschal* Feast,
With those of *Weeks*, *Tents*, *Purim*, and the rest.

Both

Christian Solemnities.

11

Both fixed *Feasts* and *Fasts*, to let them know
When they should humbled *Souls*, when grateful show :
Which Scions since, the *Christian Church* transplants,
Grafting on Nobler Stocks, a Soil that wants
No pious *Care*, to cultivate their Spring
For *Christs* advance, and his *Saints* flourishing.
Two reigning *Passions* in our *Hearts* do grow,
Sorrow, and *Joy* ; both which to temper so
That neither may transgress, the *Church* hath fix'd
Her solemn *Feasts* and *Fasts*, both duly mix'd ;
That the most low-roof'd *Souls* may learn thereby
To teach their *Griefs* to kneel, their *Joys* to fly.
These are the harmless *Books* of *Ideots*, where
(Free from all *Superstition*) *Truths* appear ;
That all without Book, by these marks may know
Who doth such Persons, Times, or Places owe.
These are *Religion's Boundaries*, where we
The pious steps of our Fore-fathers see.
Weekly we view in the *Sabbatick* Feast,
Both our *Creators* Works, and sacred *Rest* ;
How he the *Jewish Sabbath* did transpose,
That it with *Christ* into the *Lords day* rose :
Whose saving *Mysteries* of Life and Death
These *annual* Returns best keep in breath ;
Lest else in *Story*, as in *Act* forgot,
All in *Athistical* Oblivion rot !
His wondrous *Birth*, his tragick *Suffering*,
His *Rise* triumphant, and *Ascent*, we sing ;
With the Descending of the sacred *Dove*,
All kept, augment his *Honour*, and our *Love*.
And as peculiar Feasts attend the *Three*,
So, One, the Undivided *Trinity*.
Good Offices of *Angels* are observ'd,
With love to *them*, Honour to *God* reserv'd.
And since our *Faith* hath its *Foundation* laid

Christian Solemnities.

13

our spiritual actions with so much decency and order, as may visibly difference us from rude heaps of Men, and equal us unto the best of Christians. To which end, O Lord, give us obedience unto wholesome Discipline, and submission of our Judgment unto Piety and Prudence; that tendering the fruits of our Devotion in their order and due season, they may find the more acceptation from thee; as of our Gratuations in times of thy Mercy, of our Humiliation in times of thy Judgments, of Charity and Compassion in the times of Calamity, of Zele and Fervency in all Opportunities of thy Service. Dear Jesu, who didst solemnize both Feasts and Fasts in thine own Person and Assistance, assist us, and accept us (we beseech thee) in performance of both Duties, that (like the Cloud and shining Pillar) they may guide us unto Canaan. Thou (who art therefore no Hard Master) sometimes indulgest us with Festivals, that our Conversation here might be with cheerfulness, and thy Service the more perfect freedom; sometimes allowest us (as well as thine ancient Israel) Quails and Manna, Wine and Oyl, Milk and Honey; not onely the accommodations of Necessity but Plenty: that we sit not always by the Waters of Babylon, as though all Piety were made up of Melancholy; but lettest us sometimes take down our Harps from the Willows, our Hearts from our Cares and Scrums, to sing thee some of the Songs of Sion: Rejoycing with such as keep Holy-day, not in a sense of Idleness (to which all times are Holy-days) but of Devotion, by praising thee for both-hand Mercies, by our own double solace, and relief of others. And yet again at other side, lest when we are full our Heart should be lifted up, thy Church contracts the Reins, and plucks us in
unto

unto severer Duties; calling us sometimes to Fast-
ing Weeping and Mourning! not that thou delight-
est in the affliction of thy Servants, but only to re-
duce them unto Vigilance and Penitence; to turn
their sorrows into the right Christian Chancel from
secular Trivials, to that one more necessary Laver
of their Sins! and compassionating each others
Miseries!

Be thou, O Lord, the best Chear of all our Festi-
vals, that we may not, with fond Israel, onely Cele-
brate the sensual part, sitting down to Eat and
Drink, and rising up to Play! but more especially,
the Spiritual parts of Joy and Thankfulness, or
Zeal and Charity, of Praise and Imitation; that
our hearts may be as full of the mercies of the Lord,
as our Dishes are of Meat; and that our Tongues,
rather then our Cups, may overflow with the Prai-
ses of our God. Let our hearts be busied with Ma-
ry's, our Lips with Hannah's, and our Tongues
with the Shepherds, and we cannot be too merry;
with Psalms and Hymns and spiritual Songs, ma-
king melody in our hearts unto the Lord. Do thou
also, O Lord, regulate each of our Fasts from all se-
cular ends, and Pharisaical Ostentation; that it
may not be only a holding down the head like a Bull-
rush, and afflicting our Souls for a day, and an ap-
pearing unto men to Fast! much less let us keep
the Fasts of Ahabs and Jezabels (as too many do!)
for strife and debate, and to smite with the fist of
Wickedness! but Davids and Isaiahs Fast, to
humble our souls with Fast'ng, to loose the bands of
Wickedness, to deal our bread to the hungry, and to
let our sin-oppressed Souls go free: this is the Fast
that thou hast chosen. Keep both, O Lord, our
Feasts and Fasts within the bounds of Piety and
Sobriety, --

Sobriety, and so over-rule those ruling Passions of our Joy and Sorrow, that the balance of our Affections being kept even, it may temperate the Soul into a spiritual Healthiness, and that (without wavering either to Sin or Schism) we may serve thee with steady souls, with constant and equal temper, even all our days. *Mean while* (O Christ) accept our heartiest Gratulations, for those exact patterns of both these, both in thy holy self, thine Apostles and others; for giving of such gifts to men (and Lord, continue still to give them) that they may shine as lights in a dark and crooked Generation; and grant us all so to become Followers of them here, as that we may be (if not Fellows, yet) Partakers with them in Bliss hereafter. Amen, Amen.

{ The COLLECT } for the 13. Sunday after Trinity.

Epistle.	<i>Almighty and most merciful God,</i>	Gospel.
Gal. 3. from	<i>whose only gift it cometh, that thy faith-</i>	Luc. 10. from
16. to 23.	<i>ful people do unto thee true and laudable service: Grant, we beseech thee, that we may so run to thy Heavenly Promises, that we fail not finally to attain the same through Jesus Christ our Lord.</i>	23. to 28.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psal. 29.
96.

E.
97, 98.

U P O N

Advent Sunday.

M.
Isaiah 1.
Ep. of Jude.
E.
Joel 2.
2 Pet. 3.

2

I/a 40
Prepare ye way of the Lord, make his st.



1 Into us a Child is borne unto us a son is given I/9
2 And seeing a multitude he went up into Jerusalem
3 when he was for his disciples he opened his
mouth & taught them saying I/1:2
4 Lo I am the end of the world I/2:20
5 I will pour out my Spirit upon all flesh I/2:28
6 Behold the Lord cometh with thousands of his
Saints to execute judgement upon all flesh I/2:14
7 Then shall appear the Signe of the sonne of man
in Heaven and they shall all the Tribes of the Earth
mourne I/2:20

DISQUISITION II.

THis Day is to the Festival of the Nativity
(as St. John Baptist to his Master) a kind
of a Fore-runner to make way for it; some-
what like the Jewish Harbinger to the Feast of
Easter,

Easter, a preparation to the grand solemnity ; nay indeed this and the three following Sundays of *Advent*, may in some sense be called (like the four *Evangelists*) our Saviours four wheel'd Chariot, carrying the glad and sad tidings of his approach throughout the Church, as those do his *Mercy* and *Justice* through the World. Moreover, here beginneth the peculiar computation of the Churches year, though learned *Hooker* (on some other considerations) takes it somewhat higher, viz. from the *Annunciation* of Christs Conception, by *Angelical Message* : * The Church initiating her solemn Service at this *Preface* to his *Birth*, and first appearance of him to mankind : And herein differing from all *secular computes* whatsoever ; to let the World perceive, she numbeth not her days, and measureth not her seasons, so much by the motion of the Sun, as of her Saviour : beginning and progressing her year according to the Sun of Righteousness, who now began to dawn upon the World, and as the day-star from on high, to shine on them that sate in spiritual darkness ; and with his beams of light and life to chase away the shadows both of sin and death. Briefly, this day as it were, inviteth all of us to the Marriage Feast, (for the Incarnation was a mysterious Match) it calleth off the busie world both from their vain prosecutions and excuses, admonishing us of our *Lords coming*. Advent speaks as much ; I, and in its four several days hints Christs four several ways of coming ; viz. First, his *Corporal*, by *Incarnation* ; Secondly, his *Ministerial*, by *Instruction* ; Thirdly, his *Spiritual*, by *Inspiration* ; Fourthly, his *Judicial*, by

Παρουσία,
Mark 15. 4.

Quadrige.
Domini.

Ecccl. Pol. l. 3.
p. 378.

* The Ecclesiastical Epocche.

The four Sundays of Advent intimate Christs four several ways of coming.

Gen. 32.

Gen. 3.

Num. 6. 24.

Gen. 49.

Isa. 11.

Hag. 8.

Luke 2.

John 1. 19, 22.

Matth. 11. 3.

Lib. 16, 17.

Antiq.

by *Final Sentence* and *Determination*. His first coming was that of his *Incarnation*, though I know some of the *Ancients* affirm him to have been the *Angel* that wrestled with *Jacob*, and appeared to others; but his first manifest approach, I say, was that of his *Incarnation*, long foretold and shadow'd in the *Types*, *Promises*, and *Prophecies* of Holy Writ; which let the *Jews* parallel to any other if they can. The *Promised seed*, Gen. 3. (*Mercy* treading on the very heels of *Justice*) promised (as the *Lamb slain from the beginning of the world*) *The seed of the woman shall*, &c. The old *Types* and *Figures* pointed at him: the *Scape-goat*, and *willing Isaac*; the *Paschal Lamb*, and *Brazen Serpent*; both *Sacrifice* and *Altar*, *Priest* and *Temple*, were all but good old *Harbingers* of this *New man* Incarnate. The same way look the *Prophecies*; *Balaam's Star* of *Jacob*, *Jacob's Law-giver* of *Judah*, *Judah's Sceptre* reaching unto *Shiloe*, *Isaiah's Root* of *Jesse*, *Haggai's Expectation* of the *Gentiles*, or *Desire* of all *Nations*; *St. John Baptist's Follower*: nay, the *Sibylls* too, and very *Heathen Oracles*, all welcom'd into the world his *Incarnation*; for about that time the world was big with expectation of the *Shiloe*, as you may see by the *Jews* sending to and fro so oft to *John the Baptist*, *who art thou? art thou Elias, or that Prophet?* A question that *St. John* himself also sometime sent to *Christ*, *Art thou he, or do we look for another?* Infomuch that about that time, saith *Josephus*, there were more *Deceivers* and *False Christs*, then ever before or since, (enough to confute the *Jews* looking for him still) their own Countryman there mentioning eight or ten of them,

viz.

viz. Judas, Theudas, Gaulonites, Aithronges, Benchochab, Barcosba, and others; some of them you read of Acts 5. And that Counterfeit called himself בן נח that is, *The son of a star*; to usurp that Prophecy Num. 24. of the *Star of Jacob*, proved but a Comet like the rest, slain by Julius Severus, among many thousands of his Followers. And the last of them בר חובר (saith Josephus) all the Rabbins saving one confessed to be Christ, till at length four hundred of his Profelytes were at once drowned following him: thereby proving that he was *vir sui nominis*, a man of his own name, that is, *The son of vanity*: all of them so contrary to Christ, that they saved neither themselves nor others.

The second was his *Ministerial Advent*, wherein he is the Mouth of Wisdom, Prov. 2. 5. and Psal. 34. 11. a main end of the former.

Psal. 40. *To do thy will, O God*, (as well as to suffer it.) Luke 2. *Wist ye not that I was about*

my Fathers business? And this sacred business he began with a Sermon on Repentance, as did

his Usher S. John Baptist, Matth. 3. *Repent, for the kingdom of heaven is at hand*: this duty being indeed the best plank after shipwreck, and

through gracious acceptation a kind of * Suppletory to our broken Innocence; the grace of

Christ making up the unwilling defects of our best endeavours. Thus Christ having begun

his Preaching, next begins to gather his Family as it were by calling his Disciples, Simon and

Andrew, James and John, &c. whose Obedience he encouraged with a rich draught of Fishes, as a symbol of their future success, in be-

coming

*Acts 2. 14.
Glossa viperi-
na Pharisaeo-
rum.*

Lyra.

Matth. 5. 6, 7.

*Exite & pre-
dicare ; en ego
vobiscum.*

The third
the Spiritual
Advent.

1 Cor. 3. 7.

coming *Fishers of men*, whereof *St. Peter* after-ward had such an happy experience, *Acts 2. Converting about three thousand* with a Sermon. The progress of *Christs Ministry* consisted chiefly in correcting the viperine Glosses on the Law (as in his Sermon on the Mount) which had well near eaten out the Heart of the Text ; in purging the *Temple*, and vindicating his *House of Prayer* ; in chastising *Pharisaical Delusions*, and Histrionical practice of Religion ; in transferring the burthensome *Rites* into more easie *Sacraments*, (a mercy opposite to the judgements on *Egypt*) turning their *Blood into Water*, by one *Sacrament*, and into *Wine* by the other : Lastly, in Confirming his *Doctrine* by saving *Miracles*, Miracles wrought on all their Senses, and leaving the *Form of wholesome words* to his Apostles and their Successors, with Commissions, and promised assistance ; Go forth, and preach ; Loe, I am with you : So that their sound is gone out into all Lands, and their voice to the ends of the Earth.

And that leads us to his *Spiritual Advent*, the third way of his Coming, his Coming by the *Spirit* : which indeed gives life and efficacy to all the rest ; for it is not the excellence of the Instrument, (no, nor of the Ordinance it self) nor the capacity of the Subject, nor aptness of the Application, nor all of them together, without an influence from Heaven, can produce the Fruits of an holy perswasion and conversion, *1 Cor. 3. Paul may plant, and Apollos may water, but God gives the increase* : Without the concurrence of this *Spiritual Aid*, the rarest *Orators* are but as sounding *Brass* and tinkling *Cymbals* ;
nay,

nay, the *written Word* it self but a dead letter,
 and the choicest *Ordinances* but lifeless trunks;
 even Incense an abomination, and Prayer turn-
 ed into sin. But with it (as the *bewintered*
Earth at the approaching Sun) all *Religious Du-*
ties prosper, flourish, and bring forth. Now
 this *Spiritual Advent*, the fruit of Promise and
 Prayer, is either *ordinary* or *extraordinary*. The
 first is that *ordinary* concurrence of *Christ* with
 his own *Ordinances*, promised to all fervent in
 his service, *Matth. 28.* helping the infirmities of *Matt. 28. 20.*
 their pious endeavours, presenting them refined
 unto God, and returning for them pardon and
 internal comforts. The second is that *extraor-*
dinary effusion of his *Grace* and *Spirit*, poured
 out upon the *Prophets* and others, *Joel 2.* upon *Joel 2. 28, 29.*
 the *Apostles* and others, *Acts 2.* or any of their *Acts 2. 16, 17.*
 successors and others; for any eminent services
 of *Christ* or his *Church*, when he is pleased to
 use them. Yet here * abundant caution is but
 needful in this Age: we had need look well to
 our steerage, that we may avoid both those dan-
 gerous Rocks, that of *Neglect* and *Presumption*
of the Spirit. Some listen not to the good whi-
 spers of the *Spirit*, checking a Temptation. *Prov. 1. 10.*
Prov. 1. If sinners entice thee, consent thou not:
 mind not that same *vox a tergo*, the voice behind
 them inviting unto goodness, *Isa. 30.* saying, *This*
is the way, walk in it. Ill Natures sure that love not
 such rare Musick, and will not have their *evil*
spirit charmed by the good: of all which we may
 say as *Christ* did to *S. Peter*, *Mat. 16.* *Flesh & blood*
bath not revealed this unto thee. But while others
 again pretend to such a measure of the *Spirit*,
 as though they were wrapp'd in *Elijah's mantle*,

* *Abundans
cautela non
nocet.*

Isa. 30. 21.

and had the Spirit *without measure*; as though that Opinion of *Plato* were verified in them, That while the souls of Vulgar persons dwell in their bodies, the bodies of Philosophers and Holy men dwell in their souls: In a good sense I wish it were so with them, and that while their Zele pretends them *spiritual*, their actions did not too much prove them *carnal*. The good Spirit, I confess, is the freest of all Agents, both for liberty and liberality; *a Wind that bloweth where it listeth*, on whom, and when, confined unto no time, or place, or persons. Nor will I, with some, restrain the *Advent of the Spirit* unto the Apostles onely, *Acts 2.* but grant that it was shed on all that Company, and both Sexes, and yet not that without discrimination. Nor will I say, the *Prophecy of Joel* then determined, though the Apostle there applies it so, but that *God may pour out his Spirit upon all flesh, their sons or daughters, servants or handmaids*, when he sees good to use such Instruments; yet in the mean time wise Christians hardly can believe, that he hath there *de facto* done it, where the fruits and consequences are not proportionable unto it. Nor shall I claim the *gift of Tongues* for an evidence thereof, and *working miracles*, though both hence eminent in the Apostles; and

I read some others from contrary means have gone far that way, in their *Enthusiastick Firs* and *Extasies*; but I shall rest contented with this single Demonstration, That there is much of a true Celestial Spirit, where heights of Piety are seconded with those of practice, no way disagreeing the *revealed will of God*, for *that belongs to us and to our children*; and his Will can be

*Eccl. 3. & all
in Act. 2. 17.*

ver. 17.

*Vide Dr. M. C.
lib. de Enthusa-
st. lib. 3.*

be but One whose Essence is so. But where there is not this proportionable practice, though their *Devotions* be ne're so high, that they even reach *mystical Theologie*, that is, Renouncing Sense and Reason, as the *Euchite* and *Messalian Hereticks* that S. *Augustine* speaks of, abusing that same passage [*Pray continually*] mistaking set times for all times. Let there be too that same *Ardor mentis* in them (which the *Latines* use for *Enthusiasm*) that *Heat of soul*, that transports them out of their senses into tremulations and strange *raptures*, till (as is storied of *Ignatius Loyola*) they be carried above ground on the wings of *Zeale*, or that they conceive they have surveyed the many *mansions* above, or (as *Mahumet* pretended in his *Epileptick Fits*) that they had seen *Visions*, received Books from *Angels*, and whispered with the Holy Ghost himself. Let them say, do, and pretend what they will, saith the Apostle, *without charity all is nothing*: while they shall act against the revealed Will of God, that is, against *Piety*, against *Equity*, against *Charity*, all is nothing, nay worse then nothing, Collusion of the *Devil*. And whoso shall seriously consider what sad Ends these Beginners with *Extasies*, and *Epileptical Raptures*, and supposed *Revelations* of *Angels*, came to afterward, as the *Alumbrados* of Spain, the *Factions* in *France* and *Germany*: it would (I think, it should) certainly make people more wary, either how they give credit to such Fits and Pretensions of others, or through *ignorance* and *indiscretion* expose themselves to such Delusions. The good motions of Gods Spirit are Doves not Serpents, Lambs not Wolves, ever

De heres. c. 5.

Dr. M. C. lib.
Enth. c. 3.

I Cor. 13. 2.

Not ὁ πρῶτος
ἁποστόλος

The fourth,
the Judicial
Advent.

The Apostles,
the Nicene,
the Athanasian
an Psal. 37. 13.

Psal. 73.
Job 21.
Jerem. 12.

Dan. 7. 9, 10,
11, 12, 13, 14.
Acts 17. 31.

*Cur bona ma-
tis? cur mala
venis? cum sit
Providentia.
Seneca.

accompanied with *Humility* and *Charity*, not with *Turbulence* and *Inhumanity*. Let us therefore *be wise unto sobriety*, as the Apostle speaks: stick we to *the revealed will of God*, begging his assistance in it: *O Lord, make clean our hearts within us, and take not thine holy Spirit from us.*

And that indeed will prepare us for the fourth and last *Advent*, *Christ's Judicial Coming*, his coming unto *Judgment*: not meaning the particular *Judgment*, promiscuously inflicted in this world, (which are but the *Preludia*, the Fore-runners of that other general Judgment) but that *solemn day of Universal Doom*, which (without Appeal, Errour, or Reversing Judgment) shall be followed with *eternal recompence of Bliss or Torment*. And this *Ad-*

vent all the three *Creeds*, out of the Holy Scriptures and just Reason, do assert. *Psal. 37. The Lord seeth that his day is coming*, that is, the day wherein he shall *judge* the world, and vindicate the Right and Righteous from the scruples of this *Psal. 73*, and all other such passages of Scripture, as *Psal. 73. Job 21. Jer. 12, &c.* wherein the *sheep* and the *goats* seem placed at the wrong hand, the *good* afflicted while the *wicked* prosper. And this great day the Prophet *Daniel* saw in a Vision, describing it with all the circumstances, *Dan. 7*. And this Doctrine *S. Paul* preached at *Athens, Acts 17. Because he hath appointed a day, wherein he will judge the world, &c.* And for this all the reason in the world, on *God's* part, on *Christ's* part, and on *ours*. On *God's*, to rectifie the seeming *Obliquities* of this world, and answer that grand *Problem* *, *Why evil befalls the good here, and the contrary:* to vin-
dicate

dicare his Providence and Dispensations to-
wards Men, and evidence his Donation of all
Power unto *Christ*, 1 Cor. 15. On *Christ's* part,
'tis but reason, that as he hath been made a *spe-*
ctacle to the world for Poverty and Humiliation,
so might he be to *Men and Angels*, both to *Hea-*
ven and Earth, for *Majesty and Exaltation*.
Lastly, on *our* part, (as I touched before) that
the *Wheat* might be distinguished from the
Tares, (both which grow undiscerned here un-
till the Harvest) and the *good fish* from the *bad*,
at this draught of the *Net* to shore: to evidence
to the whole world a Demonstration of Impar-
tial Justice. *Shall not the God of all the earth do*
right? Yes, verily there is a reward for the righ-
teous: doubtless there is a God that judgeth the
earth. In the 24th. of S. *Matthew* is described
the Person of the Judge: *Then shall you see the*
Son of man coming in the clouds of Heaven with
power and great glory. The Prophet *Daniel* and
S. *Jude* describe his stupendious Retinue, *scil.*
Thousand thousands of Saints and Angels: and
Matth. 13. their Acts and Offices, to be the
Reapers, to blow the Trumpet, and gather the
Nations, and sound an Alarm to the world; to
metamorphose the Living, and awake the *Dead*
to summon all out of their *Graves*, their graves
in whatsoever *Element*, Rev. 20. *The earth*
and sea shall give up their dead. And thus the
Judge being seated at that great Assize, and the
Court being full, S. *Paul* brings the Prisoner to
the Bar, Rom. 14. *Every one of us must give an*
account of himself to God: and, *Who can answer*
him, saith *Job*, *one of a thousand?* Where the
Books being opened, (as S. *John* speaks out of

Christ's Judi-
cial coming.

Matth. 24. 30.
13. 39.

Dan. 7.
Ep. Jude 14.

Rev. 20. 13.

Rom. 14. 12.
Vbi apparere
intolerabile?
latere impos-
sibile.

Da-

Dan. 7. 10.
Rev. 20. 12.

*Venite benedi-
cti, discedite
maledicti.*
2 Pet. 3. 11.

*Surgite mor-
tui, &c.*

Rom. 8. 1.
Matth. 24. 42.

Daniel) the Books of *Gods Word*, and of *Mans* Conscience, upon the testimony of those thousand Witnesses, and Verdict of that Jury of the XII. Apostles, together with the acclamations of the whole Court of Saints and Angels, the Judge proceeds to his irrevokable sentence, either of that joyous absolution, *Come ye blessed, &c.* or of that just rejection, *Go ye cursed, &c.* Now seeing (as *S. Peter* saith pathetically) *This day of the Lord shall come as a thief in the night, &c. Quales debemus esse? What manner of persons ought we to be?* If ever we hope to fill up the room of fallen *Angels*, what manner of persons in all holiness & righteousness? and if we fear to be companions of *Devils*, and to dwell with everlasting burnings, *quales! quales! what manner of persons ought we to be in all penitence and emendation?* in all Vigilance, Prayer, Charity and Devotion? And 'tis *Christs* own advertisement, *Blessed is that servant whom his Lord when he cometh shall find so doing.* Mean time methinks all this should mind us of *S. Jeroms* trump, (or the *Archangels* rather) still sounding in our ears, *Arise ye dead, and come to judgment.* Now then whosoever seriously takes heed to the three former, shall never need to fear this later, *Rom. 8.* and 'tis *Christs* own caution, *Watch, for ye know not in what hour the Master will come.*

POEM

POEM II. { On Advent. }

AS when a mighty *Monarch* with renown
 And splendour doth approach some *Loyal Town*;
 The streets are strew'd, the windows richly deck'd,
 All quit *Impliments*, and with kind aspect
 Wait for him, but his *Palace* and *Allies*
 Chiefly prepare for him with longing eyes :
 So here this *monitory Advent* comes
 To tell us of *Christs* coming, that our *Rooms*
 May all be drest and garnish'd for that *King*,
 Who with him doth both *grace* and *glory* bring.
 Be sure his *Palace* then (the *Heart*, I mean)
 With *innocence* or *penitence* be clean.
 For if that *Satan* must so trimly dwell,
 Sure *Christ* must not in a *polluted cell* :
 If that *Dark Prince* be hous'd so garishly,
 Ne'r think this *Sun* will harbour in a *Stie*.
 Cloath then thy soul with her best robes of *grace*,
 Let *Love*, *Faith*, *Hope*, *Desire*, run all apace
 To meet him, and His Majesty attend,
 Who highly will prefer them all i'th' end.
 Be *Mountain-spirits* levell'd, rough ones plain,
 Dejected *Valleys* fill'd with joy again :
 Let *Lion-fierceness* henceforth become *tame*,
 And so more fit *companions* for that same
 Meek *Lamb of God* : let *Aspish tongues* grow mild,
 Then shall they be conducted by that *Child*
 Which made all *Parents*, whose *Magnetick Law*
 Doth *Kid* and *Leopard* into *Friendship* draw :
 Let *temprance* sweep out *luxury*, and *pride*
 By rare *humility* be laid aside :
 Let the *Dove* temper *serpentine* deceit,

This

This the best sense of *making his paths straight*.
 He'll come into the *Heart*, and fill the place
 Both with a *cleansing* and *adorning* grace.
 Thus when the discords of *contention* cease,
 Then may the World expect the *Prince of peace*.

His *Ministerial Advent* next attend,
 And in his *Word* each grief may find a friend.
 The motions of his *Spirit* are the gales,
 That while we *steer* towards *Heav'n* will fill our sails :
 His blessed *Sacraments*, the *Churches* wings,
 Whereby each *Lark* of *Heav'n* mounts and sings ;
 A pair of *cleansing streams* broach'd from the *side*
 Of our dear *Lord* when for us *crucifi'd* :
 Our brace of *spies*, that from blest *Can'an* brings
 News of her *cheering vines* and fruitful *springs*.
Baptizing speaks *Christ* an indulgent Lord,
 That for harsh *symbols* doth such mild afford.
 No way-ward *Zippora* need now upbraid
 Her *Moses* bloudiness, or be afraid
 Of her *babes* life rescinded with his skin :
 That *Bloud*'s turn'd *Water* now to wash thy *sin*.
 Yet 'tis not *Water* onely, but the *Dove*
 Moving upon 't doth the *souls* *laver* prove.
 This is *Christ's* Ark as 'twere, while *floods* of *sin*
Deluge the *world*, to shrowd his *Darlings* in,
 Ev'n in his *Churches* arms : No time then slip
 To have poor *souls* imbarqued in this *ship*.
 Dispute not *Infants* *Faith* : thou graft'st thy *Plant*,
 Though in its *youth* and *winter*, *fruits* it want.
 Commerce of *spirits* goes not by *age*, or acts
 Of outward pow'r, but as *Free Grace* affects :
 And *Christ* most favour did to such dispence,
 Schooling the *gravest* to their *innocence*.
 Withhold not then these *sacramental* Rites
 From such as *Jews* admitted, *Christ* invites :

His *Ordinance* and *Promise* who neglect,
Are out of 's Ark, and may the Flood expect.
And as a *mild*, so he 's a *bounteous* Lord,
Spreading for all the *World* an ample *Board* :
But specially for *Man*, at whose feet all
The several *Species* in subjection fall.
Yet his own *Israel* tastes sublimer Fare,
And *Fellow-commoners* with *Angels* are :
The *rocks* are broach'd to quench their *thirst*, at wish
They're *feasted* both with first and second Dish,
Manna and *Quails* : yet all these in a mist
Shade but the Viands of the *Eucharist*.
Those former were of his *alms-basket* fed,
But here to *his* he gives *himself* for *Bread* :
Bread thresh'd and ground to dust by *sin* and *Jews*,
To make a *staff* of *life* for us to use :
Let's walk with 't all our days, and 'twill sustain
Our *hearts* from *slips* in *sin*, from *falls* in *pain* :
Here the best *staff* to keep our footsteps even,
Hereafter the best *Jacobs staff* for *Heav'n*.

Nor shall we then need fear, but rather pray
For *Christ's* last *Advent*, that *Judicial* Day :
When though the *Spheres* and *Orbs* themselves shall rowl,
Like shrivell'd pieces of a *Parchment* scrowl :
When, though the liquid *Floods* cannot conspire
To quench th' insatiable thirst of *Fire* ;
When, though the *Nations* of the *World* shall mourn,
And the vast *Universe* to *cinders* turn :
Yet to all such as anchor on his Love,
The Day of *Judgment* shall of *Mercy* prove.

PRAYER

PRAYER II.

{ On Advent. }

O Father of mercies, who art pleased by the voice of thy Church this day to admonish us of thy Sons approaches, lest else unhappily he find us not unworthy onely, (for, alas! so we are) but altogether unprepared for so Divine a Guest: We beseech thee therefore cleanse us by thy chastisements, and furnish us with thy graces, that we may be in some measure qualified to render an acceptable entertainment to our blessed Saviour. Lord, we confess that if our Friends or Kindred, our Tutors or Great Persons, were to visit us, we should contend for some proportionable Reception: how should we trim our houses and adorn our persons, providing the best Viands within the reach of our ability? What then shall we do unto thee, O thou Preserver, thou Redeemer of men, which art that Star which from on high hath visited us! Visited us as our Kinsman in thine Incarnation, which let us entertain with gratitude and wonder: visited us as our Tutor in thy Ministration, to be received with reverence and observation: visited us as our Bosom-friend by thine Inspiration, to be entertained with heed and resignation: visited us as our Judge by thy last (foretold) Visitation, to be attended with vigilance and reformation. O purge the Receptacles of our souls, and give us grace to open all of them as free passages to these several Advents. Stand open, O ye gates of Reason: be ye lift up, ye everlasting doors of the Soul, that the King of Glory may come in: Nor let him find those noisomnesses in our souls, that we should blush to have

have found in our bodies, in our houses. Yet we confess, O Lord, the Rooms are very foul, the best of them: our Understandings muddy, our Wills rusty: and our Affections dirty: our whole Frame out of order. Give us Humility, to sweep out Pride: Hospitality, to sweep out Avarice: Temperance, to sweep out Lust and Riot: Truth and Sincerity, to sweep out Hypocrisie: Amicability, to sweep out Envy: seasonable Repentance, to wash them out, to wash them away all: And when the House is clean, O God of Graces, garnish it, garnish it with Faith and Industry, with Hope and Modesty, with Zeal and Knowledge, with Diligence and Patience, with Piety and Charity. And because all our own store is either wasted, with the Prodigal, or more corrupted then the Gibeonites: either but mouldy Bread, or rotten Fruit, sowre Grapes, or Wine of Dragons, nothing fit to entertain thee: O do thou therefore, blessed Jesu, send in thy own Provisions, like some Noble Potentate, send thine own Wine and Cates before thee: that so we may stay thee with Flavons, and (in a sense) comfort thee with Apples, with Fruit of thine own Tree, and at thine own charge entertain thee, and feast thee with thine own free gifts, and so become more indebted to thee for accepting our Collations: who otherwise are by no means worthy that thou shouldest come under our Roof: the best heart being naturally a polluted stable, a stable full of Brutish sins! yet since thou wast pleased once to be born in such an one, O disdain not to be born again there: there make the Ox know his Owner, and the Ass his Masters Crib: Let our Understanding labour to comprehend the Mystery, and our Will submit unto the yoke of Duty.

Seemed

Seemed it a small matter to thee, to create us men, and set a gaurd of Angels to protect us? but that thy self shouldst also Bow the Heavens and come down, to dwell among us, in us? If Elizabeth admired so the condescension of the blessed Virgin, How is it that the Mother of my Lord is come unto me! how much more cause have we of thankful wonder? that the Lord of that Mother, nay, of the whole World, is come unto us! and that not empty-handed, but full of Ministerial Benedictions; One speaking to us not in the old killing accents of Thunder and Lightning, but in our own similitude; changing the rigour of the Law into the lighter burthen of Faith and Repentance; the Jewish bloody Rites, in the easier yoke of gentle Sacraments, spiritulizing bodily performances, which profit little. O give us open Ears and Hearts unto that voice of wisdom, (knowing that Fools dispise Instruction) that we may hear thy words, for they are sweet; and not be Hearers onely, (deceiving our selves as well as others) but Doers of the same. Inflame us, Lord, with an ardent love to all thine holy Ordinances; to value thy Word (with David) beyond the Treasures of the East and West; to love the persons, times, and places, that are peculiarly devoted to thee; to call the Sabbath a Delight, and their Feet beautiful that bring their Messages; to love the House of Prayer, and the place where thine Honour dwelleth; to hunger and thirst after righteousness, and thy holy Sacraments. Lord, give us ever of this bread! and (of all Famines) keep us from that, which is not a Famine of Bread, or a thirst of water, but of thy holy Word, of that which is the meat and drink of Souls! To which end (O Christ) vouchsafe

safe us thy Spiritual Advent, the guidance and assistance of thy Sacred Spirit, without which all our best services are either enervated or perverted. O permit not a Lying Spirit to go forth into the mouths of the Prophets, lest they cause the people to erre: and let not the Spirit of Giddiness and Delusion seize the people, lest they abuse their Shepherds, and contemn Religion, and dote upon their fond imaginations! But O establish us with thy Free Spirit, give us grace to attend his secret whispers, and hatch up all good motions into pious actions; not quenching the Spirit, but ventilating and fanning those sparks of grace into an holy flame of zeale and love; improving those dewes of Heaven into flowers of Paradise. Give us, O Lord, a Spirit of Discerning, to judge of good and evil, both from their originals, means, and objects; to try the Spirits whether they be of God, that is, by thine own rule; or whether from those evil principles of Humane actions, as by swerving from it, that we may try all things, and hold fast that which is good. So cleanse the thoughts of our hearts by the Inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnifie thy Holy Name, even till thy last great Advent in as much Majesty as the first was in Humility, thy coming unto judgment: which in spight of all mockers we believe, that thou shalt come to be our Judge, and pray thee therefore to help thy servants, whom thou hast redeemed with thy most precious bloud: which being one of the four last things of most concernment, [Heaven and Hell, Death and Judgment] Lord, make us all, and that always, most seriously mindful of them, to avoid Hell, to purchase Heaven, to wel-

D

come

come Death, and to stand in Judgment. For these great works, O Lord, make us ever careful and industrious ; so that at the general harvest of the World we may be reaped among the Wheat, and not the Tares ; at the great flock and folding, that the good Shepherd may find us among the Sheep, and not the Goats ; at that last great Assise, that we may be of the Court, at least of the Jury, and not of the Prisoners ; and finally, at that glorious Wedding of the great Kings Son, we may be of the number of those wiser Virgins, having Oyl in our Lamps, Faith and Vigilance in our Hearts, may enter with the Bridegroom of Souls into the Chamber of Eternal Joys. Amen, Amen.

} The COLLECT }
} for Advent Sunday. }

Epistle.
Rom. 13.
from Verse
8. to the end.

Almighty God, give us grace that we may cast away the works of darkness, and put on the armour of light, now in the time of this mortal life, in the which thy Son Jesus Christ came to visit us in great humility, that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost now and ever. Amen.

Gospel.
Matth. 21.
from Verse
1. to the 14.

Our Father which art in Heaven, &c.

The grace of our Lord Jesus Christ, &c.

UPON

M.
Psa. proper
19, 49, 85.
E.
89, 100,
132.

U P O N

*The Feast of Christ his
Nativity, D. M. 25.*

The Shepherds Luc: 2.

35

M. 1 Less.
Isaiah 9.
Luke 2.
E. 1 Less
Isa. 7.
Tit. 3.



8. And there were in ſame country She-
pherds abiding in y^e field keeping wa-
tch over y^e flock by night. And loe y^e angell
of y^e Lord came upon them etc:
36 And they came with haſt & found Mary
& Joſeph, & y^e babe lying in a Manger
20 And y^e Shepherds returned glorifying
and praizing God etc:

DISQUISITION III.

THis is the *Foundation Festival*, whereup-
on the whole *Fabrick* of the reſt is rai-
ſed; and therefore it is, *Foundation like*, laid
very deep, and may well admit of *Saint Paul's*

D 2

Ad-

Admiration & *Ps. 106.* O the unfathomable *Abyss* thereof! It consisteth of an *History*, and a *Mystery*, both *pitifully* contracted by Saint *John*,

John 1. 14. Chap. 1. *The word was made Flesh*: wherein the substance of the *Mystery* is expressed, and all the * circumstances of the *History* implied.

* *Quis?*

Quid? Vbi?

Quibus auxiliis? Cur?

Quomodo?

Quando?

The *holy Waters* of the sacred Scriptures are streams (you know) in which the *Lamb* may wade, the *Lion* swim, as being fraught with some *passages* that lie level with the lowest *capacities*; with other again, that out-top the the highest *judgements*: and however it be the safest keeping in the *shallows*, yet is it sometime more profitable sailing in the *deeps*; of which kind (sure) is this Text of Saint *John*. Difficulty is here my *Theme*, and *Mystery* my Subject; which if Endeavour be not able throughly to *resolve*, yet give it leave to *contemplate*; and what we cannot maturely *comprehend* in an *holy Amazement* to admire and wonder at. And so by his *assistance*, of whom I am to treat, I

* *Hic ille natalis dies,*
Quo te Creator ardens
Spiravit, & limo indidit,
Sermone carnem glutinans.

Prudent in Hymn, 8.

Cal. Januar.

Exod. 37. 9.

him. He was that *Mercy-seat* toward which both *Cherubims* looked, that Seat of *Mercy* which both *Testaments* discover: though peculiarly the *Evangelists* (of all the rest) are our Saviours four-wheel'd Chariot, carrying his *Name* and *Glory* through the four quarters of the

Quadrige
Dom. n.

* *Incarnation,* *The word was made flesh*, Christ is the Centre of *Theologie*: to him all the Lines of *Divinity* tend: *Paradise* promised him: the *Law* prefigured him: the *Prophets* foretold him: the *Apostles* preached him: and all the *Evangelists* bear witness of

the World. These (saith * *Lyra*) were pre-^{* In Gloss. Ordinari. super I. S. Joan.} figured in *Ezekiel's vision* of the *four Beasts* with several *faces*: yet (*Rota in rota*) their *Wheels* all of the same form and fashion, running one within another. The first had the face of a *Man*, and that pointing out *S. Matth.* who described principally *Christ's* Humane Nature, his *Genealogie* according to the *Flesh*: *The Book of the Generation of Jesus Christ, the Son of David, &c.* *Matt. 1.* The second had^{Mat. 1. 1.} the face of *Lion*, and that is *Saint Mark* describing him either from the voice of that *Lion* roaring in the *Wilderness*, *Chap. 1.* or as the *Lion*^{Mark 1. 3.} of the tribe of *Judah*, in's *Resurrection*, and triumph over those devouring *Lions*, *Death* and *Satan*, *Mark 1.* The third had the face of^{In Homine Humanitas, in Leone Regnum, in Vitulo Sacramentum, in Aquila Divinitatis Sacramentum. Lyra} a *Calf* or *Oxe*, both with *Saint Luke* pointing out *Christ's* *Priestly Office*, whereby he offered^{Loco cit.} up a full propitiatory sacrifice for the *Sins* of *cordatum*, in all, upon that general *Altar* of the world his *Cross*, *Chap. 23.* The last of them had the lofty countenance of an *Eagle*, and that's *St. John*, here, *Christ's* divinest Herald, who fetcheth his descent from *Heaven*, brings his Pedegree from the *King of Kings*, proveth him the *Son of God*. They all indeed joyntly do demonstrate *Christ*, (saith *Calvin* on the place:) *communitate* yet the three former shew us but his *Body*, as *Christ* *idant* *Coristum*.^{Idem} but this *Evangelist's* soaring contemplation reacheth not his *Soul* alone, but his *Divinity*; his *Eagles* quill delineates *Christ's* eternal Generation, *The word was made Flesh.*^{Idem} Of which Text I may well say, as *St. Hieron.* *Quot verba, tot Mysteria.* In *Prolog. Gualcato.*

Parts, the *Tripartition* not at all disfranking them : take them as they lie. First, *Persona assumens* ; here's the Person assuming, and that is *Verbum*, the Word. Secondly, *Natura assumpta*, the Nature assumed, viz. *Caro* Flesh. Thirdly, *Modus assumendi*, the manner of the assumption, *factum est*, Was made, *The Word was made Flesh*.

First, for the *Person* : Most Expositors render this Original λόγος by *Verbum*, the Word ; though (b) some of them read it, *Sermo*, the *Speech* : Yet this difference of terms ; and various *Lectio*, need not scruple any, so long as their joynt meaning points at one and the same sacred object, the (c) *Eternal Word of God the Father*. The Word. Here's no work for inquisitive *Philosophy*, she cannot conceive how a *Word* should be a substance, or, at most, any other then an aerial one : but the *Mole* must borrow the *Eagles* Eyes, if she would look upon this *Sun*. *Faith* must here lend *Nature* spectacles, to read this divine *Character*, writ on *fleshy Tables*, and to behold this *Celestial* Word, walking in *humane shape* among us like us. Yet for the easier extricating our selves out of this *Labyrinth*, let this *Consideration* be on *Ariadne's* thred, to mind circumspectly what manner of Word this is ; and why the Word ? For the *Quale* ? what manner of Word ? you must know, it could never be tied within the narrow bands of Letters and (d) Syllables, and therefore is not to be imagined any such as the *written word of God* ; much less grossly, any vocal sound, such as *Man* utters, not to be uttered by him : * but the substance of that blessed

Word

(b) Calvin,
Beza, Bucer,
Basmius.

(c) λόγος
αἰδιος τῷ
Πατρί.

Verbum quale ? Verbum, quare ?

(d) Nec Syllabis constat, nec voce profertur, Calv. in loc.

* Sed benedictum illud semen, &c.

Word of Promise, (saith (e) Beza) which God (e) In loc. made to Adam, Abraham, Isaac and Jacob, and all the faithful, touching Man's Restauration; that powerful Word, by which all things were made. I, (f) he only could repair decayed Man-kind, who builded him at first, and that was this Omnipotent Word, without which was made nothing that was made, John 1. No, nothing could be made without Gods power and wisdom; and (as (g) Ludolphus well observeth) the Word, the Son, the Power, the Wisdom of God, all are One, and signifie the same second Person of the glorious Trinity, Jesus Christ, Coeternal and Coequal with the Father. Coeternal! I, this Word was in the beginning; not meaning that beginning of time, Gen. 1. (as Arius heretically forced it) but that of Eternity, John. 1. This Word was from that (h) Beginning that had no beginning; not only before Abraham was, but ere ever the Earth or Heavens were, * Thou art God from Everlasting, Ps. 93. And as Coeternal, so Coequal also, (i) Consubstantial with the Father, John 10. I and my Father are one: One, to shew communion both of Power and Eternity; are, to shew perfection of Nature without confusion of Substance. Again, Unum sumus, non sum, descants St. Aug. I and the Father are, 'tis not said am, one: one, then, to shew their Essence so; are, (a plural to confute Sabellius) shewing their Persons divers. Thus Christ thought it no Robbery (as the Apostle speaks) to be equal with God, Phil. 2. both as to Coeternity and Coessentiality. How then durst thou, Arius, and thy (k) younger Brethren, think it so? denying him to be

(f) Non est qui reficiat nisi qui fecit. Bern. 2. Ser. Nativit.

(g) Verbum, filius, virtus, sapientia Patris, idem sonant. De vit. Christi John 1. 1.

(h) in principio sine principio hoc principium de principio. Ludolph. ib.

סעלם * אתה אחד (i) εὐὲ δυνάμει καὶ αὐτῷ θεῷ.

(k) The Pelagians and Socinians, &c.

of the same eternit y and substance with his *Father*? whereby you have committed such a Robbery against his *Glory*, as hath brought your *souls* ('tis to be feared) unto an eternal Execution, and left your *Names* to rot in *Heresie*. For this *Word* was in the *Beginning*, (as I shewed before) and to banish all doubt, *This Word was God*, John 1. For all which, accept that

John 1. 1.

(l) St. Augustinus de
Solis lumine
calore, & motu.

(l) *Father's Illustration*; As the light diffused from the substance of the Sun cannot properly be said to be either before or after, but together with the Sun: so may this *Word*, the Son of God, be conceived to flow from the substance of his *Father*, and yet neither to be said before, or after, but together with the *Father*, though begotten by him. Again, as the *Light* (spreading over the World) cometh from the Sun, yet remaineth in the Sun; and as the *light* is of the same nature with the Sun, the Sun with the *light*, yet acknowledged two several things: so also this *Son of Righteousness*, though sent from the Father of *Lights* into the World, yet remains he with the Father; and though *Father* and *Son* likewise be of one and the same substance, yet must we believe divers *Hypostases* two several *Existences* or *Persons*. Thus (m) as *Light of Light*, so very *God of very God*. And if our very *Sense* can find out somewhat in the *Creature* that can thus be born (as 'twere) and yet not after, but equal with its *Progenitor*; why should our *Faith* stagger at the like in our (n) *Creator*?

(m) Vt Lumen
de Lumine,
Deus de Deo.
Athanas.
Creed.

(n) Et si in
creatura ali-
quid istiusmo-
di invenia-
tur, cur hoc
in Creatore
dubitatur? S.
Aug.

But what does our bold Eye so long gazing
Light inaccessible? which therefore (lest it be
dimin'd or blinded) we'll remove unto a *lower*
Object

Object, and consider *Quare verbum*, why Christ was called the *Word*. Indeed the *Word*, both in reference to *himself* and *us*. To *himself*: it is not said that the (o) *Father*, or that *God* was made *Flesh*; but the *Word*, to distinguish him from the *first* and *third Persons*, which were not incarnate, *The Word was*, &c. The *Word* (saith another) that none might so much as dream of any carnal *generation*: which (had he been here called *Son*) some *Ignorant* fondly might have phancied; and *Socinus* then, and other *Hereticks*, might have had some seeming reason to have thought the *Father* was in Time before him. Again, he that vouchsafed to be made *Flesh* for us, vouchsafed also to be called the *Word* for us, for our capacities, by a *συγκατάβασις*, a figure of Condescension, to express to us, in some sort, that *Divine Nature* in a term most agreeable to our *understanding*: for the *Word* is a (p) *Metaphorical* expression, borrowed from the similitude of our *Mind* and *Apprehension*: For as our words are *cordis proles*, or should be so, at least, the true *Resemblance* of our thoughts; so was this *Word Character Patris*, the express *Image of his Father*, there being the same (q) *Relation* (saith one) between the *Father* and the *Word*, as is between our *Word* and *Mind*; meaning especially the word of the *Mind*. For the *Schools* tell us of a two-fold word, (*Oris & Mentis*) one *transient*, scil. that of the *Mouth*, the outward *expression* of the *Lips*; the other *immanent*, that of the *Mind*, the inward conceit and imagination of the *Soul*: and such a *Word* (say they) is the *Saviour* of the world here intitled. For as this *inward Word* may, for long time,

(o) Non dicit Pater aut Deus caro factus, sed Verbum.

Musc. in loc. Ne quis somniaret carnalem generationem.

Verbum, quare?

(p) Verbum est dictio metaphorica, à similitudine mentis nostre sumpta. Eucer in loc.

(q) αὐτὸ καὶ πατὴρ ἵνα ἴπῃ, αὐτὸ καὶ αὐτὸ τὸν νῦν λόγος. Greg. Naz.

time, be in our mind before, and as long after, 'tis expressed by the outward word of mouth: So, though in these last times only God spake to us by this *VWord* of his Son, yet was he in the mind, in the bosom of the *Father*, before all time, and though now outwardly declared, shall be there for ever: I, so the *VWord* himself tells us, *John 14. I am always in the Father, and the Father in me.*

John 14. 11.

(r) Non tantum in comparatione ad Patrem, sed etiam ad Creaturam. Ludolph. de vita Christi.

Lastly, most conveniently, on both sides, was *Christ* here styled the *VWord*, because the *Son of God*, (in order to his *Mediatorship*) ought to be described not only with reference to his (r) *Father*, whose *VWord* he was, and from whom he did proceed; but also with reference to the *Creature* which he had made, to whom, and for whom he came. Nay further, this *Compellation* glanceth on those wholesome *Precepts*, and that saving *Doctrine* which he doubly taught (*viva voce*, (i.) *vita & voce*) both with his Voice and Life. I, what so apt a *Title* for him, whose very word cured Diseases both of *Body* and *Soul*: whose word commanded the *Elements*, raised the *Dead*, and cast out *Devils*: as this *ὁ λόγος* by a Figure of Excellence. *The VWord*? So that we may well conclude (with

* Non posse sub celo ita conveniens nomen inveniri. Ludolph. loc. cit.

him *) that no *Name* under Heaven could be found so suiting Him, whose *Name* alone we can be saved by, as this *λόγος* the *VWord*. But why insist I here, like that Child which St. *Augustine* saw, lading at the *Ocean* with a Spoon? We may take our leave of this Contemplation with that tongue-tyed Admiration of the Courtly Prophet, *Quis enarrabit, &c. VWho shall declare his Generation?* Instead then of Addition here,

Isa. 53. 8.

here, accept an *Application*: and that's a (f) *(f) Speculum*
 Glas of Humane *Misery*, and of the Divine *miseria & mi-*
Mercy. First, humane Misery; The *VWord* fain *sericordia.*
 to be *Incarnate*? Wretched man! how despe-
 rate, how hainous were thy Sins, that Giant-
 like (did *Θεομαχέιν*) offered such violence to
Heaven, as in a sence, to pull *God* from thence!
 And was it any less then infinite *Mercy*, that he
 bowed the *Heavens* and came down, when
 there was none other Remedy? St. (t) *Bernard* (t) *In Serm. de*
 (to this purpose) feigns a sweet contention to *Annunciatio-*
 have been between *Mercy* and *Justice* about *ne.*
 the *Fall* of Man, both thus pleading for them-
 selves before the Almighty: Behold, saith *Mercy*,
 into what a miserable condition thine own
 Image *Man* is-tempted! *Give not thy Darling*
to the power of the Dog: unless thou pity him,
 thou abandonest me, and so no longer canst be
 styled the *Father* of *Mercy*. *Justice* on the
 contrary; Lord, fulfil thy word on that disobe-
 ent *Malefactor*, Man. Let *Adam*, vvith his vvhole
 polluted Spavv, dye the *death*: hovv else can
 I subsist, and thou be just? (u) This Contro- (u) *Hæc missa*
 versie, saith he, the *Father* sends to the *Son*: *ad Filium.*
 and he (the eternal *wisdom* of his Father) thus
 goes about to reconcile them: Let * *Death* be
 turned into a Good, and both then have vvhat
 they ask for, *sc. Justice* her request, that man
 dye; and *Mercy* her desire, that dying he ob-
 tain a *better life*. But hovv, say they, can *Death*
 (so *bitter* to Nature) be thus *sweetned*? Why, if
 one not *liable* to sin and death, saith he, shall out
 of a free love, and charitable compassion, suffer
Death: for so *Death*, not able to detain one
 not subject to him, *foramen faciet*, shall make
 such

* *Fiat mors*
bona.

(y) *Misericordia perlustrat
cælum, orbem
terrarum veri-
tas.*

Pfal. 14. 2.

*Quem in cœ-
lis? Quem in
terris?*

Pfal. 73. 25.

Zech. 9. 9.

(Z) *μεσσην
δαυ.*

such a breach, such an *hole* in his *Nets*, as shall free and let out all his other *captives*. Forthwith the *jarring*(y) *Sisters* surround the world to find such an happy ender of their strife. *Justice* walks through the *Earth*, where she finds *none that doeth good, no not one*, *Pfal. 14.* men all guilty of the like *transgressions*, cannot help themselves: while *Mercy* searcheth *Heaven*, where Angels blush'd at Man's Rebellion; and had they had power, their *Charity* would have began at home, rather to have *restored* their own lost number: so that (with sad *Ceres*) they return heavy, each with a *Non est inventus*, that there is none on *Earth*, saith *Justice*, nor any in *heaven*, saith *Mercy*, sufficient for this great work, but thou only the *Eternal Word*. *Whom then have I in heaven but thee? or in Earth in compassion of thee*, *Pfal. 73.* Whereat he who is *Compassion* it self thus comforts and unites them, *Go tell ye the Daughter of Zion, behold thy King cometh*, *Zech. 9.* The King of *Heaven*, to take on him (Z) the *form* of an earthly *Servant*; the *God* of *David* becometh the *Son* of *David*; nay, the *Son* of *God* the *Son* of *Man*, that the *Son* of *Man* might again become the *Son* of *God*! And was ever *Potter* so in love with his *Clay*? And here *Mercy* and *Justice* met together, *Righteousness* and *Peace* kissed each other. The *Civil Law* (you know) permits none to *Adopt* Children that have any of their own: how then hath the *Love* of *God* bounded towards us; who albeit he wanted not a *Son*, and that too a *beloved Son*, in whose obedience he was so *well pleased*, hath yet vouchsafed us *Adoption*! us *Strangers*, us *Enemies*, to cry *Abba, Father!* nay,

may, and sent away that Son of his Bosom, into a persecuting world, that we might receive the Adoption of Sons ! Gal. 4. This was a sic without a sicut, God so loved the world, John 3. as none loved so. This boundless * love of God

to man (so infinite being their Disproportion of excellence) admonisheth men (by an Argument a maiore) how they ought to be affectioned one toward another ; Men, I say, 'twixt whom (unless in some outward Transitories,) there's no difference ; and he that after a few years looks into their Graves, shall find no such great Difference between their bones. Love

was the old Christian γνῶσις, the Ear-mark of Christs sheep, John 13. We use to keep that charily which cost most dearly. You see here the Price of Souls : not Silver, Gold, or corruptible Things, 1 Tim. 2. only the Word it self 1 Tim. 2.6.

could plead our Cause before the Eternal Judge. (a) Keep the Jewel of thy Soul then but with so much the more circumspection, as 'tis of value above all other things ; that sin may not come at it, to defile it, Lust to pollute it,

Avarice to dirty it, Intemperance to fully it, Sacrilege to canker it, Blood to stain it : but keep it unspotted of the world, unspotted of the Flesh. And that wafts us to the second word and Part of this Discourse, Natura assumpta,

from the Person assuming to the Nature assumed : and that is, Caro, Flesh ; The word was made Flesh.

And here our Meditations (like him we contemplate) descend from Heaven to Earth, from God to Man from the Word to Flesh : in which till Christ appeared, saith Bernard,

his

* Monet hæc
effusissima dile-
ctio quid nos
debemus pro-
ximo.

εὐλαβῶμεθα
τὴν θεοῦ εὐλα-
βείαν τὴν
ἀνθρώπων.

(a) Tanquam
avarus saccu-
lum.

*Prinſquam ap-
parebat huma-
nitas, latebat
benignitas.* In his *Mercy*, like the *Sun* in a *Cloud*, lay some-
what hidden and obſcured. Indeed it was be-
fore, before all time, his *Mercy*, like himſelf,
Serm. de Na- from *Everlaſting* : but whence, asks the ſame
tivitate. Father, could it appear in *Demonſtration* ?

*Promitteba-
tur, non ſentie-
batur, ideoque
à multis non
credebatur.* Ib. * *Quis credidit ? Who hath beleived our report ?*
* *Iſa. 53. 1.* 'twas *promiſed*, 'tis true, but not *perceived*, and
therefore of many, of moſt not as yet beleiv-
ed, as the *Prophets* complaints do witneſs,
* *Quis credidit ? Who hath beleived our report ?*

Luke 24. 39.

*Potentia in
creatione, Sa-
pientia in gu-
bernatione, ſed
Miſericordia
in incarnatione.
Ludolph.
de vir. Chriſti.*

Iſa. 53. But now *Light* ſo ſhined in *Darkneſs*,
that any, unleſs ſuch as are *darkneſs* it ſelf, *John*
1. may comprehend it : *Capiat & Naturalis*,
ſay the ſame ; the very *natural Man* may now
perceive the Things that are of *God*, as if *Mercy*
had made them obvious even to *ſenſe* alſo.
Credant oculis, ſuch as before would not beleive
the *Prophets* tongues, may now but credit their
own *Senſes*. *Luke 24.* *Handle me, and ſee me,*
&c. And as *Iſrael* could look on *Moſes*, when
he had veiled his *Brightneſs* : ſo may we alſo
behold this *Light* of the world, it appearing to
us in a veil of *Fleſh*. The *Power of God* appear-
ed in the *Creation*, all things of nothing, and
equal *Wiſdome* in *Governing* all things *Created* :
but *Mercy* cheiſly diſplayed her ſelf, when this
glorious *Lamp* of *Heaven* became *Eclipsed* by
the interpoſition of an *Earthly Body*, when this
Diamond was ſet in *Lead*, when the *Word* was
made *Fleſh*. *I*, in this appeared the *bountifulneſs*
and love of *God* our *Saviour* toward *Man*, *Tit. 3. 4.*

Fleſh here, though but part, and the unwor-
thieſt part of *Man*, yet is *Synecdochically* taken
for whole *Man*, for the compleat *humane Na-
ture*, as 'tis *Gen. 6. Dent. 5.* and elſewhere fre-
quently in *Scripture*. But the reaſon why
Chriſts

Christ's Birth is Denominated from the worst part, *Flesh*, an *Incarnation*, rather then from the better, the *Soul*, an *Inanimation*; is, because this, as all other circumstances of his *Nativity*, abounded with miraculous *Humility*: *Flesh*, I say, involveth here, both the *constitutive* parts of Man, *scil.* the *Rational Soul*, and the *Humane Body*: for as in the *creation* God made Man like himself, stamping on him his own perfect *Image*; so in this act of *Re-creation*, of *Redemption*, God makes himself like Man, assuming his entire nature, a *Reasonable Soul* and *Flesh* subsisting. First, a *reasonable Soul*, which that impious Heretick *Apolinaris* scarce had, when he denied *Christ* to have a *Soul*, and taught that he assumed flesh unto his *Divine Nature*; because this Text mentioned onely *Flesh*, and not a *Soul*: whereas he might as well have thought that all those had no *Souls*, which are so frequently in *Scripture* termed *Flesh*: again, the Text runs, *The Word was made Flesh*, and not assumed it. Secondly, an *Humane Body*: *Flesh*, not an airy and phantastick *vision*, but a *real* and substantial *Body*, in all things like unto us but *sin*, *Heb. 4.* Blush then you *Infidel Marcionites*, that rob *Christ* of his true *Humane body*. *Christ* shall never profit that man, who believes him not to be very Man: for had he not assumed both parts of us, he could never have been a complete *Saviour* of them both, by that sure Rule, *Whatever was not assumed was not healed*: and certainly both parts were sick, and needed this *Physician*, who came to *heal the sick*, and *save that which was lost*, *Matth. 18.* I, our whole *Humane Nature* was *Hypostatically* united to his

Deity,

*Caro totam
innuit hominis
naturam.*

Apolinaris his
Herefie.

*Factum est,
non assumptum.*
Musc. in loc.
Heb. 4. 15.
*Christus non
proderit illi
homini, qui il-
lum non credit
verum homi-
nem. Bern.*
loc. cit.
*ἀνεγνώσθη,
ἀθεεργεσία.*
Greg. Naz.

Mat. 18. 11.

(c) *Quod non erat assumptus, quod erat non amisit.* Musc. in loc.

2 Tim. 2. 5.

(d) *Ostendit carnis dictio vilem & abjectam conditionem.* Calv. in loc. Gen. 6. 3.

(e) *Carnem assumpsit, non Adæ, sed meam miseram.* Loc. cit.

(f) *Verbum caro; caro infantilis, caro tenera, caro impotens.* Id. ib.

Deity; without *diminution* of either, or *confusion* of both: that Nature (c) which he had before he left not off, and that which he had not he took upon him; perfect *God* and perfect *Man*, and so a perfect *Mediator* between both *God* and *Man*, 2 *Tim* 2.

Again, this word *Flesh* (d) sheweth into how vile and abject a condition the Son of *God* for our sakes descended; *Flesh* intimating the scum and dregs of *Humane* nature: so that whenever the *Scripture* speaks contemptibly of *Man*, it calls him *Flesh*, as *Gen*. 6. *My spirit shall not always strive with man, for that he is also flesh; (Impar congressus!)* And often in the *Psalmist* saith *God*, I know that *they are but flesh*, that is, but grass, a flower, a dream, a shadow, a nothing. I, *Flesh* here speaks all the frailties and miseries of our *mortality*; nay, makes an odious comparison of us even with the *beasts* that perish. Yet such *Flesh* as ours was this *Word* made, saith holy *Bernard*. He took *flesh*, not like that of innocent (e) *Adams*, subject to neither *misery* nor *death* in the *Creators* purpose, but my miserable, my painful, my corruptible *flesh*! Whence another well observes, that the *Text* runs not, *Verbum homo factum*, that the *Word* was made *Man*; lest some erroneously might think, that since he chose all the circumstances of his *Incarnation*, he took the perfect age and strength of man, avoiding the *weaknesses* of tender *Infancy*: No, saith that (f.) *Father*, *Omnipotence* became impotent, the *Word* it self *speechless*, and that *Ancient of days* an *Infant* of one day; taking on him not onely the two principal parts of man, *soul* and *body*, but those in-

Inferiour *Passions* also and *Infirmities* of both. If we search his inside, we shall finde some kind of *Ignorance* (as the *Fathers* (g) teach, and himself acknowledgeth, *Mat. 24.* that he knew not the *day of judgement*:) yet this was *Ignorantia invincibilis*, (as the *School* speaks) not a sinful, because not a *vincible ignorance*, as being of such things as his *Manhood* ought not to know. And if you look again, you may finde in him a *Flood of Sorrow*, his *Soul* was *μεῖλον* (i) invironed with *Griefs*, as an *Island* with *water*; yet all this (as he tells the women, *Matth. 26.*) not for me, but for our selves. 3. *Christ* had *Anger* too, *John. 2.* while he scourged the *Buyers and Sellers* out of the *Temple*, (what think you of the *Buyers and Sellers* of the *Temple*?) and this was but *anger of Zeal*, and not of *Envy*; not of any *Revenge*, but onely hate of *Sin*, and such would *God* all *Mens* were, and that we had none other. And if we consider his *Body*, that was *ἐμμετάθετος*, subject to like *Infirmities* with us: as *Weariness*, *John. 4. 6.* *Hunger*, *Matth. 2. 4.* *Thirst*, *John 4. 7.* the *Prophet* gives the total sum, *Isa. 53. 4.* surely he hath taken our *Infirmities*, and carried our *Sorrows*; I, all our *infirmities* which are *painful* without *sin*, but none of those which are *sinful* without *Pain*, (as one accurately distinguished;) for whatspot could there be in that *Lamb* without *blemish*? As his *Type*, the *brazen Serpent*, had, you know, *Serpentis figuram, non venenum*, the *Serpents* form, but not the *poys*: So He, *Hominis Naturam non peccatum*, had the *Nature*, not the *Sin* of *Man*. And here's a *Glass* of exquisite *Humility*, and *Patience*, which let us all daily look into, and dress by. *Humility*

(g) *Damasce.*
& *Gregor.*
Matth. 24. 26.

John. 2. 15.

Ira per 289
lum, non
per vitium,
Aquin.

P. Lombardus
Magist. Senten.

*Majestas in
Humilitate,
Aternitas in
Tempore, Vir-
tus in Infirmi-
tate, Deus in
Homine, Ver-
bum in Carne.
Bern. loco
primitato.*

2. Theff. 2. 4.

Pfal. 104. 32.

65. 13.

**Pervigiles pastorum oculos vis Luminis implet
Angelici, natum celebrans ex Virgine Christum.
Inveniunt tectum pavidis : praesepe jacenti
Cuna erat: Exultant alacres, & numen adorant.*

Prudent. in Enchirid.

the word become *Flesh*: what *Eternity* it self be-
holding to *Time* for Durance? *Heaven* to *Earth*
for place? He that is equal with *God*, deign to be
inferiour to *Man*? Take upon him *μορφή δούλου*,
the form of a servant? nay of a worm, and no
man? He whose *Dwelling* is not with *flesh*, Dan.
2. 11. now dwelling with *Flesh*, in *Flesh*? This
adds Example unto Precept, both knit together,
Matth. 11. 29. *Learn of me, for I am meek and
lowly, &c. Intolerabilis est impudentia* (complains
that Father) 'Tis more then Shamelesnesse,
when such *Majesty* descends, and suffereth it self
to be trod on, that a *Worm* should turn again;
when *God* hath made himself a *Man*, that any *Man*
should make himself a *God*, & with as dangerous
as daring Ambition, lift himself above all *that's*
called God, 2. Theff. 2. Whosoever therefore *God*
hath endued with parts and *Excellencies* above
Others, like the full Ears of Corn, should bend
the lower; and whom he hath Elevated above the
rest, in wealth and *Honour*, like *Stars* should seem
the lesser for their height, yet shed their influences,
Heat, and Lustre: for the royal Prophet tells us, that
*God shall touch the Mountains, and make them
smoak; but that the valleys shall stand so thick with
Corn, that they shall laugh and sing*: and what else.
I pray, is an ambitious *Haman*, but a tottering Hil
of Sand? which he will blow on, that delights to be
styled the *Resister of the Proud*, while the poor

Shepherds, Luke
2. 10. those val-
leys of humility,
do laugh and
sing, indeed sing for joy, at the glad Tidings of
their *Saviour*, delivered them by *Angels*. I, none
fo

so worthy the first News of this meek *Lamb of God*, as those *vigilant*, those *humble* *Shepherds*. *Lord*, make us all, then, rather fruitful valleyes then such barren Mountains: for as the (h) *Oracle*, (h) *Livius* in you know, told the Roman brothers, that He *H. 1.* who first saluted his Mother, should be King; which *Brutus* rightly understood of the *Earth*, falling down on that, while the rest vainly wantoned after their carnal *Mother*: so the *Oracle of Truth* tells us, that not he who follows his *haughty Mother World*, through *Pride* or *Avarice*, but he that acknowledgeth the *Earth* his Mother, embracing *Humility* that Mother of the *Graces*, he shall reign, and that in a *Celestial Kingdom*, *Matt. 5. Blessed* *Marth. 5. 3.* *are the poor in Spirit for theirs is the K. of Heaven.*

Nor is there hence less *Patience* to be learned, then *Humility*. Seest thou Him, whom Heaven and the *heaven of heavens* cannot contain, pent up in a narrow vault of *Flesh*? and canst thou be discontented with thy larger *Portion*? The *Word* it *Verbum fari non potuit.* self here speechless, and without a voice: yet afterward having one, he *opened not his mouth*, *dumb before the Shearers*; being *reviled*, he *reviled not* again: and should not this teach us *Patience* enough, being provoked to restrain our *Tongue*, and our *Lips* that they speak no *guile*? Again, He that was clothed with *Light*, and girded about with *Power*, is here enwrapt, *Pannosis Ligamentis*, in despicable *Rags*, to teach us, having *Food* and *Raiment* (though the meanest) to be therewith *Contented*. See here, the geatest *King* hath no fairer *Court* then a foul *Stable*, no other *Throne* then a *Cratch*, no better *Attendants* then a poor *Virgin* and a *Carpenter*, but some worse, *sc.* the *Beasts*; nor can he quietly enjoy so easie *Miseries*,

Matth. 2. 12.

(i) Hoc stabulum illud prædicat; hoc præsepe clamat; hoc membra illa infantilia manifeste annunciant.

Serm. in Nativitate.

Κτήτα δὲ τὰς ψυχῶν.

Prov. 23. 5.

(k) Habet omnis hoc volup-
tas, Ap. unq;
par volantum,
ubi grata mel-
la fudit, fugit,
& stimulos
agit furentes.
Boet. de
Con. Phil.

ries, being no soner *born* almost then *persecuted*, this *Lamb* straight hunted by the *Fox*, *Herod seeks the Babe's Life to destroy it*, Matth. 2. What does all this obscuring and *molesting* of himself, but instruct us in the *mystery* of self-denial? how does it encourage us to a chearful *Patience* under that *Poverty*, or *Dishonour*, which himself hath *sanctified*? *Patience*, I, This (saith *Bernard*) that (i) *Stable* preacheth to us; This the *Cratch*; This those tender infant *Members* cry out unto us; This (you see) is that *heaven-lov'd* vertue, which our blessed *Saviour* brought with him into the world, and going out of it left behinde him, *Luke* 21. 19. Ἐν ὑπομονῇ, in *patience* possess your *Souls*. As though without this vertue, no man were *Compos Anima*, true *Possessor* of his *Soul*: we know not how long (or rather how little while) we may possess ought else. Riches making her self wings (saith *Solomon*, Prov. 23.) as well as others for them; *Honour* as fugitive, as the *Opinion* of the giver of it; *Friends*, in adversity, like *Leaves* in Autumn fall from the *Trees*, and with *St. Peter*, *They* know not the man; (k) *Pleasures* (like *Bees*) fly away, leaving more *Sting* then *Honey*; nay, life it self is not in our Possession (having always the *sentence of Death* in our selves, 2. Cor. 1. 9.) we had need secure something, endeavour to possess our *Souls*, and then we secure all; and that, you see, is onely to be done with *Patience*. And if you please, here begin the *Practice*, while I give a brief *Account* of the third and last part of this *Disquisition*, the *Modus assumendi*, (i) the *manner* how the *Word* became *Flesh*, and that is *Factum est*, was made.

As *Christ*, though but one *Person*, consisted of

of two distinct (1) *Natures, Divine and Humane*; so had each of them a peculiar *Generation*, Eternal, temporal: according to the *first*, which we have heard, our (m) *Creed* teacheth us, that he was not made, nor created, but begotten; according to this *second* (now in hand) the Text tells us not, he was begotten, or created, but made: the Phrase is frequent, doubled, *Gal. 4. 4 God sent his Son made of a woman, γεννηθῆναι, made under the Law, to Redeem us that were under the Law*, And so *Phil. 2. 7*. He was made in the (n) Likeness of Men, (i) born of the substance of his Mother, after the accustomed time of our Accretion in the womb. So the Evangelist expressly, *Luke 2. 6. when the days were accomplished, that she should be delivered, (not till then) she brought forth her first-born Son*. How dead hath this Truth struck the *Valentinians*, who Pictured our Saviour like a *Childe*, with a *Cross* upon his shoulders, sliding down from *Heaven*! intimating that he brought his *Body* from thence, so passing through his *Mother*, but as water through a *Conduit-Pipe*. Impious *Blasphemers*, whom Hell ('tis to be feared) now worthily burns for *Hereticks*! *Heaven* is the scene of *Spirits*, *Earth* of *Flesh*, and there was his made, as it became him (saith *St. Paul*) to be made in all things like his brethren, *Heb. 2.* witness all the main Circumstances of *Time, Place, and Person*. The person of whom he was pleased to be *Incarnate*, was the Blessed *Virgin Mary*, (while all the *Dames* of *Israel* were ambitious to be the *Mother* (of the *Messiah*;) she was the blessed among women, (yet worthier of our *Praise* than *Prayers*;) she was the daughter of *Joachim* and *Anna*, of the

(1) *Emerge dulcis puer, quem Matris edit Castitas, parens & ex-pers Coniugis, Mediator, duplex genus.*
Prud Hymn.
8 Kal. Januar.
 (m) *The Athanasian Creed.*
 (n) *More Ali-orum stat Do-minus per 9. menses utero inclusus.* *Ludolph. de vit. Christ.*

Hereticks Valentiniana.

Heb. 2. 17.

Isa. 11.

Angelus nunciat, virgo credit, spiritus obumbrat, virgo parit, virgo permanet.

In Nativit.

* Non ut post quem alius, sed ante quem nullus.

* Caelius Rhodig. In Lection. Antiq.

Isa. 43. 19.

(o) Virga Aaron protulit fructum sine plantatione, Maria filium sine commixtione. Ludolph. Bern. Ibid. Qui in caelis patrem sine matre habuit, in terris matrem sine patre voluit. Damascen.

Tribe of *Judah*, descended from the Loins of *David*; whence *Christ* was the *Lion of the Tribe of Judah*, and the *Branch sprung from out the root of Jesse*, Isa. 11. To this end (saith holy *Bernard*) an *Angel* salutes a *Virgin*; the *Virgin* believes the *Angel*; the *Holy Ghost* overshadows the *Believer*; the overshadowed bringeth forth her *first-born Son*; the *Bringer forth* remaining still a *Virgin*: her *first born Son* (saith * *Beda*) Not intimating she had any afterward, (as *Helvidius* falsely thought, and taught) but shewing she had none before; being *Semper Virgo*; before, in, and after her *Conception*, an unstained *Virgin*. Sure the old *heathen Romans* thought, there could never come any such Thing to pass, when they called their Temple of *Bacchus*, *Templum Pacis Aeternum*, the perpetual Temple of *Peace*; because the *Oracle* at *Delphos* had told them that it should stand, *dum peperit virgo*, until a *Virgin* should bring forth: and so it did; for when *Christ* was born (the Story saith) it fell, He being born of a *Virgin*. And my * *Author* tells us, that some of the *Egyptians* (I know not by what instinct) erected an *Altar, Virgini pariturae*, to a *Virgin* that should bring forth: and certainly this is it that *God* would have all the world to wonder at; Isa. 43. *Behold I will do a new thing, &c.* The *Rod of Aaron* (you know) brought forth (o) without the sap of earth; to *Type* out this same fruitful *Virgin*: Yet withall she was *Virgo Desponsata*, though *Christ* was born of a *Virgin*; twas of one *Esposued* to a *Man*; to shew his *Coming* effectual to both states of *Life*; to *sanctifie* the *Sin-Crurum* sicut si *Deus* nasci voluit, non nisi de *virgine* nasceretur. Bern. Ibid. Qui in caelis patrem sine matre habuit, in terris matrem sine patre voluit. Damascen.

gle, and the Married: (not to prefer, or to disparage either.) Of a *Virgin*, as most fit, that if *God* himself be to be born, no other then a *Virgin* miraculously should bear him: 2. that He who in the *Heavens* had a *Father* without a *Mother*: should on *Earth* have a *Mother* without a *Father*: and lastly, that as the first *Adam* of the *Virgin-Earth* was made *Flesh*, so this second *Adam* of *Virgin-Flesh* should be made *Man*. But why of an *Espoused Virgin*?

Why, first, *ob remotionem suspicionis*, to remove all suspicion of the injured *Law*; by which pretence *Herod* and the *Jews* might else have seemed justly to persecute *Christ*, as one adulterously born. 2. Of one *Espoused*, *ad sustentationem solatii*, for the Comfortable Aid and Assistance of the tender *Virgin* and *Infant*, especially in their Flight to *Egypt*, and other tedious Travels. Lastly, *Espoused*, *ad Declarationem Mysteriorum*, to shadow out the *Mystery* of *Christ* espoused to his *Church*: whose Children we are, she notwithstanding an undefiled *Virgin*, without spot or wrinkle, Ephes. 5.

Eph. 5. 27.

Thus (you see) *Christ* will be born of a *Virgin*, that is, of a pure immaculate and unpolluted *Soul*, not of an *Heart* inamoured on sinful pleasures, wedded to the world, or defiled with spiritual Fornications; not in the *Minde* dirtied with *Avarice* or *Sacrilege*, stained with the blood of *Innocents*, or blotted with the spots of *Malice* & *uncharitableness*: no but in the *virgin-Soul*, whose Beauty is made up both of the white of *Innocence*, and the *Blush* of *Penitence*; the *virgin-soul*, whereon *Satan* hath begot no Brats of *Crying Sins*; the *Soul* which is *rasa Tabula*, a Spotless Leaf,

Qualis Anima virgo concepta?

*Talis Anima
virgo concipitur*
S. August.

*Psal. 108. 1.
(p) Ne in in-
civito vagetur
Animus, nunc
hoc nunc illud
amans. Lu-
dolph.

(q) Ideo natus
est Christus se-
cundum car-
nem, ut nos re-
nasceremur se-
cundum spiri-
tum Etern.
* Felicio vir-
go Christum in
corde, quam in
gremio concipiens. Aug.

*Elegit suum
Nascenti tem-
pus.*

ἐν πληρώματι
ἐν χρόνῳ.
Gal. 4. 5.

* Of Rabbi Eli-
as, observing
the Hebrew
Letter N
(which is the
numerical of
1000) six
times repea-
ted in the first of Gen. and that of the Psalmist, Ps. 90. 4, &c.

whereon are writ no *Characters* of Vice ; the Soul that's pure, or groaneth to be so : such a Soul is a fit virgin for the *Holy Ghost* to overshadow, and Conceive her *Saviour*. Yet withall, the Soul that conceives *Christ*, must be Espoused too, that is, all its affections fixed on some one beloved *Object*, and that *Object God* ; * left sickly (p) wandering, sometime to the *World*, sometime to the *Flesh*, (like *Dinah*) it should at length return deflowred. Now (in a word) therefore was *Christ* born according to the flesh, that we might be regenerated according to the *Spirit*, that his (q) natural might be our spiritual Birth: oh let him then, let him be born in us again, Gal. 4. 19. * Happier was the *Virgin Mary*, in Conceiving *Christ* in her Soul, then in her Body : Indeed, happy were the paps that gave him suck ; but blessed are all *Those that hear his word and keep it*. But taking leave of the *Person*, let us next observe the *Time* of his *Incarnation*, and that was a *Time* of peculiar *Designation* (though Computations vary, nor is it much material ;) *Christ* not being subjected to the necessity or chance of time (like others) but, as Lord and Maker of it, He chose his opportunity, took his own time, wherein he would be born ; which the Apostle calls the *Fulness* of it, Gal. 4. which was, as most agree (from the * old *Tradition* of the *Worlds* lasting just 6000 years) well toward the 4000th. year. *Scaliger*, *Reusner*, and *Calvin* say, *Christ* was born *Anno Mundi* 3947. Others say, in the year following, as *Fanc.* and *Helv.* in their *Chronologies*. *Dionysius* the less with others, think two years after that, being 3950. while others again *Anno*

3970. Nor need this variety cause any great scruple or distraction (no more then in the Dominical day) so it be solemnized as near as may be, (though the punctual hours, in some cases cannot be retained :) and if our Clocks accord not twenty four hours, (some striking most, when others fewest;) or scarce three Neighbours meet in the relation of a story, done among themselves; how easily may the most faithful *Chronologers* dissent a little about the motion of the Wheels of Time, that have been so long, so long a running? Besides, that speech of our blessed Lord to his Apostles, *Acts* 1. *It is not for you to know the * times and the seasons, &c.* (saith St. *Augustine*) puts all *Arithmeticians* out of their numbers, shuffling their Counters into a Bag of Ignorance. And indeed, Where the *Scripture* hath not a Tongue, it is *Piety* for us, to have neither Eye, nor Ear: And therefore, not to follow the wanton *Postillers* to the very Year, nay Moneth, and Day, and Hour of *Christ's Nativity*; we may with more modesty, and certainty, collect it to have been about the two and fortieth year of the Reign of Peaceful *Oetavianus*, (commonly called *Augustus*;) History telling us, that that was the year of the general Taxing, and the *Scripture* telling us, that was the time of the Birth of *Christ*, *Lu.* 2. And therefore then was the time for *Shiloh's* coming; *Herod* the son of *Antipater*, an *Idumean*, being King of *Judea*, and so the *Scepter* departing from *Juda*, *Gen.* 49. Then, when all the *Prophecies* were accomplished, all Types and Shadows substantiated, then was the *fulfress of time* for *Christ's Nativity*; and then more particularly shortly

Act. 1.7.

* Though this look somewhat more on future, then on past Events. *Omnes calculorum digitos, &c. Pia est ignorantia, Dei Arcana non scrutari.*

Luke. 2.

Joseph. 1.14.

c. 17.

Gen. 49.10.

(q) *Quid est
quod arctum
circulum Sol
jam recurrens
deserit? Chri-
stusne terris
nascitur, Qui
lucis auget
Tramitem?*
Prud. Hym.
8. Kal. Janu-
ar.

*Tom. 5. E-
dit. Savil.

†Bethleem caput est orbis, quā natus Iesus,
Orbis Principium, Caput ipsum Principiorum.
(gebat
Urbs hominem Christum genuit, qui Christus a-
Ante Deus, quam Sol fieret, quam Lucifer esset.
Prudent. in Enchirid.

Micah 6.2.

*Vt nos doceret
humilia elige-
re.*

Dr. Donne, in
Festo Fativ.

shortly after the (q) Winter Solstice, when nights grow shorter, and dayes longer, to shew, that now shadows were shortning, dark ignorance diminishing, and the glorious light of divine knowledge increasing, John 3. 30. And punctually St. Augustine is for the twenty fifth of December (in Psal. 132.) and St. * Chrysostome hath wrote a golden Oration in behalf of this Day, and the Pieties due to it.

And here let us borrow a little time, to glance on the place where the Lord was laid; and that

† was Bethleem, as the Pharisees could tell Herod out of the Prophet Micah. And thou Bethleem, &c.

out of thee shall he come, &c. But why there? Is it not a little one? Yes, therefore he chose it, that chose all the circumstances of his Life and Death. To teach us to chuse the lowest rooms at Feasts or Synagogues, and to be contented with our meanest accommodations, as all exceeding his, whose whole life was but a continued Passion; (as one saith) others Die Martyrs, but he was born a Martyr: Christ found a kind of Golgotha, even in Bethleem; his birth and death being, as it were, but one protracted act; his Christmas Day, & his Good Friday, but the Evening and the Morning of his Passion: Born among Beasts, lived among worse, died among Thieves: Born in the meanest Town, the meanest House, the meanest Room: the Prophets may well call it his coming down; the Apostles ἐκέναν, his emptying of himself, &c. Bethleem, an Inn, a Stable; and yet these not without their intimations. In Beth-
lem,

lem, where Boaz the Jew and Ruth the Gentile
 were married, Ruth 4. there was he born, (i.) God
 and Flesh married, who married Jew and Gentile
 into one Flock together. The Inn, domus populi,
 entertains him, that was to entertain all comers.
 Salvator populi, the House of the people recei-
 ves the Saviour of the people; and the Stable
 still more extends his Grace unto the foulest sin-
 ner, so repentant. Again, Bethlem was the Ci-
 ty of (r) David, and Nursery of Kings, of
 whose lineage he was; and though born in
 Bethlem by occasion of the taxing, yet con-
 ceived a Nazarite (thence came this good in
 spite of all ill Proverbs) Luke 1. That Town of
 Ephrata, which, as it signifies fruitfulness, is a
 Region not onely of Wood, but of Wine, saith
 Adricomius; and Bethlem signifying an House of
 Bread, affords us this comfortable extract, that
 the Word made Flesh in the House of Bread, and
 Region of Wine, leads us to the Arms of
 Christ, in the blessed Sacrament worthily re-
 ceived. Thus have we represented somewhat
 of that Μυστήριον, that Great Mystery, God
 manifested in the flesh, &c. The Riddle
 which the very Angels, as well as men,
 desired, & ἐξέτασαν, (i.) To pry into (as
 through the Hangings) of which we may
 say, as Moses, Deuter. 4. Was there ever
 such a thing as this? For this Mystery (as well
 as the Virgin Mary) the Holy Ghost hath o-
 vershadowed; yet may we also say of it
 (as the Lepers in another case, 2. Kings 7.) This
 is a day of good tidings: as it is * the greatest of
 Miracles, so it is the highest of Benefits bestow-
 ed upon Mankind. This, wherein the Deity
 and

(r) Quia ibi
 natus & un-
 ctus David.
 Ludolph. de
 vit. Christi.
 Luke 1.55.

Adricom.
 Delphinus f.

1 Tim. 3. 13.

1 Pet. 1. 12.

Deut. 4. 32.

2 King. 7. 9.

* Maximum
 miraculorum
 & beneficio-
 rum.

מ
 חן

Ex. 12. 8.

and Humane Nature were mutually espoused, without either present confusion, or future separation; by an incomprehensible *Hypostasis*, an ineffable union. For which then, let *curiosity* be turned into *gratitude*, and That be expressed in *Hospitality* and *Devotion* joyned, lest like *Israel*, we proclaim an Holy day to *Jehovah*, and worship a *Calf*, Exod. 32. that to this eminent Festival may make up those three wonders* of the World, viz. *God and Man, Mother and Virgin, Faith and our Heart united.*

Exod. 32. 8.

**Conjunctæ ad
invicem Deus
& Homo, Ma-
ter & virgo,
Fides & cor
humanum.
Ber. in Fest.
Nativ.*

P O E M III. { On the }
 { Nativity. }

THis Day (as *Bridal* of the Earth and Sky)
Marries our humane *Flesh* to the most *High*;
The happy *Issues* of which glorious *Match*,
Blessings, through all parts of the *world*, dispatch;
Heav'n shines with brighter *Rays*, on *Earth* do grow
More *Cordial Plants*, and *Seas* with *Comforts* flow:
Angels and *Mens* Combining *Harmony*
Contend to sing this *Epithalamy*:
Glory to *God*, and *Joy* to all above,
While *Earth* is Crown'd with *plenty*, *Man* with *love*.
This is the gladsome *Natalitial* Day,
Wherein (like a rich *Diamond* set in *Clay*)
Our *humane* Nature and the Power *Divine*,
Both to our *Joy* and *wonder*, did *Combine*.
What else (at this time) means the *jealous* Sun
So fast from the *Congealing Pole* to run?
Is't not because he sees the *God* of *might*
Now born, obscures, or else augments his *Light*?
Stupendious Babe, Thou dost amaze our *sense*
To see Thee born of *virgin-Innocence*!

And

And so the sole miraculous *Mediator*,
 Of single Person, yet of double Nature.
Light flows from: *Light*, yet in its *Font* resides;
 So *Christ* from *God*, yet *God* in *Christ* abides.
 Strange *Mystery*, of an *Eternal Son*!
 Who can declare his *Generation*?
 What *Plume* can reach this *Eagle* in the *Clouds*?
 That deigns to be Enwapp'd in *Infant-shrowds*!
 Who when our *Sin* and *Sorrow* were at strife,
 To quell them both, both took and laid down *Life*;
 Born of a *Maid*, that was both *Sponse* and *Mother*,
 And so in all (excepting *Sin*) our *Brother*.
 None but a *virgin-Soul* *Christ's* presence wins,
 Where *Satan* hath begot no *Crying Sins*!
 Yet of an *Espons'd Virgin* born was He,
 That both *Estates* allows their *Dignity*.
 While *Munkworms* Pride themselves in *Courts*, the best
 Room is a *Stable* for this heavenly *Guest*.
 Though Cradled in a *Manger*, yet in *Mind*es
 Stabled in *Sin*, a fouler Room he findes!
 This *Landlord* that doth all men *Entertain*
 Who piously address, *himself* is fain
 To Lodge in a poor *Inn*; that common place
 Well pointing out his *Universal Grace*:
 Who *Angels* did create, with *Oxen* lies,
 Fit *Types* of his attoning *Sacrifice*!
 The *Ass* too not deny'd his *Company*,
 Emblem's strange *Patience* and *Humility*:
 Yet happy, if (like them) we own our *Lord*,
 Resigne our *Crib* to him, our All afford;
 Who so *Descendea* from his radiant *Crown*,
 To beat our *Pride* and haughty *Passions* down:
 And all this, for us, did he freely act,
 Oppos'd (on our part) by each *sinful Fact*!
 Oh let not his *Approach* (which now invites)

Finde us th' inhospitable *Bethlemites* !
 Left, to *Himself* or *Servants*, this *Neglect*
 Cause Him our *Suits* hereafter to reject,
 When whe shall at that great *Bride-Chamber* knock,
 He *scoff* our *Pleas*, and our *Petitions* mock !
 Shall *Angels* sing, and shall *men* silent be?
Christ's Birth was not for *Them*, (good Man) but *Thee*.
 If *Stars* and *Angels* cannot make men *wise* ;
Christ's Laud from *Babes* and *Sucklings* mouths shall rise :
 If Learned *Doctors* will not take the Hint ,
Plebeian Tongues shall be his *Praises* Mint ;
Shepherds shall Chant it in their *Countrey Lays*,
 Rather then shall such *wonders* want their *Praise*.
 I, faithful *Shepherds* will this *Lamb* Declare ,
 For whom the whole *Flock* doth the better fare.
 Nay this *Lamb* is a *Shepherd*, that can keep
 The ravenous *Wolf* from his indanger'd *Sheep* ,
 Reducing home the *strayes* ; whose numerous Fold
 Both *Jews* and *Gentiles*, in one *Flok*, doth hold :
 But those *Ill Shepherds* are , who not Enlarge
 These happy *Tidings*, Duly , to their *Charge*.
 Let *us* then (with intenser Ardor) sing
Carols of *Angels* to this glorious *King* ;
 And in joynt *Consorts* may both still aspire,
 Till *All* make up one *Halle-lu-jah* Quire.

PRAYER III. { On the }
 { Nativity. }

O Eternal Mercy, who (when Man had forfeited
 his state of happiness, and sinned himself into an
 irrecoverable Misery) wert pleased, in Compassion,
 to bethink thee of a remedy, of a means of a
 Redin-

Redintegration; whenas it had been equal Glory to thy Justice, to have thrown him down to Hell with those offending Angels! but to Effect this by the debasing of thy Son, (when other means enough were obvious to thee) thine own, thine only, thy beloved Son; This was a love beyond the love of women, beyond the Apprehension of man; a love infinite like thy self, for which we bless thee; a Mystery which the Angels are ambitious to discern. Eternity entred the Kalendar of time, Immensity comprehended, Infinity inclosed, the Deity incarnated; and a Mercy which men have cause enough ever to admire. Lord, what is man that thou art mindful of him? or the son of man, that thou visitest him? that thou eternal Son of the Almighty Father, that thou visitest him, as a Physician, the only good Phisician, that visitest without a Fee, or ever Fail of Cure: that thou visitest him, him bedrid on the Couch of Sin! sick unto death, otherwise to death eternal, his Disease past Remedy, Hope, and Patience. Oh infinite Goodness! that thou shouldest humble thy self from a Creator to a Curer of Soul and Body, and thus personally descend to visit him: Him too rather than the fallen Angels (this Strangely exalts the Mercy;) those ninety nine thou lettest go in the wilderness, taking up this one lost sheep. Mankinde! Although it had been a less debasing of thy sacred Person, to have assumed an Angelical, rather than an humane Nature; for then (we know) thou neededst not to have left thy Celestial Throne, neededst not have born the burthen of a Body, nor that Body the Burthen of those many hard and ignoble circumstances, at thy birth and afterward; and especially, not the burthen of thy Cross, and what was heavier, our Sins:
but

but if that had been the less dishonour, yet we must thankfull^y acknowledge, this was so much the greater love, by how much thou wast more distant in dignity from men then Angels, for which we laud and magnifie thy glorious Name, evermore praising thee, and saying, Whom have we in Heaven but thee? or on Earth in Comparison of thee? whom in heaven, as a sufficient Mediator? whom on earth, as an exalter of our Nature? We adore thy goodness, O Lord we Triumph in thy Clemency that for us men and our Salvation, thou vouchsafedst to come down from Heaven, like a River of Balsam flowing from an Hill of Pleasure, to water and refresh a desolate wilderness, to wash and cleanse our wilderness of Sin; and that (without any other motive, but of thine own good will and pleasure) thou tookest upon thee to deliver man, and didst not abhor the Virgins womb; for which our Souls (with hers) do magnifie Thee, O Lord, and our spirit rejoiceth in thee our Saviour: Rejoiceth to see that divine Word made Flesh, and dwell among us. As thou hast begun, so (O Lord) multiply this happy Correspondence between Heaven and Earth, as thou wast pleased this day to come down to us, so henceforth draw us up to thee, by the magnetick Efficiencies of Faith and Love: Let thy Grace and Mercy, let our Prayers and Praises be always like the Angels of Jacob's Ladder, ascending and descending: give us more bold confidence, and humble holiness at the throne of Grace, since thou art pleased to become our Brother, and our own Flesh: Spiritualize our Nature, and give us grace to endeavour some conformities of holiness. Let that Cratch and Stable (thy hard Accommodations) school us to humility

militer and patience, to sobriety and temperance, to contentness in all conditions. Let thy bounty lead us to hospitality and charity, to giving and forgiving, and communicate to us the efficacy and merits of all thy Actions and Passions; that we may also be now born again, and this the day of our Regeneration: to which end, create in us new hearts (O Lord) and renew right spirits within us. The Sun brings forth all other dayes, but this day brought forth the Sun, even Thee the Sun of righteousness; who (as thou wert born to us, in the Angels phrase) vouchsafe to be born in us also, that henceforth we live not, but Thou in us: Let thy holy Spirit, of whom thou wast conceived, beget Thee in us by the immortal seed of the Word; let our Faith conceive thee, our Conversation bring thee forth, our Love Embrace thee, our Devotions Entertain thee, and Retain thee till thy second Coming; for else alas there will be little comfort in thy approach unto our Nature by Incarnation, unless thou draw near us by thy more intimate and Spiritual Approximation; that so our persons may be united unto thine, by love and obedience, by the unity of the Spirit, and the bond of Peace; until this mystical union here, of Grace, be swallowed up into a real and inseparable Con- sociation above in Glory.

Jehovah-Jesu, who hast not onely advanced but also consecrated our humane Nature to the Deity, teach us to make true estimate of our selves, not as through Pride, Vain-glory, or miscall'd Self-love, but in reflexion on thy love of Souls and sanctifying of Bodies, to value a Soul above the w^{or}ld, and all things in it: and to account our bodies as Temples of the Holy Ghost, our Souls Priests of

those Temples, and both a living Sacrifice; neither to be prophaned with impure lusts, or sacrilegiously transferred to the service of that lower Trinity, the World, the Flesh, the Devil; but devoted to the most High, as things dedicated to sacred uses, as thy members, not to be defiled with pollutions, but vessels to be possessed in sobriety and holiness, because thou, dear Jesu, hast already and wilt hereafter make them vessels of honour and of mercy. Mean time, oh give us thine Assistance, lend us an hand to draw us nearer daily and nearer unto thee, by the strictnesses of sanctity, and Zealous Imitation of those Pieties, which thou hast left as Paterns for us to follow: that so living with thee in the proportions of an holy Life, we may die with thee by Mortification and untired Patience; and at length reign with thee in those true Felicities, which last unto eternal Ages. Amen.

{ The COLLECT. }

Epistle.
Heb. 1. from
Verse 1. to 13.

Almighty God, which hast given us thy one y begotten Son, to take our nature upon him, and this day to be Gospel.
born of a pure Virgin; Grant that we John 1. from
being regenerate, and made thy chil-verse 1. to 15.
dren by Adoption and Grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth, &c.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

Psalms for
D. M. 26.
M. 1. Lesson
Prova 28.
2. Acts 6. &
7. part.

UPON
Saint Stephen's Day.

E.
 1. Less.
Eccles. 4.
 2. Acts 7.
 from v. 30.
 to v. 55.

The stoning of Steeven Act 7



*58. And cast him out of the City & stoned
 him & y^e witnesses laid downe their cloat
 hes at young mans feet named Saul.
 59. And they stoned Stephen who called on
 God & said & Jesus receive my spirit
 60. And he knelt downe & cried wth a
 loud voyce saying not sinne to their charge*

DISQUISITION IV.

Yesterday presented a *Nativity*, and this a
Martyrdome (like a Deaths-head served up
 at a *Festival* :) the Church thereby, first tacitly
 F 2 intimating

Finisq; ab origine pendet.

**Vite unicus introitus, mille exitus.*

†Ideo natus est Dominus ut moreretur pro servo, ne servus deficeret mori pro Domino.

In Sermone de S. Stephan.

intimating humane Condition, both our *natural* and *accidental* frailty, how near our * End bordereth on our Birth! And yet how many outward dangers (equalling inward diseases) hasten the pace of precipitating Nature! not more pores in the body, then several door, to let in Death! † Our life, for one sole ingress, having many thousand outlets. And secondly, expressly desirous (by joyning these two Festivals) that we should all learn to live well, as *Christ*; and to die well, as *St. Stephen*: (saith holy *Austin*) yesterday we celebrated the *Birth* of that heavenly King of *Martyrs* born into the *World*,

**Primus inquit Stephanus mercedem sanguinis imbre*

Afflictus Lapidum, Christum tamen ille Cruentus

Inter Jaxa rogat, ne sit Lapidatio Fraudi

Hostibus; O primæ Pietas miranda Coronæ.

Prudent. in Enchirid.

* and to day the

first fruits of *Mar-*

tyrs going out of

the *World*. It be-

hoved the *Immor-*

ὡς ὅτι

τοῦτο

ἵνα

Tanquam ad hoc ipsum destinatus.

Euseb. Eccl.

H. l. i.

Christus pro nobis induit hominem, Stephanus pro Christo hominem exiit.

tal (saith he) first to take *Flesh* for *mortals*, that so mortal man might the better condemn Death for the *Immortal*: * Therefore was the *Lord* born to die for his servant, that the servant might not fear to die for his *Lord*. *Christ* was born in *Earth*, that *St. Stephen* and his other followers might be born in *Heaven*. *Christ*, for us, put on humane *Flesh*; and *St. Stephen*, here, for *Christ*, put it off. The best of men (you see) are subject to violent and unnatural *Deaths*! *St. John Baptist* and *St. Paul* beheaded, *St. Peter* and *St. Andrew* Crucified, *Jeremiah* and *St. Stephen* stoned; I name no more, each Age affording but too many *Instances*.

The story of this *Saint's Tragedy* is so obvious, that I shall need onely glance on it, out of the *Scriptures* for the *Day*, *Acts 7*. it consisting

sting therein of two main remarkables, viz. the
Jews cruelty, and his *own Piety*: their *bloody*, and
 his *godly behaviour* in his *Martyrdom*. First here,
 they (retaining their old Title, of Killers and
 Stoners of the Prophets) put him to death, who
 endeavoured to bring them to everlasting life!
 by his large Sermon to them, *Acts 7.* that sweet *Acts 7.*

Ἀνακεφαλαιώσεις, or *Recapitulation* of the whole
sacred Scripture, (*Law*, *Prephets*, and *E-*
vangelists) even from *Abraham* to *Christ*,
 whom he would have applied home to them,
 had not their fury withstood their *conversion*,
 even that they should have seen him, as he
 did, at the *right hand of God*; but that they
 stopt him there, with a *Constructive Blasphemy*,
 becoming *Accusers*, *Judges*, and *Executioners*
 all at once! See the *Prejudice* and *Partiality* of
Malice! When *Herod* made that tedious *Ha-*
rangue to them *Acts 12.* that was stuffed out *Acts 12. 12.*

with fawning *Apologie*, for his *Tyranny* and
Exactions; they cry out *blasphemously* enough,
'Tis the voice of God, and not of Man: till an
 immeditate *Judgement* Echoed him a *Worm*,
 and no *Man*! But *St. Stephen* here wooing them
 with a strong and serious exhortation (which
 was indeed the *voice of God* as well as *Man*)
 for their *Conversion*; they *Construe* it for *Bla-*
spbemy! or like *Adders* they stop their Ears
against the wise Charmers, *Verf. 57.* will hear
 no more, either of his *Counsel*, or *Complaints*,
 but raved and ran upon him with united *malice*,
Verf. 58. presently begining their persecution
 with their tongues and teeth, *Verf. 54.* gnashing
 on him with, &c. (that *stridor Dentium* being
 an *Action* of the the *Damned*!) beside the stop-

Acts 7.

Rev. 21. 8.

Matt. 23. 15.

Vid. Dr.
Donne's
Pseudomartyr.
1 Cor. 13.

Matt. 10. 23.
Luc. 4. 29, 30.

ping of their ears, and the malice of their tongues, that they could even tear his *flesh*, but that their hands *beguiled their mouths*, with as ready and more mortal instrumens! Yet is there nothing in this story to Countenance or Encourage the *Pseudomartyrs* of any Herodox perswasion: for though St. Stephen, full of holy *Magnanimity*, spake home and stoutly to them, laying the *Blood* of all the *Prophets* at their *Fathers doors*, and his *Masters* at their own, *vers. 5*. (Teaching men of his *Function Christian Courage*, not to be mealy-mouthed, when called to Opportunities of vindicating *Truth*, for fear of that *Curse* of the *Fearful*, Rev. 21.) Yet is there nothing (I say) in his *Actions* and *Expressions* favouring vain-glorious Aimes, or any fond *Affectation* either of *Martyrdome* or *Fame*; like many of those *Ostentatious Emisseries*, that Compass *Sea* and *Land* to gain a *Proselyte*, as *Matt. 23*. leaving their own *Countrey*, to fish in the troubled waters of other *Nations*, that they may be *Martyrs* of their own making, and *Candidates* for *Sainting*. St. Stephen here did not voluntarily rush into this *Danger*, but was violently seiz'd on, by the same bloody Hands that but newly had condemned his *Master*! and therefore those that put themselves upon such voluntary Hazards (contrary to the *Precept* and *Practice* of our *Saviour*) such as run into *seditions* Dangers by seducing foreign *subjects*, may give their *Body* to the *Fire*, or Halter, without *Charity*, (as the Apostle speaks;) and having no *Charity* to the *Souls* or *Places* they *disturb*, may be but justly *buffetted* for their *faults*; and be Entered the *Kalendar* of *Incendiaries*, that help to

set the world on fire ! St. Stephen here saying and doing all, with an eye of Faith and sincerity, steadfastly looking up to Heaven, and onely upon Jesus standing at the right Hand of God, Verſ. 55. as all good Christians ought (without vanity or Ostentation) in their Expressions and performances, to Run with patience the race that is before them, Looking unto Jesus the Author and Finisher of their Faith, Heb. 12. The Jews had among them four special sorts of torments (besides their bonds and scourgings, and other lighter punishments) which they had borrowed from Scythians (the Masters of those Arts) and other cruel Heathens. As the first was Burning, Genesis 38. Dan. 3. The second - Casting to wilde beasts, Dan. 6. (and St. Paul's Case supposed by some, ἐνεσυναχνοσα, 1 Cor. 15.) Thirdly, Stoning, Exod. 19. And lastly, Crucifying, Luke 23. (as all are frequently to be seen elsewhere in Scripture.) But of all, this of Stoning was most ordinary among them, as the onely Decaligon-race of mankind (saith * Saint Augustine.) Presently they run to stones: so did they against Moses, Exod. 17. 4. thus against Caleb and Joshua, Josh. 14. 10. nay against Christ himself, John 8. 58. oft against St. Paul, Acts 14. 19. 2 Cor. 11. 25. and here against St. Stephen: hard hearts (i. Christo) unto hard instruments of mischief, whether for their readiness, cheapness, fatalness, I argue not; or as the best Emblems of their flinty nature: but with stones destroyed they this † servant of him who was the chief Corner-stone and Rock of his Church, Jesus Christ. An harsh

Acts 7. 55.

Heb. 12. 1, 2.

Quatuor magna supplicia.

Gen. 38. 24.

Dan. 3. 22.

Dan. 6.

1 Cor. 15. 32.

Exod. 19. 13.

Luke 23.

Matt. 27.

* Unde homines nati durum genus! ad lapides currebant.

Ad duros duriores.

† Sed Petris

lapidabatur

qui pro Petra

(i. Christo)

moriebatur.

Totum pro vulnere corpus!

Obtulit seipsum Christo,

Adhuc calente

sanguine Christi

† gratia

disso.

Chrysol.

and an hard act of a right stony people! whose obdurateness to God and man hath turned their memory into a *Niobean* monument of shame, (not sorrow) while † *Arator* hath inscribed this due Epitaph. Till at length their Punishment so

————— † *Lapides Judæa rebellis*
In Stephanum lymphata rapis, quæ crimine auro
Saxea semper eris! —————
Et per tot Lapides Petre conjungitur uni.

Arator lib. Carm. in Act.

echoed their Sin,
 that (for their killing of the Prophets, and stoning them who were sent unto them)
Their house was left to them so

Non Lapis super lapidem, inter Lapidatores.

desolote, that not a stone was left upon a stone, *Matth. 24. 2.* O let all their *Successors* consider this, not onely in *Judæa*, but in *England*, or where-ever; that still make the Prophets cry and sigh (and that as loud as in most times heretofore) *Psal. 44.* onely with a little cruel variation, for *sheep appointed to be slain*, *Pastors appointed to be starv'd*! Think of stony *Jerusalem*;

Psal. 44. 22.

avoid her sins, and so her *Plagues*, lest likewise the same judgement follow, and overtake you: *Temporal*, your house be left unto you *desolate*!

Matth. 23.

Cajet. in loc.
 * *Legimus, vidimus, quotidie comprobamus, quando persecutio contra Ecclesiam oritur, multo peiores persecutores, & Fideos & hereticos Christianos fieri, quam Ethnicos.*

Spiritual, *Christ* saying, *You shall not see me henceforth*: And eternal, that upon you come not all the righteous blood both of *Abel* and *Zachariah*, (i.) both of *Laicks* and *Clergy*! So true is that observation of **St. Jerome*, We have read and observed, and daily may take notice of it, that whensoever persecution ariseth against the Church, that *Jews* and heretical *Christians* become far the worst and most cruel *Persecutors* thereof! Truth loves to uphold it self with mild-

In Secund.
Obadiæ.

ness;

ness ; but † error and false Religion is ever bloody !

But now to take

a glimpse of that † which more particularly concerns us , observe St.

Stephen's behaviour in his suffering, an excellent Pattern to reflect on at our

deaths; made up of *Piety* and *Charity* : a man of

an high Character , and that by the pencil of

the Highest, * Full of Faith and Power , and of * Acts 6. 55.

the Holy Ghost , Vers. 55. a man of fervent

Prayer , Humility , Reverence , miraculous Pa-

tience and forgiveness ; all evidenced in his Chri-

stian Deportment. First his Faith , through his

eye : St. Stephen * stedfastly looking up into

heaven , there saw blessed visions (even before

his death , while here on earth) saw Christ stan-

ding at the right hand of God. Standing , mark

that posture of encouragement : our Creed Ar-

ticle telleth us of Christ sitting at the right hand

of God ; but our St. Stephen here sees him stan-

ding (i.) in a readiness of assistance, and defence,

and Acception. And if Christ thus stand with his

suffering Servants , who shall withstand their

happinefs ? If God be for us , who shall be against

us ? but that as the sufferings of Christ abound in

us , even so also shall our consolation abound

through him , 2 Cor. 1. Prayer is all his shield,

'tis the best Cordial for a dying man , 'tis the

best way of dying with Prayer in our mouths .

to

† Sic mores Animum produunt, mihi credite, semper
Junctus cum falso Dogmate cedis amor.

Thus mariners always do betray the mind,
And false Opinion you most cruel finde.

Sanguine fundata est Ecclesia, sanguine crevit,
Sanguine decrevit, sanguine finis erit.

Chr' st's blood did found his Church, & it extend,
Which bleeding faints, yet in's toes blood shall
end.

* Satis ver-
borum apud
Homines per-
diderat, me-
rito ad Deum
convertit. Cal.
in locum.
Oportet Impe-
ratorem stan-
tem mori. Ve-
spasian.

Episcopum
predicantem
& Christianum
precantem mo-
ri, ut hic San-
ctus Stepha-
nus.

* Dulce & si-
lutare nomen.

† Quid aliud
voces Animum,
quam Deum
quendam in
humano corpo-
re h. spiritum?
Senec. Ep. 31.

* De corpore
minimè solici-
tus, animam
in Chisti ma-
tus deponit.
Calv. in lo-
cum.

† Ἰωάννης 20. p
ὁ σῶς ἐστὶ
πνεῦμα τε καὶ
Greg. Nat.
Sect. 1.

to close up our Lives, and spend our last breath in Prayer, v. 59. *Calling upon God*, (He who is invited to the Fountain needs not go to the Streams) nor using *Lord* alone, a name of power, (but exercised through Justice, not willingly through vengeance) and therefore adding *Jesus*, the * sweet saving name of Mercy. The good *Angels and blessed Saints in heaven* are willing, but not able; uncharitable men on *Earth*, neither of them. Only *Christ* is both, and therefore invoked here. Able, because *Lord*, willing, because *Jesus*. Psal. 73. *Whom then have I in Heaven?* &c. His charity's extensive, yet wisely begins at home, (would all men would do so, for spiritual charity.) He takes care to recommend his soul to the right owner, vers. 59. *Lord Jesus receive my spirit*, speaking the eminence of the Soul, allyed to Angels, Heb. 1. 14. nay as near as possible to † God himself, who is a Spirit, John 4. 24. *Take thine own*, into thine own custody. Souls then survive the bodies (in spite of Atheists, who think but what they wish;) and are immediately determined, in their state of *Bliss* or *Misery*! in spite of other *Hereticks*. St. *Stephen* here, quite contrary to most, is all for his Soul, and nothing for the * Body. For alas! as our blessed Lord saith, Matt. 16. 26. *What shall it profit a man to gain the whole world*, &c. the † Soul being of more price than all; were there as many worlds as *Empedocles* and *Democritus* imagined, (i.) Thousands. Save this, and save all, and so the contrary: according to that *Dutch Proverb* (one of the wholesomest things I ever heard of from them) *Goods lost, nothing lost; Credit lost, much lost; Soul lost,*

all

all lost! Next unto Faith in God, he adjoyneth Love to men, (the best evidence in *Foro exteriori*) without which all the rest had been but *Κύμβαλον ἀλαλάζον*, a tinkling, not a well-tuned Cymbal. But He a true Disciple of his great good Master, Luc. 23. 34. *Qui pendebat & tamen petebat*, (as *Augustine* sweetly) who as he hung upon the Cross Prayed, *Ignosce pater*, &c. So this holy Saint forgives, his enemies, and that is more then to give: he that gives, doth it *De suo*, of his goods; (or ought to do) but whoso forgives, gives *De se*, something of himself. Yet more, he prays for them, though enemies, mortal enemies and in hot blood, when he scarce had any time to thinck of his friends, *Lord lay not*, &c. more sorry for them, then for his own ruine, (saith * *St. Augustine*,) because eternal death followed their impiety; but his Death eternal life. And was not this the Apex, the Height of Charity?

And 'tis remarkable that he kneeled down when he prayed for his enemies (that stood when for himself) shewing the greatness of their sin, that could not easily be forgiven, and therefore the earnestness of his Piety, that * did more lament their Sins then his own wounds! his loud voice shewed his great affection, and his kneeling down his reverent gesture in devotion; the God of both parts challengeth both. In praying, either stand as a Servant before his Master, or Kneel as a Childe unto his Parents, or as a Subject to his Prince. * *Daniel* prayeth kneeling; so *St. Peter*, so *St. Paul*, so † *Christ* himself. This is the most humble, the most acceptable posture; And the Centurists acknowledge this gesture the most ancient and most

Tα πνεύμα-
τα τῶν σαρ-
κεῶν δὲ
οὐ συνί-
ναι.
Chrysost. tom.
8. sect. 17.
Tibi vixi, ti-
bi morior, ac-
cipe spiritum
meum ē manu
eorum qui o-
derunt tuum.
S. Aug. Para-
phras. Oratio-
nis St. Steph.

* Serm. 5. de
Steph.

* Qui plus illo-
rum dolebat
peccata quam
sua vulnera.
Cajet. in loc.
† Magnus cla-
mor, magnus
amor.
Exteriores
actus demon-
strant interio-
res affectus.
* Dan. 6. 10.
† Acts 9. 40.
* cap. 26. 36.
† Lu. 22. 41.

uscul

Magdeburgen-
ses Centuria
secunda.

Epist. ad Mar-
cellum.

Loco citato.
Si Stephanus
non sic orasset,
Ecclesia Pan-
lum non habu-
isset.

Oratio fidelis
situla gratiae,
scala cœli, stel-
la Christi, Deo
sacrificium,
oranti subsid-
ium, Daemonibus
Flagellum.

* Somnus qui
faciat nullas
Tenebras.

Bene mori est
libenter. Sen.
Ep. 61. & li-
benter mori est
mori tanquam
dormire.

Oratione de
Stephan.
Lapidibus
pretiosis coro-
natus est. Lo-
rinus in loc.
† Ps. 21. 3.

useful in all *Sacred Solemnities*, in all Ages among *Christian Congregations*: and therefore not to kneel at Prayer or the holy Sacraments, (except in case of corporal infirmity) argueth either *Ignorance* or *Arrogance*, or some other worse infirmity of minde. And herein 'tis, St. Hierom so commends *Asella* for Devotion, that her knees were grown Brawny, like the knees of Camels, with her pious *Geniculation*. St. Stephen (you see) here used both postures; and kneeling, for his most earnest and last Prayer: wherein he was heard (saith *Augustine*.) For if St. Stephen had not thus prayed, the Church had never had St. Paul a Convert. And *Fulgentius* saith, whither St. Stephen went before, being slain with stones, thither St. Paul followed, being holpen with his Prayers. And when he had thus spoken, he fell asleep. Such and so precious in the sight of the Lord is the death of his Saints; * a sleep in respect both of Rest, and Resurrection: Graves are grown but Beds, and Church-yards *Koumliera*, (i.) but sleeping-places; so here, like *Jacob*, his pillow is of stone, whereon lying down, as well as if on Down, he taketh rest, and fell asleep *Felix somnus*, it was an happy sleep, being joyn'd with such rest, that rest with pleasure, that pleasure with eternity. Thus blessed St. Stephen, as *Nyssen* observes, esteemed the Ring of his Persecutors, with which he was inclosed, as his Crown, and every stone flung at him as a precious one, as a precious Diamond: so that, that of *David* might be applyed to him † *Ps. 21. Thou hast set a Crown upon my head*: 1, a Crown of Protomartyrdome upon his Name; and on his Soul a Crown of Glory. An. Chr. 35. POEM

P O E M IV. { On St. }
{ Stephen. }

Captain of *Martyrs*, who didst lead the *Van*
Of that same Noble *Army*, and began
To seal with blood the *Christian Faith's* defence,
Theaching us to take *Heav'n* by violence:
Stout *Champion* of the *Truth*, who by *Dispute*
Didst vindicate it, and her *foes* Confute
By Dint of *Argument*, and force of *words*
More keen and piercing then their two-edg'd *swords*;
While their soft heads unable to resist
A spirit so pregnantly declaring *Christ*,
To harder *Engines* do *Themselves* betake,
As Blows and *stones*, yet vain, thy *Faith* to shake.
Dencalion's flinty Race these *Jews* revive,
While they, with *stones*, inhumanely deprive
Such *Saints* of Life! which murderous *stones* became
A *Monument* of their *Eternal shame*!
Those *stones* in *Jordan* once erected, were
Lasting Records of divine *Mercies*, there:
But these *Cry out* to all Succeeding *Times*
Of *stony Jews*, and their prodigious *Crimes*!
Yet by the *stones* *St. Stephen's* blood is Spilt,
His *Bethel* is, but their own *Babel* built!
Amphion's Harp (they say) taught *stones* to dance,
And in harmonious *Motions* to advance
Into a *Thebes*; but *stony Cruelty*
Erects not, but destroys all *Harmony*!
Stones Cemented with holy *Prophets* blood,
Make *heaps* of *Rubbish* where proud *structures* stood!
Till so of all their *Elegance* bereft,

That

That scarce *one Stone* be on another left !
 While hated *Judah* that did *Stephen* stone ,
 For that hard Act shall pitied be of none !
 Yet did those stones but make a pair of *Stairs*,
 By which he did ascend *Ætherial Spheres*.
 These many, joyn *Him* nearer to that *one*,
 Who is both *Jews* and *Gentiles* Corner-stone :
 These too, as *Mil-stones* grinding *Him* , afford
 But finer *flour* , and *Manchet* for his *Lord*.
 By this same *stony Bridge* , his *Soul* did pass
 But sooner home o're this frail *sea of Glass*.
 Each stone's a *Gem* , *Pebbles* to *Pearls* convert,
 Each *Flint's* a *Diamond* worn on head , or heart ;
 Which though they seem to press the *Martyr* down,
 His Master sets into a radiant *Crown*.
 While he both *Prayr* and *Spirit* doth present
 To *Christ* , in his last *Will* and *Testament*.
Body and *State* he flights , but ardently
 Bequeaths his *Soul* , as the best *Legacy* ,
 To the right Owner , there commits his *Trust*
 Untill the *Resurrection* of the *Just* :
 Breath's forth his *Soul* in *Charitable* Groans,
 A *Showre* of *Prayers* return'd for one of *stones*.
 Wherefore , blest *Saint* , 'tis but a due *Renown*,
 Thy *Name* and *Day* wear the first *Martyrs* *Crown*.
 Thus , through the *Clouds* , who can but *Christ* espy,
 Begins blest *visions* here , nor fear's to *Die*.
 Then deign us such *Celestial* *visions* , *Lord*,
 That we may , to thee , *Tongues* , *Hearts*, *Lives*, afford :
 And for thy sake , in mean time , while we Live ,
 May those that stone us , like this *Saint* , Forgive :
 That when the *Sleep* of *Death* shall close our *Eyes* ,
 We may with him to *Life* immortal Rise.

PRAYER IV. { On Saint Stephen. }

O Infinitely wise Disposer of all things, give us grace, from the connexion of this unto the former Festival, to consider the vicissitudes of Joy and Sorrow; how near death often treads upon the heels of Life, and our Funerals border on our Natalitials! thence Learn us how to entertain these earthly comforts, to wit, with steady mindes, with sober apprehensions, and Christian circumspection, (like Joseph of Arimathea, building our Sepulchres even in the Gardens of our pleasures) with readiness expecting to undergo the contrary, if thou shalt be pleased sometimes to change the Scene, and to shift hands with us. Shall we not contentedly receive evil at thy hand, as well as good? that so in all Events whatsoever here, we may adore thy Providence, and Spiritually improve the variety of all thy Dispensations: Even such also, as this great Example of thy holy Martyr St. Stephen, give us Grace to improve it both into a Christian Carriage and a Christian Courage of our own; that our Carriage may be inoffensive, and harmless towards all men, (as becometh the Servants of so meek a Master) not like the savage Jews, violent and blood-thirsty, stony and implacable, toward any, especially thy Children, and peculiar Servants; (make us rather Hospitable to them with the good Sareptan, knowing that the Cruse and Meal did never fail whereof the Prophet had a Cake.)

De-

Upon the Festival

*Deliver us from bloud guiltines , O God , thou that art the God of our health ; and suffer us not to run in the way of Cain , lest ou sin prove greater then we can bear , knowing that thou makest strict Inquisition for Blood , and that what soever Sin thou bearest with until the next , yet this Sin thou most commonly punishest in this Life ; as we see in Joab , Absolon , and other blood thirsty men , that they scarce live out half their dayes , but go down to over-hasty Graves in blood ! Since therefore the wrath of Man fulfilleth not the righteousness of God , O Lord , lenifie our rugged Tempers , mollifie our Adamantine hearts , take from us these hearts of Stone , and give us hearts of flesh ; more pliant to thy holy impressions , and more exorable one toward another . O thou that calmest the raging of the winds and waters , still and appease the madness of the People ; that we may be no longer brutish Dogs and Lions , Wolves and Tigers to each other , but at least , Doves , and Lambs , and Sheep , suiting more thy Fold and Pasture : that so keeping Innocence , and taking heed unto the thing that is right , that may bring us Peace at the last . And especially keep us from the number of those that strive with the Priest , or of the Killers of the Prophets , and Stoners of them who are sent unto us ; but make us rather willing to suffer the greatest , then to do the least injury to one of these : and in all our sufferings which thou shalt think good , so call us unto , O Lord , give us Christian Magnanimity , both by word and Deed , to own the great Master of our holy Profession . And though we may not rashly run our selves into imprudent Dangers , yet when just cause requireth , or any thing whatsoever standeth in competition
with*

Spirit of thine ancient Servants , that we may
contemn the world , and all things in it , for so
excellent a cause ; that we may not shrink either
at Tortures or Temptations; that we may not fear
the face either of Men or Devils , Looking sted-
fastly up to Heaven, with St. Stephen , and seeing
Jesus standing at the right hand of God, in a posture
of Encouragement and acceptance : that so with
thy holy Confessors , our Mouths confessing thee
before men , thou (O Christ) mayst not be ashamed
of us before thy Father which is in heaven: nor
let us onely give Thee verbal Testimony , but
also actually bear witness to thy Truth and Ser-
vice ; by suffering the spoiling of our Goods gladly,
when thy cause challengeth ; and with the Father
of the Faithful, by relinquishing our sweetest ac-
commodations , our kindred and our Fathers
house, when they would exclude us from Thee ,
or thy service ; thinking nothing too near or dear
unto us for our dearest Saviour, who is so much
beforehand with us. And if thou shalt think us
worthy the honour of Resistance unto blood , vouch-
safe us, Lord , a Spirit of Resignation , & pro-
portionable measures of holy Resolution ; that ,
with S. Paul , we may be ready , both in word
and deed , not onely to be bound , but also to die for
the Name of the Lord Jesus , who was beforehand
with us in this kindness ; nor can it amount to a
Retaliation , by reason of the excellence of his
Person , and infinity of merit , but onely out of a
debt of Love , Obedience , and Gratitude unto
him ; that so we may be listed in that noble Army
of Martyrs, gaining Glory for Vanity , Eternity
for Time , Heaven for Earth, and Immortality
for Corruption. Let these , O Lord, Encourage us,

and exercise our ſpiritual valour , as Thou didſt thoſe Primitive Champions ; that eſteem'd their Chains as Ornaments, that ſung in the miſt of Re-embraced flames , and with invincible Patience, even tormented their Tormentors ; that endured the Tryal of cruel mockings and ſcourgings , yea of bonds and impriſonment , not accepting deliverance , wandering in Deſerts , deſtitute , afflicted , tormented, of whom the world was not worthy ; whereof ſome were ſlain with the ſword , ſome were ſawn aſunder , and ſome were ſtoned , as thy ſervant here , whom in like caſe , let us imitate , both for true Piety towards Thee , reſigning up our Souls to Thee , as to a faithful Creator , and cloſing up our Lives with Prayer , as the beſt Tranſition into another world , where Prayer and Praise is all the buſineſs ; and likewise for charity towards Others , even his deadly Enemies , and that in the very Act of their Perſecutions, (for our Example) not onely forgiving them himſelf , but alſo begging as heartily for them as for himſelf , forgiveness of thee , O God, that we might never forget to put up that Petition to Thee , Lord , forgive our Enemies , Perſecutors and Slanderers , and turn their Hearts : then ſhall our Death indeed, like his, be but a ſleep, in all the favourable ſenſes of it , both for Repoſe and Reviſion; So that having a while been hid in the Grave from ſin and ſorrow, the ſound of the laſt Trumpet ſhall awaken us unto Eternal Hallelujahs : which grant, O Father of Mercies, for the Son of thy Love , thy Chriſt and our Jeſus ſake. Amen, Amen.

{ The COLLECT. }

Epistle.

Acts 7. from
verse 55. to
the end.

Grant us, Lord, to learn to love our
enemies by the example of thy Martyr St. Stephen, who prayed for his persecutors to Thee which livest and reignest now and for ever, world without end. Amen.

Gospel.

Matth. 23.
from ver. 34
to the end.

Our Father which art in heaven , &c.

The Grace of our Lord Jesus Christ, &c.

M.
Psal. for
D.M. 27.
E.
Psal. for
D. M.

UPON

*The Festival of S. John
the Evangelist.*

M. Less.
1 Eccles. 5.
2. Rev. 1.
E. Less.
1. Eccles. 6.
Rev. 20.

5 S. Iohn



*It was Eagle sighted Iohn that
best could pry and search in to y^e
Mystique trinity.
Earth to ascend, and darknesse to
fetch light from heaven is stra-
nge: yet like such was his flight*

DISQUISITION V.

THis St. Iohn was one of the sons of Zebedee,
and had at length (for better reasons) as
much as his Mother asked for him; viz. being the
beloved

beloved Disciple, Leaning on his Masters bosom, as the earnest of his future degrees of glory. He was the brother of *James*, surnamed the *Great*, for reasons mentioned in his proper Festival; where, by the way, take notice how *Christ* at first made choice of brethren, as *Matt. 4. Simon* which was called *Peter*, and *Andrew* his brother: so afterward, *Simon* and *Jude* brethren, sons of *Alpheus*: and here *John* the brother of *James*. Hereby prudently providing against *Schisme* and division, both by corporal and spiritual correlation: For (whatewer it would have been in That) sure in this Age, one of them had been too little to prevent it. We shall here reflect upon this *Saint* first as a *Disciple*, while abiding with his Master; and then as an *Apostle*, sent out with *Commission* from him; both which I take to be sufficiently distinct Notions.

First, as a *Disciple*, forso he oftneft styles himself through his *Gospel*: and 'tis exemplary humility, not terming himself a Master in *Israel*, though one of the first Magnitude; but a *Disciple*, yet with some *Emphasis*, *The Disciple*, and with a *quem dilexit*, whom *Iesus* loved, *John 21.* (the happiest Title and Prerogative in the world, yet such Honour have all his Saints) not onely one of his *Triumvirate*, admitted to *Mount Tabor*, *Matt. 17.* but even the most eminently beloved *Disciple*, at least *Extensivè*, as the School speaks, that is, by some outward expressions and protections, though intensively, for sincerity and inward Affection, He bespake all of them alike, *John 15. 1.* As the Father hath loved me, so have I loved

St. John his double notation.

John 21. 7.

Matt. 17. 2.

Aquin. tom. 1. p. 1. Quest. 20. Art. 3.

John 15. 1.

dee,
) as
the
ved

you : Continue in my love. Which sure St. *John* did eminently (being the last at the *Cross*, and the first at the *Sepulchre*) besides his amiable sublimer graces , and coming unto *Christ* so young : for which 'twas certainly , that *Christ* shewed more signes of favour and familiarity to St. *John* , then to the rest. I, certainly that was one main reason among others , we may see by the deportment of our *Saviour* to that young Man , *Mark* 10. who was so inquisitive touching *Salvation*; Good Master, what shall I do , that I may inherit eternal Life ? 'Tis said at vers. 21. Then *Iesus* beholding him , loved him : Loved him, and beheld him as a *Rarity*, in being so solicitous for a better life , while he was so Young in This. *Angels* , you know , are alwayes pictured Young , and *Cherubins* with Childrens faces ; to shew how *God* loveth early holiness, and to be remembred in the days of Youth, which indeed properly are the dayes of Life, those of Youth , Health , and Strength : while on the contrary , those of Age and Sicknes are but *Dies mortis* , as to all vertuous habits and performances , such are but days of Death and Disability ! and therefore are we wooed so, Luke 1. To serve him without fear (for Age is timorous) in holiness and righteousness all the days of our Life. There is a story of one *Ben Syrac* a Jewish childe , who being well inclined and ingenious , desired that he might Read, and be instructed in the Law of *Moses* ; but his Parents telling him , it was too soon, he being so Young : the pretty Boy replied , that as he was playing in the Church-yard , he saw there Childens Graves , as well as Elder people , and there-

Mark 10.
17. 21.

Eccle. 12. 1.

Luke 1. 74.

therefore not too soon, *saith he*; to Learn to Dye. Happy are the *Parents* of such Children, but much more happy are *such Children* themselves. We know that *Males*, and *Younglings*, and *First Fruits* were still to be his *Sacrifices* in the *Law*: and under the more *blessed* Dispensation of the *Gospel* shall we offer to *Him* the *Lame*, and *Blinde*, the *Deaf*, and *Dumb*? the *Lame* in *Obedience*, the *Blinde* in *Ignorance*, the *Deaf* in *Instruction*, and the *Dumb* in *Praises*? the *impotence* of all of them, in *Age* and *Sickness*! The *present* is God's *Tense*, and the *future* none of ours; his *Name* is, *I am*, *Exod.* 3. To morrow and to morrow is but the voice of a *Brute*, and not of a *Christian*! and therefore while it is called to day, &c. for we shall be less apt to morrow! *Pliny* tells us of the *Mole*, that having been blinde all her Life, she openeth her Eyes when she is a *Dying*: and too like such are all late *Penitentiaries*! I will not (with some *rigid Casuists*) represent my *Master* an *hard Man*, or straiten the bowels of a bounteous *Lord*, who hath a treasure of *Mercies*, *extraordinary* and *inexhaustible*; by which one * *Thief* was saved at last *gasped* (but yet for ought we read, at his *first Call* Converted) and some few others perhaps, between the *Bridge* and *Water*, between the *Stirrup* and the *Ground*, *Mercy* have asked, *Mercy* have found: and yet at the other side, I dare not, with those *over-merciful Doctors*, encourage any to Trust to This! The *Ship* that lyeth in the *Harbour* all the *fair weather*, and sets forth in the *storm*, uncalked, unrigg'd, and altogether unequipped, may, but not without a *wonder*, scape

*Cras & cras
vox Corvina.
Aug. l. 5.
Conf.*

*Talpa oculos
aperit mori-
endo. Nat. Hist.*

* *Luke 23.*

*40.
Inter Pontem
& Fontem.*

*Doctores rigi-
di & miseri
cordes.*

a wreck ! and when Men have made *Satan* Garlands of their *Youthful Flowers*, 'tis more then to be feared *God* will not then accept their *Bedrid* service ! 'Twill never serve their Turn, when *Satan* hath quaffed all their warm *Youthful blood*, to lay their cold old rotten bones upon *Gods Altar* ! And if there be such advantages in coming to *Christ* young, what dangers in forsaking Him when we are old ? As Men, so *God* too, loves his early Fruits and Flowers : *Samuel served the Lord from a Child*, 1 Sam. 2. girded with a linen Ephod ; and *Timothy read the Scriptures from his Youth*, 2 Tim. 3. And *St. Jerom* loved to hear Children balbutire *Christum*, stammer out Religion before they well could speak, and even *materno lacte*, to suck it in with their Mothers milk, knowing that the vessel will ever have a smack of its first seasoning, and whosoever ambiates this happy Title of the Disciple whom *Jesus* loved, must, as *St. John* did, Come to *Christ* betimes : For he is said to have leaned on his breast at supper ; and when *S. Peter* and all his other fellows were silent, onely he durst ask, Lord, which is he that betrayeth thee ? *John* 13. When the Eagle broods (saith *Plutarch*) the Chick that cometh of the Egge that lieth nearest her heart is best beloved of her ; and so here, our *St. John* leaning on that breast in which are hid all the treasures of *Wisdom* and *Knowledge*, may gratefully acknowledge himself honoured, with the Title of the Disciple whom *Jesus* loved. Whereof his fellow-Disciples had a kind of jealous emulation, which our Saviour checked in *Peter*, *John* 21. (the Dialogue is obvious in the words foregoing) where *St. Peter* neglecting the

1 Sam. 2. 18.

2 Tim. 3. 15.

*Quo semel est
imbuta recens
servabit odo-
rem T&A diu.*

John 13. 24.

Coloss. 2. 3.

John 21. 19.

the charge given himself (both as to life and death) is curious touching St. John, *What shall this man do ? to which Christ's Redargution is,*

If I will that he tarry, &c. What is that to Thee?

&c. teaching him and all Eccentric Spirits, to move in their own Sphere, not to examine others, but their own employments, 1 Cor. 1. 1 Cor. 1. 25.

See to your own calling, and *Let every man abide in the same calling wherein he is called, studying to be quiet, and to meddle with his own business,* 1. Thes. 4. (Seasonable cautions for this Age, so over-full of Bees and Apes !) all these being parallels to that of Christ, *What is that to thee ?*

Confining all their professions, and that in all matters *Theological, Ecclesiastical, Political, Moral, Oeconomical;* for each of them may say of one anothers Function; *Quid tibimet ? What is that to thee ?* for neither of them must

Ἀποστολεπισκοπεῖν, as St. Peter's word is, Play the Bishop in another mans Diocese.

For *What is that to thee ?* Advising on the contrary, to do good unto all men, especially, &c. For else 'tis easie for the wisest to mistake, as the Disciples here did that speech of our Saviour, *If I will that,* &c. How heedfully had we need

hear and read the *Scriptures* ? as one notes, when so many Disciples are mistaken, apprehending an absolute Affirmative in a conditional proposition, *If I will that,* &c. as the Vulgar Translation corruptly taking *ἐάν* for *ἔστω*, *If* for *so*, without any reason or similitude; and therefore modest St. John here retracts that error that went abroad among the brethren in the same v. 23. (as some do that translation.) No man so denominated from grace (as our St. John) will promise

Non Ἀποστολεπισκοπεῖν.

1 Cor. 1. 25.

1 Thes. 4. 11.

1 Pet. 4. 15.

Gal. 6. 10.

Heming. in locum.

promise himself an immunity from *suffering*, and especially in such an *Age* as he then lived in, or we now. And that *ἡλικία* is generally interpreted of *Christ's* coming in that famous execution on the Jews oft mentioned in the Gospel, *Matt. 23. Luke 19. and John 21.* which St. *John* survived thirty years, continuing not onely till *Titus* his time, but through *Domitian's* and *Cocceius Nerva's*, unto *Trajan's* reign, above an hundred years after *Christ's* birth, and so thirty years after this coming of *Christ* was past: and by what *Irenaeus* addes, it is probable that some other of the Apostles lived to that time of *Trajan* also. That St. *John* wrote this Gospel at the intreaty of the Bishops of *Asia*, constituted by him, is affirmed by * *Eusebius*. And yet for all his modesty, *John 21. 23.* Jesus said not unto him that he should not Die, but, &c. yet there was somewhat in it extraordinary, whatever fell out afterward, as will appear anon. He was in present the *Saul* among his brethren, * highest in his Masters affection; and records it thankfully as his most honourable Title, and Fount of all his graces, that he was the Disciple whom *Jesus* loved, and leaned on his breast. Nay, St. *Ambrose* saith that *Christ* too leaned on his bosome, saying there was *Sinus triplex*, a threefold Bosome, whereon *Christ* did rest, (who else had not whereon to rest his head,) viz. in the bosome of his Father rested his Deity, in his Mothers bosome rested his Virginity, and in St. *John* the Evangelist's bosome rested his Faith and Confidence, bequeathing his dear Mother to his sole care and affection, and Him to hers, as a mutual lega-

cy,

*Seniores qui
non solum
Joannem
viderint,
sed alios A-
postolos.*

* *Eccl. Hist.*
1. 3. c. 18.

* *Fraxinus
in Sylvis, in-
ter Delphi-
nas Arion.*
Virgil.

*In Patre Di-
vinitas, in-
Matre Virgi-
nitas, in Evan-
gelista Joan-
ne Fides.*

cy, John 19. And thus having seen him as a Disciple most beloved, let us now take a view of him as an Apostle publishing the Name and Faith of his dear Lord and Master. 'Tis said, Ephes. 4. 11. Ephes. 4. that Christ ascending, gave some to be Apostles, and some Prophets, and some Evangelists, and some Pastors and Doctors, according to his will distributing to every man a several gift, 1 Cor. 12. 11. 1 Cor. 12. St. Peter was an Apostle, but not an Evangelist; St. Mark an Evangelist, not an Apostle; St. Matthew both these, yet no Prophet; St. Augustine a Doctor, but no Martyr; St. Laurence a Martyr, but not a Doctor. But behold (saith one) the beloved Disciple was *all these: In his Epistles an Apostle, in his Apocalyps a Prophet, in his Gospel an Evangelist, in his Faith and Sufferings a Confessor, in his preaching a Doctor, St. John the Divine, in his chastity a Virgin, in his readiness and will to suffer a Martyr, yea the Protomartyr (saith *Oforius) suffering inwardly when Christ outwardly (St. Stephen will spare him the Figure of a Sympathy.) 'Tis an high complement, that a lover suffers more in his beloved object, then in his own person suffering; yet St. John both did, and suffered much in his own person also, as will appear anon. The same is he that testified and wrote these things, John 21. 24. and is, for his piercing sight into high mysteries, well Emblem'd by the Towering Eagle, Jovis ales right, his quill writing the Divinity of Christ, against Ebion and Cerinthus, those early †Hereticks, and Grandfathers of Arianism, as that is of Scetianism, and later errors: with which Cerinthus,

He

*Portan & Petrus de Palude.

Sanctus Joannes Apostolus & Evangelista, Deo & hominibus dilectus. Bell. de Sancto Joanne l.

de Script.

Eccl.

Doctor & Martyr.

Hier. in catal.

Script.

Eccl.

*Oforius in locum.

†De quibus vide Euseb. Hist. Eccl. l.

3. c. 21. & 22.

He and his *Companions* would not tarry in the Bath, nor under the same Roof, lest it should fall upon them ! so dangerous is ill society, and heretical company ! beginning his Gospel before *Moses* or the beginning of the world, and

*Bis duodena jenum sedes pateris citharisque,
Totque coronarum fulgens insignibus, agnum
Cede cruentatum laudat, qui evolvere librum,
Et septem potuit Signacula pandere solus.*

Prudent. in Enchirid.

ending his *Revelation* beyond all Historians, beyond *Time* it self, or the end of the World. He

* *Vide Bellarminum, l. de Script. Eccl. de Sancto Joanne.*

Euseb. Eccl. Hist. l. i. c. 28.

* *Nulla fuit unquam dubitatio.*

Idem *Iid.*

† *As Bellarmine notes out of Euseb. Eccl.*

Hist. l. 3. c. 18.

* *Matt. 4. 4.*

Mark 1.

Luke 8.

penn'd the Gospel, the *Revelation*, and his *General Epistles*; of the two * last whereof, as like wise of the † *Apocalypse*, some little doubt hath been among the *Ancient* (*Greeks* especially) and some few *modern Censors*, but the gravity and *Piety* both of the *style* and *matter*, soon vindicated their *Repute* into the *Canon* of the *Church*. But for the * Gospel of *St. John*, it never underwent any the least *dubitatio*, but that it was writ with the *Quill* of an *Angels* wing, by a *Divine Inspiration*. 'Tis true, he wrote the last of all the four *Evangelists*, and studying brevity (as the *holy Penmen* use) He purposely † pretermits the *most Things* which the *other* mention; *St. John* there, for the most part writing of those things which our *Saviour* said or did, before the *Incarceration* of *Saint John Baptist*; from whence all the rest, upon the matter * auspicate their Gospel; Recording that *St. John's imprisonment*, and pursuing Things done afterwards; while This *Evangelist* (besides his Flight to *Christs Divinity*) Registers our *Lords Transactions*, while the other *St. John* was (in *Aenon* by *Salem*, saith *Eusebius*) baptizing

Loco citato.
John 1. 28.

aptizing in the wilderness of Judea; and Chap. John 2. 11.
 2. *This beginning of Miracles did Jesus, &c.* And these considerations will help Unscruple many seeming differences; and contribute much to the Harmony of all the four Evangelists. St. John chiefly lived at Ephesus, where he wrote his Gospel, at the desire of the Asian Bishops by himself there constituted, in the 69. year of * Christ, whence the neighbour-Churches of the lesser Asia were (by that division made by the Apostolical Synod, Acts 15.) allotted to his Visitation; for his diligence wherein, and testimony of the truth, he was by the Pro-Consul of Asia transported to Rome, to suffer, about the ninetieth year of Christ; where being miraculously preserved in a Caldron of scalding oyl, as the three Children in the fiery Furnace, he is banished by Domitian into Patmos, a disconsolate Isle of the Aegean Sea, where the defect of earths accommodations was advantageously supplied with heavenly Revelations; and afterwards Domitian being dead, He is recall'd by Cocceius Nerva home to Ephesus. Though some write that he suffered before Trajan; yet the most and best report that he lived to the Times of Trajan, who began An 100. and dyed there of an Apoplexy, &c. at Ephesus, of his Age 102. Happily determining the forementioned Ambiguity of our Saviour's words, according to the Disciples apprehension of them, Tarrying till his Master came. Not by any violent, but a natural dissolution, thereby also satisfying St. Bernard's scruple (or rather He thence satisfying others) touching our Saviour's words to the two Brothers, Matth. 20. You shall drink indeed of my Cup (the

* Euseb. Eccl. Hist. l. 3. c. 18. Anno 68. post passionem. Bell. De Scrip. Eccl. de Sancto Joanne. Niceph. Alsted. Chron. Euseb. Eccl. Hist. l. 3.

Cocceius Nerva. Anno Christi, 101. Euseb. Hist. Eccl. l. 3. c. 17. & 25. Joannes Dominus & Martyr in Epheso dormivit, Anno Dom. 102. Hier. in Catal. Scrip. Eccl.

Matt. 20. 7.

* Cum corporea
passione non sit
Dominum sc-
cutus.

Bern. de
Temp. serm.

23.

Euseb. Eccl.

Hist. l. 3. cap.

25.

* Non per

Martyrium

vitam finivit,

& Martyr ta-

men extitit;

sed mente, non

carne, spiritu,

non corpore.

Bern. ut

supra.

τὴν ψυχὴν.

Chrisost. in

Psal. 95.

τὴν ψυχὴν.

If. Pelus. l. 3.

Epist.

τὴν ψυχὴν.

Idem

τὴν ψυχὴν.

Idem

τὴν ψυχὴν.

* Metaphys.

l. 2. c. 1.

(the Cup of *Martyrdome*, Matt. 27.) How was that fullfilled (* faith he) when as St. *John* never suffered in that kinde , but died a natural death ? (as † History acquaints us) and he answers, there are *Martyres opere & voluntate, Actu & Affectu* : there are *Martyrs in Work*, and in *Will* ; in *Action* ; *Martyrs in Execution*, and in *Resolution*. St. *James* was one of the first sort , *Acts* 12. St. *John* one of the * latter, as I shewed before. In the former respect Saint *Paul* was but once a *Martyr*, 1 Tim. 4. 6. in the latter he was oft , nay every day a *Martyr*, 1 Cor. 4. 11. as every good Christian ought to be in respect of † Disposition and and Propensity ; for *Purpose* and *Resolution* ; for *readiness* and *preparation* ; for *vigilance* and *expectation* : and this doth *Christ* himself expect of all his , *Luke* 16. If a man will follow me (faith he) He must hate his own Soul (ψυχὴν pro vita) meaning his own Life , (for so did He) hate his own Life , that is , be as willing to leave it (in *Competition with Christ*) as if out of Love with it , and weary of it. And now as * *Aristotle* said , if *Timotheus* had not been , we had not had so much sweet musick ; but if *Phrynis* (which was his Master) had not been , we had not had *Timotheus* : so here , if St. *John* had not been, we had wanted much of the *Evangelical Harmony* ; but if our great Master *Jesus* had not been gracious to his Church , it should not have had such a St. *John* to ornament it ; and therefore in this holy Saint , as in all others , we honour and praise , through the Servant , but his and our Lord and Master.

P O E M V. { On St. }
{ Jobn. }

DEign, Bird of *Paradise*, to lend one *Quill*
To a faint *Muse*, that she may thence distill
This *Saint's renown*, and bear her on thy *wings*,
While she this Friend of the great *Bride-groom* sings.
Celestial Herald, thou dost draw the *line*
Of *Christ's Descent*, from *Pedigrees* divine;
And with *Jove's* towering *Eagle* from above
To drooping *Man* describ'st the *God* of Love,
Of Love to all; but above all the rest
To *Thee*, who leanedst on the sacred *Breast*
Of our dear *Lord*, He honouring thy *Youth*
By such *Indulgence* from the *God* of *Truth*;
Who still did tender *Innocence* approve,
Embracing *Children* with the *Arms* of *Love*.
Thou cam'st to *Christ* in the accepted time,
Off'ring thy self, an *Off'ring* in its Prime:
And thence, his *Bosome* so enamoured
A voluntary *Pillow* for thy *Head*.
No wonder then Thou *soar'st* above the *Skies*,
While from that *Breast* thou suckedst *Mysteries*?
Such early *Graces* and green *Pieties*
Are *Stars* below, and *Earthen Deities*.
Nor need young *Saints* that old ill *Proverb* fear;
While They good *Angels* in mens shapes appear:
Children whose Age with *Holiness* begins,
In *Earthly forms* are Heavenly *Cherubins*.
Men in their *Gardens*, and their pleasant *Bowers*,
Delight to have their Early *Fruits* and *Flowers*:
So *God* in his *Plantations* Pleasure takes,
Where forward *Spring* a fruitful *Autumn* makes.

Where

The flow'rs of *Grace* at all times *Sweets* dispense,
 Yet Vertues *Prim-Roses* must take his *Sense*;
 As do his *Taste* the *Grapes* of tender *Vines*,
 While they present *Him* the more lusty *Wines*.
 Who *Youngest* came to *Christ*, did longest stay
 With *Him*, nor can the boiling *Caldron* slay
 Whom He but hints *should tarry till he came*,
 Or *Nature* summon'd in her *Master's* name.
 But although *Torture* spare him, yet *Exile*
 Drives him to a remote and *Desert Isle*.
 What may the best expect? yet sees he more
There, then in all his *Latitude* before;
 Into that *Angle* of the *Earth*, b'ing hurl'd,
 He sees an ample *Prospect* of the *World*,
 Of *Heav'n* and *Earth*, and *Seas*, *Hell* not conceal'd,
 All future *Times* and *Actions* there *Reveal'd*.
The four and twenty Elders and their *Seats*,
Their Palms and *Harps*, and of their *Crowns* he treats;
 How all adore the *Lamb*, his *Pen* *Reveals*,
 And who alone could ope the *Book* and *Seals*.
 Then worthily, of all the *Saints* thy *Birth*
 We *Celebrate* with *Christ's*, throughout the *Earth*.
 His *Early* and late *fruit*, the rest we sing
 Their *Deaths* as waiters on *Him* *Suffering*!
 As *Thou* *Christ's* honour, so *thine* make we known,
 Loving Thee twice, for *His* sake, and *thine* own;
 For *Leading* us the way unto the *Breast*
 Of our dear *Lord*, where's found the onely *Rest*.
 Bright *Love*, lend us thy *wings* that we may fly
 To *Christ*, and ever in his *Bosome* lye;
 And if our tardy *seal* shall make no haste,
Lord, draw us, and accept us at the last:
 And while we're *Banish'd* to this *Isle* of *Clay*,
 Do *Thou* to us thy saving *Truths* display.

PRAYER V. { On Saint
John. }

O Indulgent Jesu , who so sweetly invitest all Ages and Degrees of Men , and condescend-
sively acceptest all that come unto thee ; especially
all those that (like good Servants , or obedient
Children) with good Christian manners hasten to
thee , and come quickly when thou callest ; vouchsafe
us Grace to make our Speedy Addresses to thee &
laying aside the manifold unnecessaries of this
world , to mend our pace unto that onely Necessary ;
know and with this thy young Disciple , to devote our
selves , as Early as is possible , unto thy Service :
knowing that such holy Speed doth more Endear thy
favour , and afford St. John Prerogatives above
the rest ; while on our part , Delay is dangerous
in holy matters , a Taskmaster far worse then
Pharaoh ; multiplying our Tale of Brick and
hardships , and subtracting the materials of our
Time and Opportunities ! O therefore draw us
by the magnetick virtue of thy Grace and Love , that
we may straight run after Thee , by running
the ways of thy Commandments ! And seeing Thou
seemest to be delighted most with Early fruits of
Holiness , let us never think to offer Thee what is
rotten at the core ! Let us not sport away the
Candle of our Lives in the vain services of Sin
and Satan , and attend thine Altar with the
Snuff , when our Light of Life burns dim in the
Socket of old Age ! Let us not presume upon Re-
ception at all hours into thy Vineyard , lest
with those untimely Knockers at the Bride-Cham-
ber door , we stand without an hearing , and be

H

repul-

Upon the Festival

repulsed without admission! Remembring that sad tardy suit of Esau, who came short of the Blessing which he sought with Tears! Thou therefore that commandest, give what Thou commandest; that we may remember Thee our Creator in the days of our Youth; that we may leave our sins before they leave off us, or the days come wherein we shall say, we have no pleasure in them! before the keepers of the House do tremble, or the strong men bow themselves! before the Grinders cease, or they grow dark that look out of the windows! before Man goeth to his long home, and the mourners walk about the streets! And if the First fruits of our lives be but thus dedicated to Thee, all the latter shall be thereby consecrated; that henceforth we be no longer Truants in the School of Vertue, but like St. John here at the Fountain; improving the advantages of knowledge and instruction; first being Cisterns to receive these Holy Waters, and afterwards to become Conduit-pipes for conveighing them to others; first as Disciples sucking at thy Breast the sincere milk of thy word, and then as Apostles, stonger Men, Trumpeting thy Name and Glory in our several vocations.

To which end, O Lord, help us to comprehend the Mysteries of thy Divinity, and comfort us with the unparallel'd Love of thy Humanity; that both may so transport us into Gratitude and Obedience, as that nothing may seem too much for us to do, or suffer for thy sake and service; but that we may cheerfully resign our selves (with St. John here) unto thy free Disposal, whether it be by Life or Death, Torture or Banishment! Considering that without Thee the best of Homes is dismal Exile! and thy Presence maketh a very

Patmos,

Patmos, Paradise. And if it shall please thee, that we tarry till thou comest, till thine Angel strike us on the side, and knocks off the Fetters of our Souls, our Flesh; give us grace to have our Lives in Patience, although Death in desires, all the dayes of our appointed time to wait till our change come: so that however, if we are not Martyrs in Act and Execution, yet, like this thy Servant, we may be such for readines and resignation; and so through the debt of thy Promise, though not of our Merit, we may, like Him, be accepted as beloved Disciples; injoying the happy consequents of that Love, Instruction, Protection, Direction, Consolation; and at length have the Honour and happiness to Lean upon thy bosom, to repose an holy confidence on thy Grace and Goodness; as to Temporals, thy Providence being sufficient for us; as to Spirituals, thy Grace being sufficient for us, (it being indeed all our sufficiency;) and for Eternals, thy Glory being infinitely sufficient unto everlasting Ages. Amen.

{ The COLLECT. }

Epistle
I John 1.
from vers. 1.
to the end.

Merciful Lord, we beseech thee
to cast thy bright beams of light
upon thy Church, that it being light-
ned by the Doctrine of thy blessed
Apostle and Evangelist St. John, may
attain to thy everlasting gifts, through
Jesus Christ our Lord. Amen.

Gospel.
John 21. from
vers. 19 to
the end.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

H 2

UPON

Psalms for
D.M.28.
M.1. Lesson.
Jer. 31. to
vers. 18.
2. Matt. 25.

UPON

The Festival of Innocents Day.

E.
 1. Lesson.
wisd. 1.
 2. Lesson.
1 Cor. 9.

6 *Herod slayeth y^e Children Math 2*



*Then Herod when he sawe that hee
 was mocked of the wise men, was ex-
 ceeding wroth & sent forth and slew all
 the children that were in Bethlechem, &
 in the Coasts thereof from two Yeares
 old and under &c.*

Mat 2: 16.

DISQUISITION VI.

VVHy the Feast of *Christ's Nativity* is atten-
 ded with These *Saints* above the rest,
Saint Stephen, *Saint John*, and these blessed
Innocents, is handsomely conjectured by some,

to

to shew his coming into the world for all sorts of men, of what degree or age soever, and by these severally represented; or haply, that these here applied rather than other, as having more fulfilled that of *Christ*, Matt. 16. by *taking up the Cross*, and *following him*. Among the works of St. *Cyprian* there is a Treatise of a two-fold *Martyrdom*; one by Death, the other by a witness-bearing Life: others make a triple *Martyrdom*; there being three kinds of *Martyrdom* in *Christ's* Cause (as St. *Bernard* notes;) The first both in Will and Act, as that of St. *Stephen*. The second in Will, but not in Act, as that of St. *John*. The third in Act, but not in Will, as this of the *Innocents*. And forasmuch as St. *Stephen's* *Martyrdom* comes nearest unto *Christ's*, his Festival is next unto him; and in the second place, St. *John's*; and in the third, these suffering *Innocents*: all three making *Christ*, as *Cant. 5. *White and ruddy, the chiefest of ten thousand*. White in St. *John's* Early Holiness, Ruddy in St. *Stephen's* *Martyrdom*, and the chiefest of ten thousand among these tender *Innocents*. And it was impossible to Christen the Day with a Name of a more vast Reputation than *Innocency*, which dares not signifie any thing here below, but either the state of the first *Man*, or that of *Children*: and sure he must have little of *Man* in him, nothing at all of God, the more of the *De wil*, that could so break into the Circle of such *harmless simplicity* and self-shielding *Innocence*. Yet this doth barbarous *Herod*! but which of them? (he deserves to be known, that he may both in person and example be abhorred!) Then, not to

Joban. Ramin.
Ser. 2. de beat.
Innocen.

Matt. 16. 25.

Cyprian.
De duplici
Martyrio.

Voluntatis,
& operis;
Voluntatis,
sed non operis;
Operis, sed non
voluntatis.
Ser. de In-
nocen.

Cant. 5. 10.
** Candidus*
in Joanne,
rubicundus
in Stephano,
electus ex mil-
libus in Inno-
centibus. Lu-
dol. de vit.
Christ p. 1. c.
13.

* *Vide* Dis-
quisition

30.

Matth. 14.

Asst. in
Chro. pontif.
Judeorum.

Acts 12. 2, 3.

* *Ecc.* Hist.

L. 1. c. 7. B.

Matth. 2. 16.

Matth. 2. 13.

Psal. 34. 7.

103. 13.

Matth. 10. 23

c. 2. 13.

wrong the rest, (as most do by their not distin-
guishing) know there were three * *Herods*, and
all nearly ally'd, not onely in *Name*, but in
Blood also! 1. *Herodes Antipas*, that behead d
St. *John Baptist*, Matth. 14. the Brother of *Ar-
chelaus*, and Son of *Herod* the great. 2. *Herodes
Agrippa*, the Son of *Aristobulus*, and Nephew
of *Herod* the great, that killed St. *James*, and
imprisoned St. *Peter*, Acts 12. And thirdly,
this *Herodes Ascalonita* (as born at *Ascalon*)
surnamed the Great, Son of *Antipater*, an *Iduma-
an*, of obscure Family and Education (saith
* *Eusebius*) and This *was that Fox which worried
the tender Lambs*: an act reflecting upon
Christ's humanity, Matth. 2. as being a Childe
and forced to flie; and upon *Herod's* inhumani-
ty, in murdering those that neither could, nor
would have injur'd him! We must glance on
the first, for *Christ* was mainly aimed at; I,
onely that King of Israel: but he is warned
away by an *Angel*, vers. 13. Gods mercy and
his Angels ministry vigilantly attend his Chil-
dren in affliction, *Psal.* 34. & 103. Yet *flight*
is lawful in the times of danger; lawful by the
Dictates both of *Reason* and *Religion*; very *Nature*
teaching all things a self-preservation,
Reason proportioning *Prudential Actions* to-
wards it, and our blessed *Saviour* allowing us a
Warrant for it, Matth. 10. *When they persecute
you in this City, flie ye into another*: and so in
this case did himself, *Matth.* 2. a double
Warrant, both of his *Precept* and *Example*:
and *He* that biddeth us *flie* when we are *perse-
cuted*, hath neither excepted *Angel*, nor *Man*
Flight is lawful from both *swords*, whether of
War,

War, or Pestilence; for both equally are Gods ! Flight law-
 He unsheaths the Sword of *War*, and we flie, ful in War or
 why not also from the Sword of *Pestilence*? Pestilence.
 when both (I say) equally are his The *Leprosie*,
 you know, although no mortal Sickness, yet
 dy *Gods* own *Law* required a *Separation*: then Levit. 13.
 how much more, this *mortal* one an oppor-
 tune avoidance? and who knows whether
God have not appointed him a *Zoar* of safe-
 ty? But you will say, it is *Gods* visitation!
 true, what evil is not? whither shall we flie
 but our *Destiny* will follow us; our *moneths*
 are *numbred*, and *God* will not alter them;
 our *bounds* are *set* which we cannot pass!
 What of all this? because *Death* will overtake
 us, shall we stay, or run to meet it? because
Gods *Decree* is just, shall we be desperate?
 why do we then fear so every *Disaster* and
Disease, if *Death* be neither capable of *Pre-*
vention or *Delay*? Our *End* is set indeed, but not
 without our *means*; so that in case of *danger*
 freely may the *means* of *Flight* be used, while the
 fool-hardy *Conscience*, that wilfully opposeth
Convenience of *Flight*, may stay and meet with
 an untimely *Grave*! Ask *Solomon* else, Prov. 14.
 Prov. 14. 16.
A wise man foreseeth the *Plague*, and departs
 from it; (whether *spiritual*, or *literal* plague)
 but *Fools* run on and are careless. I, there are
 some over-Confident *Zealots* in the world,
 that as though they had *Achilles* *Armour* on,
 or had been *Charm'd* beyond Seas, think
 themselves *ἔσω βίβης*, that is, *shot-free* to
 all outward *judgements*; I, to this Cannon of the
 Lord of Hosts himself, the *Pestilence*; that should
 a *Plague* come, and (like the *Deluge*) unpeople

- the world again unto one Family, they doubt not but to succeed *Noah* in his single safety. They will tell you of their *Guard of Angels*, and shew you *Gods Seal* in their Forehead, for their *Deliverance*, what care they for *Common Dangers*? literally relying on that, *Psal. 91.* *Thou shalt not fear the Arrow that flies by day, nor the Pestilence that walks in darkness:* which sure 'tis safer taking in a *Spiritual sense*, lest also they should relie on *Mark 16.* where 'tis promised *they shall tread on serpents, and if they drink any deadly thing it shall not hurt them.* These had their *miraculous* fulfillings in their seasons, but now rash *presumption* whither wilt thou? Does the *destroying Angel* visit sin, and have these none for which to *fear him*? or were any as *Righteous* as they can pretend themselves, yet I must tell them from good *Authority*, that herein (as in other dangers) *Piety is no absolute Priviledge from outward Judgements!* an upright *Job* may be smitten with these Biles, (for *Satan* would inflict the worst,) a very *David's loins may be filled with this sore Disease,* *Psal. 38.* (who knows the contrary?) and the godliest *Ezekiah* may be plagued, *Isaiah 18.* (as generally *Expositors* agree upon it;) but beyond all doubt or Cavil so dyed *Ezekiel's wife*, Chap. 24. *I will take away the delight of thine eyes with a stroke*, עַל עֵינֶיךָ יִכָּהֶלֶת. I, the dearest

servants of God may be liable to this Infection, and their flight justifiable from such Contagion; as *David* (being a wise man, and a good man too) *1 Chron.*

In percussione, from the Root, כָּהַל (i.) *plaga affect*, such a stroke whence the word *Plague* is denominated, and the same used for the *Plague of Egypt* *IIa. 19. 22.*

1. Chron. 21. *durst not go up to the House of God* 1 Chr. 21. 30.
in Gibeon, because the Angel of the Lord, that
smote the people with the Plague, stood between
him and it, that is, (as a great Gamaliel of our Bishop An-
own expounds it) because he was to pass drews.
through infected places thither. Corporal Flight
is lawful, yet Spiritual Flight from sin the bet-
ter Safeguard: to know the plague of our own Citò, longè, &
heart, and shun it, (1. Kings 8. 38.) that's the pro tardè, nan-
onely Flight, that needs not doubt of Safety. quam.
Flight is lawful though into an Egypt, where Exod. 4. 22.
Christ at once fulfilleth Prophecies, and giveth
an earnest to the Gentiles. Take the Babe and
his Mother: not styl'd the Wife of Joseph, to
speak her more the Virgin; and the Childe
named first, to hint the greatest care for him,
as most designed at, and the greatest duty to
him, as most worthy; not as Son onely, but
Saviour to his Mother. Fly into Egypt: Christ's
entertainment was so hard at his coming into
this world, as shews his Kingdom was not of
it. He flieth, (saith one;) because if Christ had Quia totam
permitted himself to be slain so young, the causam salutis
whole cause of our Salvation had suffered in nostræ occide-
it, his work not being as yet done, nor his rat. Beuxamis
hour come, John 17. for which he came into the in locum.
world. But why into Egypt? touched before, John 17. 4.
and thither as the nearest opportunity, out of
Herod's Jurisdiction: and to shew his Spiritual
Kingdome should be translated from the Jews
to the Gentiles. O the riches of divine mercy! Aretius, Mus-
that even those places and persons that were culus, Maldo-
malorum officina, formerly the shops of villany, nat. in locum.
should now become Custodes Filii unigeniti,
ensafers of Gods onely begotten Son, instead
of

*Non crudelitate
sed credulitate
querendus
est Christus.*

Job 5. 13.

of his firstborn people. But Christ is to be sought by *Faith*, and not by *Cruelty*; and therefore *Herod* found him not, for all his project with the *Wise men*, who were indeed too wise for him, returning another way: *God taking the wily in their own craftiness*, Job 5. and *Honesty* being ever the best Policy, the *Mocker* was mocked; he mocked the *Wise men* by pretending *Servire*, when he intended *Servire*; to adore, when he meant to devour; to worry, not to worship that innocent Lamb, as appeared by his subtilty turned into fury, *Matth. 2. 16*. As commonly such usurping Tyrants, when they fail of their *Machiavilian* Rhetorick, betake them to their Carters Logick; as here did *Herod*, who was troubled much at the first newes of him; *vers. 3*. But when he saw that he was mocked by, &c.

**Successor instat, pellimur.
Satelles i, ferrum rape,
Perfunde cunas sanguine.
Mas omnis infans occidat;
Scrutare Nutricum sinus,
Interque materna ubera
Ensem cruentet pusto.*

Prudent. Hymn. Epiph.

verse 16. is all on a flame with wrath and frenzy, fearing *Christ's* lineal descent from the seed of *David* might restore *Judah* her own native Successor, as the *Christian** Poet sweetly chaunts out *Herod's* passion.

And this designe of destroying *Christ* he driveth upon a double account; first to vindicate to himself and his *Posterity* an high opinion which some

*Impius innumeris. Infantum cœdibus hostis
Perfurit Herodes, dum Christum querit in illis.
Famant lacteolo parvorum sanguine Cune!
Vulneribusq; madent calidis pia pectora matrum.*

Prudent. in Enchirid.

flattering *Pharisees* raised of him amongst the *Jews*, that He was the foretold *Messiah*, and had a *Celestial* Title to the Kingdom of

of *Judea* (as * *Josephus* largely tells the story) * *Antiq. l.*
and these were called the Sect of the *Herodians* 14 c. 17. & l.
(faith † *Epiphanius*) and frequently mentioned 15 c. 1.
in || *Scripture*. Secondly, He designed the death † *Herod. 20.*
of *Christ*, the more to ingratiate himself with *contra Herodians.*
Cesar, by this Diligence in cutting off all Heads || *Matt. 22. 16.*
of *Defection* from the *Roman Empire*, and all *Mark 3. 6. c.*
pretended occasions of *Sedition*; and to ren- 12. 13.
der this the more Remarkable, the wretch * *Vide notas*
seems so impartial, as that his own *Infant-Son* *(Christophers.*
* is slain among the rest, whom (*Philo* faith) *in Euseb. l. 1.*
he had by a Wife of the line of *David*: which c. 8.
† *Augustus* hearing with some delight, smil'd † *Melius est*
out that expression, which afterward became a *(inquit)*
Proverb, It was better being *Herod's Pig* then *Herodis por-*
his *Child*, his *Hog* safer than his *Heir*, as you *cum esse quam*
shall hear more anon. Thus, like another *Her-*
cules furens, he layes about him, and would *filium: quia*
not suffer the King of Heaven and Earth, and *sc. Judaei por-*
of all the World to reign in *Jewry*, if he could *cos non ma-*
hinder it; and to this end, sends out Those that *stant.*
live by others dying, to massacre all the *Beth-*
lehemitish Sucklings! (as *Pruden-*
tius excellently.) And truly, *Massa-* * *Locum minutis artubus*
cras are a *Diabolical*, an execrable *Vix interemptor invenit,*
Practice, in no sense whatsoever *Quo plaga descendat patens,*
lawful! far differing from that *seve-* *Juguloque major pugio est.*
rity of War, called * Putting all to *Loco citat.*
the *Sword*! which in some *Cases* hath been com-
manded even by *God* himself, 1. *Sam. 15.* Now 1 *Sam. 15. 3.*
go and smite *Amalek*, and utterly destroy all that
they have, and spare them not, but slay both *Man*
and *Woman*, *Infant* and *Suckling*, *Oxe* and
Sheep, *Camel* and *Ass*! An harsh *Commission*
(I confess) but with reflexion on the merit, *Re-*
member

Massacres execrable and unlawful.

1 Kings 1. 5.

*Invidiâ Siculi
non invênere
Tyranni Tor-
mentum majus?*
Rom. 2. 4.

member what *Amalec* did to *Thee* in the way as thou passedst, &c. for the extirpation of a brimful sinful Nation! and perhaps it hath been too much Translated by the great Sword-men (of the *Greek and Latine Histories*) *Draco*, *Alexander*, *Hannibal*, *Scipio*, and enough others since, (for terror they say, and to prevent the like elsewhere;) but it oft put a *Fallacy* on themselves, rendring them the more odious, causing stronger opposition, and sometimes their *Expulsion*! Yet this being a military custome, doth both forewarn and arm men in such *Exigents*, for resistance or submission; but *Massacres* of another Nature, are a base and desperate perfidiousness of the Actors toward some, permitted by themselves to dwell among them, without *Provocation*, shedding the blood of War in Peace, (as the Scripture phrase is) a barbarous surprize of unawared sufferers, affording them neither opportunity of defence, or preparation (as far as in them lies,) like *Devils*, murdering Souls and Bodies both at once! Such were those of the *Sicilian Vespers*, who live in the Infamy of being the Inventors of cruelty! such the Inhumanities of the *Spaniards* in the *West Indies*, that even rendred Christianity abominable, and caused the Name of God to be blasphemed! such also were those *Parisian Vespers*, Anno 72. (to name no more of them) when they made the streets of *Paris* run with Human blood! and that of the reformed party, that were peaceful in the Land, and some of them eminent in the service of their Wars, as *Chatillion* and others. This is commonly the practice of an unchristian and heretical Religion!

Massa-

Massacres, the *Design* of cowardly and baser *Spirits*; true *valour*, like the *Lion*, more satisfied with the *Prostration*, then *Destruction* of a supposed *Adversary*; and true *Christianity* ever more endeavouring the *Conversion*, then *Subversion* of Dissenting *Brethren*: I say, *Cowardise* and *Irreligion* are ever *Cruel* and *bloodthirsty*. And a man of this metal, here, was *Herod*, who finding persons fitted for their errand, they ransack all poor Mothers Beds, and Nurses bosoms, making their Cradles swim with blood of Innocents! while their small joynts could scarce be handled by the cruel *Murderers*! and these throats too little for their *Poniards*! There is an high *aggravation* in the number of them (at least) if rightly recorded (by the Greek tradition in the Rubrick for the Day, *Ων ὁ ἀριθμὸς χιλιάδες ἰδ.* and by the *Æthiopick* Missals) that is, no lesse then 14000. whereof his own Son made up the sad account, (as *Baronius* tells us out of *Philo*) which caused *Augustus Cesar* to fix that due Proverb on him, Better be *Herod's* Swine then his Son; for the Jewes killed not their Swine, as he did his Son. And *Brocardus*, in his Description of the Holy Land, points us to their very place where they were slain; *Adricomius* and others, to the Chapel where they were buried.

I could wish he had said onely where *some* of them were buried, there being so many *thousands* of them slain, and at so large a *Distance*; (nor is it clear that they could be all collected) it is hardly probable, that that age, which was so *cruel* to kill, would be so *charitable* as to bury them *solemnly* together: and therefore some others *modestly* affirm, that they be buried in

in the way between *Bethleem* and *Bethany*, for the space of about eight miles distance, and some of their *Sepulchres* there visible unto this day. And yet after all this, perhaps it is most likely, that their own sad *Friends* and *Parents*

*Salvete flores Martyrum,
Quos lucis ipso in limine
Christi Insecutor fustulit,
Ceu turbo nascentes Rosas!
Vos prima Christi victima,
Grex immolatorum tener,
Aram ante cujus simplices
Palmæ & Coronis luditis.
Epitaph. Hymn. Innocent.*

were indulged leave to bury them, near their own *Relations*; which is but an *ordinar* favour for the most *inexorable Tyrants* to afford, after their *executions*. But whosoever gave them *Sepulture*, *Prudentius* hath added a most *ingenious Epitaph*.

I, these were (as *St. Augustine* sweetly) *Primitia Martyrum* (as it were) the *Prim-roses* of *Martyrdome*, early witnesses to the *Lamb*: *Non loquendo, sed moriendo*: Not by speaking, but by dying; (as our Church out of that holy Father.) Yet was there a voice heard in *Ramah*, a cry not onely of lamentation here below, of poor, robb'd, dispoiled Mothers! but too in *excelsis*; above (that is) even in the ears of God, a knocking at the *Gates of Heaven*, *James 5.* and that as for vengeance on their persecutor (which fell heavy afterward) soon afterward (*statim post insidias*) very little time being interposed, after his offending *Christ*, and so many of his *little ones*. He was smitten *εὐαρίθην*, from Heaven with such a *signal vengeance*, as will need a *Credulity* beyond all the *Poets Tragedies* (saith * *Eusebius*;) for as his *Bloodguiltiness* was a complicated sin, (made up of *Pride, Anger, Envy* and *Revenge*) so was his *Punishment* a complexive *Judgement*! made

up

Jer. 13. 5.

As מִדֵּי
signifieth
High.

James 5. 4.

* Eccl. Hist.
l. i. c. 8.

up of *Tortures* both of *Soul* and *Body* ! He's scorched with an unknown *Feaver* ! and especially in his *Bowels* , which had no *compassion* ! a furious *Itch* invadeth his *Skin* ! as strange *Ulcers* did his *Entrails* ! together with the *Putrefaction* of his *Genitals* ! and a *vermiculatio* in his *muscles* ! *Convulsions* seize on his whole *Body* , and *Distractions* on his *Minde* ! beyond the relief of *Baths* and *Medicines* , of all *Physicians* and *Assistants* in the world , as * *Josephus* * Πῶς δὲ μα-
tells you more exactly. I shall onely adde his λαὸν ὡς ,
last cruel *stratagem* , (for that *Fury* never left οὐδέ τις χλι-
him , no not in the midst of all these *Torments* !) ἀρὸς, &c.
for having formerly caused his *Wife* and two τοικίλοις
Children , with most of his near *Relations* to be πάθει δια-
destroyed ! besides his other *Son* , just before μερίζο.
his own *expiration*. And having exercised Joseph. l.
so much *Savageness* every where through- Antiq. 17.
out the *Nation* , that he thought the c.7.
Jews would triumph at his *Death* , and make
an *Holy-day* of his *Funeral* , as sick as he was,
He bethinks himself of this *Wile* : causeth all the
Nobles and chief persons of the *Land* to be
imprisoned , and shut up in the *Hippodrome* ; pri-
vately instigating his *Sister* † *Salome* , and her
Husband *Alex.* just at the moment of his *expiri-* † Δύναμαι ὃ
ration , to make the *Souldiers* put them all to πενθεῖναι δι
Death ! that so in *spight* of their *Teeth* he might ἐπὶ τῶν κα-
have the *Tribute* of their *Eyes* , and his *Obsequies* λαμπρὸν
performed with general *Lamentation* : but εὐχόμενον
Salome and her *Husband* , if they were any of his χεῖν, ἂν ὑμεῖς
Executors , would be none of his *Executioners* ; &c. δηλήσῃτε ταῖς
whatever they said to *Him* , herein they honestly ἐμαῖς ἐπὶ τοιαῖς
deceived *Him*. For when he was once shut up, ὑπακούσαι,
they were all set free again, to the general *Triumph* Loco citat.

Vide Enseb.

l. i. c. 8.

Pfal. 8. 2.

Matth. 21. 16.

*Qui prius in
capitibus co-
ronas quam
capillos acce-
pistis. Giron.
in Fest.*

Phil. de Com.

Matth. 19. 14.

& John 3. 5.

Triumph, the whole *Land* was set at Liberty. Thus was the *voice heard in Ramah*, and that not onely as to *vengeance*, but also as a *song of Praise*, Psalm 8. Matth. 21. Christ surely got great praise by the *Angelick Anthem* at his *Birth*, *Glory to God on high*; and great praise by St. *Stephen* his *Protomartyr*; and by St. *John* that same *beloved Disciple*, (as is foreshewed:) but you see, *his praise is made perfect by the mouths of these Babes and Innocents*, who here came to the Haven without knowing tempests, enjoying the comforts of another life, before they knew the sins and miseries of this, (as one wittily.) Blessed Babes, that have your heads Crown'd with happiness, e're covered with Hairs! *Herod's* cruelty in respect of you, was turned by God into a felicity, translating you from your earthly Mothers Arms, in a valley of tears, to your heavenly Father's bosome in his Kingdome of Glory. It hath been a custome, and yet is elsewhere, to whip up the Children on this Morning, that the story might stick the closer; but this is to act it over again in kinde, by a moderate proportion! *Lewis* the XI. of *France* was so serious a Remembrancer of this *Martyrdome*, that he would not be interrupted in it by any affairs of State, how important soever. While all then seem to condemn the literal cruelty of *Herod*, I wish they may not imitate him in the Figure, snatching Children from the arms of their Mother-Church, and from her breasts of Holy Baptisme; and so, as much as in them lieth, killing them spiritually! not regarding Christs words, *Matth. 19. Suffer little Children to come unto me, and forbid them* not;

not ; for of such is the Kingdom of heaven ; or his Apostles, 1 Cor. 14. Instead then of injuring 1 Cor. 14. 20 them , become like unto them , for humility , for innocence , for obedience , for dependence. Whoso humbleth himself as a little Child, the same shall be great in the Kingdome of heaven. Matth. 18. 4.

POEM VI. { On the }
{ Innocents. }

Herod here mad as *Hercules* , with Rage,
To murder the worlds *Saviour* doth engage
His men of *Armes* ! who so usurps a *Crown* ,
Dreads every one comes near , will pull him down !
See , see (quoth he) a *Successor's* at hand,
That will in time *deprive* me of *Command*.
Souldiers betake ye to your *Conquering Arms* ,
And free me, quickly, from these *growing Harms* !
Let all the young *Males* of *Judea* feel
The sudden *Force* of your *impartial steel* !
Snatch them from *Nurse* ; or tender *Mother's Breast* ;
And with your *Arms* rock them to endless *Rest* !
And such as from them will not *Calmly* part,
Let *Babes* and *Mothers* joyntly Share the smart !
Till *Parents* slighted *Tears* , and *Children's* blood,
Make a *Spring-Tide* , and a ne'r *Ebbing Flood* !
Thus *Herod* raging , nocent *Hands* doth stain
With blood of *Innocents* ! among the *slain*
Hoping to number *Christ* ; makes *Cradles* swim
In *Blood* and *Tears* , nor can both soften him !
Multiply'd *Persecution* ! that *Destroys*
Millions of *Lives* , involved in these *Boyes* !

Whose small unsettled *Limbs* scarce yielded place
 For the Destroyers *weapons*, or a space
 To entertain these *Butchers* hungry *Swords*!
 Their *Wounds* bring *Mouths* accusing, without *words*!
 Fie *Souldiers*, Fie; you lose, not gain *Renown*,
 By knocking *Infants* and their *Mothers* down!
 Engage with *men*, and thereby purchase *Fame*:
 This speaks your *Metal* base, your *Valour* lame.
 But you are *Slaves* of *Fortune*, and must do
 What's ere your *bloody Masters* put you to!
 These *Infants*, by the *Tyrants* raging mood,
 Were but to *Christ* Baptized in their *blood*!
 And though their *Tongues* too young to Speak his *Fame*,
 Yet Dy'd they first-fruit- *Martyrs* for his *Name*:
 Whose Early *Graces*, Men for *shame* improve,
 Their *Harmlessness*, *Humility*, and *Love*;
 That howsoe're our *Guides* shall us dispose,
 We may be *Patient*, *meek*, *submits* as *Those*;
 And then though *Cropp'd* like *Flow'rs* before their *Prime*,
 'Tis but *Transplanting* to a better *Clim*e.
 I hail sweetest *Flowers* of Early *Martyrdom*,
 Whose bright *Arising* was your *Setting Sun*!
 Whom *Herod's* phracticke *jealousie* Destroy'd,
 As pregnant *Rose-buds* by fierce *storms* annoy'd!
 You were the first-born *Christian* Sacrifice,
 A *Flock* of *Lambs* that for your *Shepherd* dyes!
 Upon whose *Altar* as you *bleeding* lay,
 You seem'd but with *Palms* and *Crowns* to play.
 The *Fox* worries the *Lambs*, and 'tis the *Sin*
 With which the *World* will *End*, as't did *begin*!
 This day a double *Prophecie's* fulfill'd,
 In these Sweet *Innocents* untimely kill'd!
 Here's *Ramah's Cry*, and *David's Song* or *Praise*.
 Which *God* did from these *Babes* and *Sucklings* raise.
 Hark how they *Skrick* below, to see their *foes*

Extinguish'd in the *Murther* of their *Boyes* !
Hark how they *Sing* above with trebled *Hymns*,
To see their *Quire* so filld with *Cherubins*.

PRAYER VI. { On the }
 { Innocents. }

O Immortal *Jesu* , who for our *sakes* descendedst to very hard *Entertainment* in this *World* , (not onely at the instant of thy *Birth* but ever afterward) being no sooner born almost but persecuted ! *Herod* seeking thy life to destroy it ! making Thee to *Flie* before thou wast able to go ! and banishing Thee to seek a refuge in an *Enemies Country* ! give us *Grace* (we beseech Thee) to value thy *Love* , and to imitate thy *Prudence* ; who fledst from thy persecutors , not out of *Fear* of them, or death it self ; but out of desire to preserve thy self unto that great work for which Thou wast ordained ; for the doing and suffering of thy *Fathers will* , both as to our *Salvation* and *Example*. Lord, make such the *Effects* of all our *Care* and *vigilance* , that our self preservation may end in holy obedience to our heavenly *Father* , and all our deliverances be *inservient* , not to *secular* or *sinful* , but to *spiritual* and *Celestial* ends. Protect us from the *Hand* of *Tyrants* and *bloodthirsty men* , (O thou *Preserver* of men) vouchsafing us assistance as well as *exemple* of avoiding them : Direct us in our innocent *Evasions* bless us with *trusty friends* and *honest Coadjutors* ; and in such causes do thou provide us a *Retiring Egypt* , and a *Zoar* of *safety* : Hide us

in the Clifts of the Rock, from the Spiritual Tyranny of Sin and Satan, and in respect of both, under the shadow of thy wings let be our refuge, until the Tyranny be over-past. And if it shall please Thee, for proof of our Graces to give us up to Trials, and for hastening of our Joyes to give us up to sorrows; by yielding us up into such Hands, (as we see, this day, the whitest Innocence is no shelter, or Security!) O Lord of Hosts, shield us with Patience and Submission to thy will; more looking at thy hand in it, then Theirs that strike us; that like Thee our good Shepherd, and these tender Lambs of thine, we may be as dumb before the Schearers, glorifying Thee more by actions then expressions, by Sufferings then by Sayings! And since thou art pleased in thy Gospel to set us all to School to Children, and having been one thy self, hadst so great kindness for them, as to invite them to Thee, Suffer little Children to come unto me, laying thy hands upon them and blessing them; to rebuke those that kept them from Thee, Forbid them not, for to such belongs the Kingdom of heaven: O Lord, make us such in all good acceptations, though it cannot be for Innocence, yet at least for penitence and aptness unto mourning! that however a sinful Nicodemus cannot Re-enter his Mothers womb; yet bathed in our own tears, and thy blood, like Naaman washt in Jordan, our Flesh may come again as a little Child, (our Leprosie of Sin being Cured) and so we may be born again; becoming Christ's little ones: Children (though not for Levity, Peevishness, and want of understanding, yet) for Humility in our Conversation; for Docibility to thy Instruction; Children for

Chear-

fulness in their Condition, towards one another for Affection; Children for obedience to thine Ordinances, for Prayer in our wants, crying and calling after Thee in our Afflictions; for Reverence and good manners in thy Presence, for Gratitude to thy Bounty, and for all kinde of Dependence on thee, upon Thy Providence for Temporals, on thy Grace for Spirituals, and upon thy Mercy for Eternals. That so at length finding us what thou commandest us to be, as little Children, thou mayst embrace us likewise in thy Arms of Mercy, and Invite us likewise in thy Arms of Mercy, and Invite us home unto thy Fathers House, in everlasting Habitations; Come ye Children, Come ye blessed of my Father, Receive the Kingdom prepared for you, and such as you, from the beginning of the world: That so with good Children, having here sung Hosannahs to the Son of David, we may hereafter sing Hallelujahs to the God of Glory. Amen, Amen.

{ The COLLECT. }

Almighty God, whose praise this day the young Innocents, thy witnesses, have confessed and shewed forth, not in speaking, but in dying, mortifie and kill all vices in us, that in our conversation our life may express thy faith, which with our tongues we do confess, through Jesus Christ our Lord.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

I 3

UPON

Epistle.
Rev. 14. v. 1.
to the end.

Gospel.
Matt. 2. v. 13.
to 19.

M.
Psal. for
 D. M. 1.
 E.
Psal. for.
 D. M.

UPON

The Feast of the Circum-
cision of Christ.

The Circumcision *Luc. 2*

M. Lesson.
 1. *Gen.* 17.
 2. *Rom.* 2.
 E. Less.
 1. *Deut.* 10.
 from *v.* 12.
 2. *Coloss.*



And when eight dayes were accō-
plished for the Circumcising of y
childe his name was called Iesus,
wh^{ch} was so named of y^e Angel before
hee was conceived in y^e wombe. 21

DISQUISITION VII.

Almighty God (out of a merciful condescen-
 sion to our Nature) both before and after
 the Fall of man, before, under, and after the
 Law, still manifested his will by *two things*
 especially,

especially, viz. an *understanding Minde*, and a *perceiving Sense*: as in *Paradise* at first, *Adam* had his word, and that witnessed by a double signe, the *Tree of Life*, and that of *Knowledge*, Gen. 2. Gen. 2. After his Lapse, he had a promise, Gen. 3. and the c. 3 15. reunto *Sacrifices* added, as outward *signes*: so after the *Flood*, a promise of no more *Deluge*, and the * *Rain-bow* for a *signe*, Gen. 9. † A *Bow* without an *Arrow*, or if with any, one shot against himself in his *Son*; for it stands bent always towards *Heaven*. The promise of deliverance from *Egypt* is sealed with the *Paschal Lamb*, Exod. 12. and that to *Abraham* of multiplying and magnifying his seed, signalized by instituting this *Circumcision*, Gen. 17. Lastly, *God* giving his *Son*, and by him everlasting life, John 13. 16. to believers, confirms all with two *Sacraments*, as seals of his grace, viz. *Baptisme*, and the *Lords Supper*. Thus the *Father* of mercies hath in all *ages* provided for mans weakness, that He might *taste and see how gracious the Lord is*, Psal. 34. And therefore those that pretend to be so *spiritual*, as not to endure significant Psal. 34. 19. Ceremonies, and outward Rites in the Church, run a violent course, quite contrary to the goodness of *God*, and the meekness of his *holy Spirit*, who doth instruct the conceiving *Mind* by the preceiving *Sense*, and by visible words, as * *Augustine* calls the *Sacraments*; one of which was this of *Circumcision* to the *Jews*, and that may well appear in a red Letter, as being their bloody *Sacrament*; who therefore, when they *Circumcised* a *Childe*, called him the Spouse of *Blood*, applying those words of *Exod. 4. 25*: *Zippora* unto him, *Exod. 4. Thou art a bloody*

* Arcus erat prius ad effectum Naturæ, non ut signum Misericordiæ

c. 9. 13.

† Arcus sine sagittâ.

Exod. 12.

Gen. 17.

John 13. 16.

* Apud Martyr. in Rom. 4.

ספיס ספיס
Spiritus Sanguinis.

Exod. 4. 25.

Husband; because that day, they hold the Child is married to the *Covenant*. *Circumcision* was used by many other Nations also, (though not as a *Sacrament*) by the *Æthiopians*, *Egyptians* and others, besides the *Turkish Nations* to this day.

There were in this of the Old, (as in the *Sacraments* of the *New Testament*) two constitutive parts, *Signum & Signaculum*, both the *Signe*, and the *Seal* of a sacred *Covenant*: not onely bare badges, as the defective *Anabaptists*; nor immediate justifiers, *ex opere operato*, as some others in the excess; * They do not confer what is conferred by them. It is called a *Signe* by *God* in its first *Institution*, *Gen. 17.* and a *Seal* by the *Apostle*, *Rom. 4.* Yea *Rom. 4. 11.* it is called so by a *Doctor* of the *Jewes*, more ancient then their *Talmud*. This *Circumcision* here was a triple *signe*: 1. *Memorative*, of the promise to *Abraham*, touching his seed, his inheritance, and the *Messiah* to come of him. 2. *Distinctive*, of the *Jews* from all other people, and of the *Sex Males* onely undergoing it (Females yet being within the *Covenant Redutive*, as sprung from *Circumcised Fathers*, and married to such *Husbands*;) 3. *Prefigurative*, of *Baptisme*, and the *spiritual Circumcision* of the heart. Again, as *Circumcision* was thus a various *Signe*, so was it a *Seal* also; a double one, on *Gods* part, as the *Patent of Kings*, for *Confirmation*; on *Abraham's* part; as his *Obedience and Faith's* *Attestation*. Some note a three-fold *Circumcision* viz. *Carnal* under the *Law*, *Spiritual* under *Grace*, *Celestial* in the *Kingdome of Glory*. The
first

Herodot. l. 2.
et Diodor.
Siculi. l. 2. c. 1.

* Isti non tri-
bunt, quod
per ista tribui-
tur; *Hook. l.*
s. Sect. 60.
Rom. 4. 11.

Zohar, Gen. 7.

Ardenſip loc.

first is *Nascentium*, good in its due time, of children the eighth day, *Gen. 17.* The second, *Renascentium*, at all times better, of such as are born again, and that of the heart in the spirit, *Rom. 2.* effected by the sword of the spirit, *Rom. 2. 29.* (sharper then all the flinty knives of Circumcision) λόγος & δίσκος, *Heb. 4.* the word of God sharper then any two-edged sword, that circumcise, not onely the fore Skin, but all the Faculties of the Soul, the parts and senses of the body. The eyes, *Job 31.* turneth away those, lest they behold vanity, *Psal. 119.* The ears and lips, that they hear or speak no guile. *Ephes 4.* Circumcising the hands, against all Theft and Idleness, *Ephes. 4.* the Head from imagining mischief, and the feet from blood-shed, *Psal. 14.* Circumcising the Intellect from ignorance, curiosity and error, *Acts 26.* the Will from perverseness and all presumptuous wickedness, *Psal. 19.* the Affections from irregularity and disorder, *Coloss. 3.* even the very Thoughts and Imaginations, *Isa. 1.* In a word, Circumcising the whole man, cutting off all superfluous cares of the world, and lusts of the flesh; even to the Metamorphosis of the old, transformed into the new man, *Ephes. 4.* whence flows the third kinde of Circumcision by consequence, *Resurgentium*, in the world to come, when all superfluity of sin, deformity, and corruption shall be cut off utterly, so that we may appear before the Throne of God, without any spot in our soul, or corruption in our body, *Apoc. 14. 1 Cor. 15.*

But in this Circumcision of Christ, which was carnal onely, (as needing none of the other)

four

*Quando?**Vbi?**Quomodo?**Quare?*

Gen. 17.

Luke 2. 21.

Lev. 22. 37.

& 12. 2, 3.

*Circumcifo
pellit Sab-
batum.*

John 7. 22.

four circumstances are remarkable; the Time, the Place, the Manner, the Reason. The time was the eighth day, *Gen. 17.* (and Christ then undergoes it, *Luke 2. Coming not to destroy the Law, but to fulfil it*, you see, in every circumstance.) Some say, then, because that tender age could more easily bear the griefs; but this is too dubious, and too general: and some say, because under the *Paedagogy* of *Moses*, there was a kinde of Legal uncleanness, in which the *Creatures* were thought to be remaining in their blood for the first *seven dayes*, *Levit. 22.* whence the *eighth day* was so precisely observed by the *Jews*, that if it fell on the *Sabbath*, they did perform it; whence their proverb was, that *Circumcision driveth away the Sabbath*; or that the *Sabbath* giveth place to *Circumcision*; which accordeth with the words of our *Saviour*, *John 7. Ye on the Sabbath day Circumcise a man.* The *Jews* superstitiously conceiving, that each perfection depended on the sanctification of one *Sabbath* at least; and think that *God* did therefore enjoin the *eighth day*, that one *Sabbath* might first pass over each *Male*, before this *Sacrament* administered: but 'tis probable that *God* would not suffer them to prevent the *eighth day*, to shew that in matters of Religion, He neither was, nor is absolutely tyed to *Sacraments*; for then had not the *Love* been greater in permitting *Circumcision* on the *eighth day*, then the *Severity* in forbidding it till then, since many might *Die* without it: yet longer then eight dayes *God* thought it not convenient to defer it, for the Comfort of the *Parents*, by a seasonable Initiation

of

Circumcision of Christ.

123

of their *Children*. Others say the eighth day, because that was the time of our Lord's Resurrection: so *Lombard* in *Rom.* 4. seven dayes figuratively signifying the time of this present world, and the eighth day the *Resurrection*, wherein *mortality* shall be cut off with *Immortality*, 1 *Cor.* 15. The manner how Circumcision was administred I finde thus * Recorded. 53. Some of the *Relations* that were present held a vessel full of *dust*, into which they did cast the *foreskin* being cut off by the *Priest* with a sharpened *Flint*, or small *knife* for that purpose. For their *Ceremony* of setting in the *Room* a void *Chair* for † *Elias* (their expected *Oedipus* of all their doubts; We know that *Elias* will come, and He will tell us all things) I pass it over as a novel *Fancy* of the later *Jews*, unknown in our *Saviour's* time, to whom the *Samaritan* Woman truly applieth that *Proverb*, *John* 4. The *Messiah*, who is called *Christ*, will tell us all things. At this *Sacrament* of Circumcision the *Witness* held the *Childe* in his *Arms*, (so ancient is the custome of *God-fathers*) and was * called *Dominus fœderis*, the *Master* of the *Covenant*. And indeed the custome of *Baptismal* undertakers, or *witnesses* in the *Christian Sacrament*, was, I know not which to say, a greater *Piety*, or *Charity*; but certainly very much of them both were in it: nor mean I for the *Munera Natalitia*, the *Gifts* then commonly bestowed (which yet are early *Engagemens* of their *Duty*) but for the *pious* Care of consciencious *God-fathers* (in case of the *Death*, *Absence*, *Irreligion*, or neglect of *Parents*) to season the new Vessel

Chryf. &
Mar. in
Rom. 4.

1 *Cor.* 15.

* Paul. Fag.
Deut. 10.

† Veniet Eli-
as. & enoda-
bit omnia.

John 4. 25.

*Fœderis Do-
minus.*

* בעל ברית

*Sponsors &
Susceptores,
Promissores.*

Vessel well, to help God to the first Possession of it, by vertuous Education, and Instruction of the Infant. Again, these times were the *Nominalia* (as † *Tertullian* calls them) among the Jews at Circumcision they imposed Names upon the Children, Luke 1. and that was done by the Parents, or by the Witnessees with their Consent, as is likewise requisite in its Successour Baptisme. Nor let it therein scruple any, who should confer the Names; whether the Authority of the Father, because Abraham Named *Ishmael*, and Zachary Named his Son *John*, Luke 1. or whether the Affection of the Mother should not carry it, as 'twas Gen.

Luke 1.63.

Gen. 30.

Isa. 7.14.

נָמַן + 30. and *Isaiah* 7. and she shall call his name † *Emanuel*; (as some have troubled themselves to

(i.) *Deus Nobiscum*; *Jesus*. Mans Prerogative, and the Womans Desire, (i.) *Salvator*, close in a loving Prudence, Consenting in the

O Nomen prædulce mihi, Lux, & Decus, & Spes, Præsidiumque meum, requies O certa laborum, Blandus in ore Sapor, fragrans Odor, irriguus Fons Castus amor, pulchra & species, sincera Voluptas. Nomination: and that not in heathenish and fantastick Names, (too frequent in these lat-

† Bonum Nomen, bonum Omen.

* *Probus, vir sui Nominis.*

Not like that Pope, called *Sergius*, who was indeed *os Porci*, (i.) Swines face, &c.

Plat. in vit. Pontif.

ter times) some rather affected sentence than Names, but serious and significant Names; there being in good Names, wrapp'd up good Admonitions, if not sometimes † presage of Goodness: as was said of * *Probus*, that he was right owner of his Name. But to return to Circumcision, for the *Ubi*? Where, where as to the place? and where, as to the part? As to the place 'twas left at liberty, so it were publick as to the Company and prayers: so for Baptism and other Ordinances, though they may be private,

vate,

vate, in the case of *Sickness*, *Schisme*, or *Persecution*; yet happier are they, when strengthened with a joynt *Devotion*, with the united *Prayers* of the publick *Congregation*. For the other *Ubi*: *Circumcision* was placed in the generative part; 1. Because the propagation of *Original Sin* is thence traduced, *Per actum generationis*. 2. As a *signe* of the promise, both to Parent, and Posterity, *Gen.* 17. 3. For the diminution of carnal concupiscence. Lastly, the Reason involveth the cause, the end, and the Penalty of Omission: all making up the Account why Christ undergoes this Circumcision, you have it, *Luke* 2. 21. more particular reasons to shew he was the seed of *Abraham*, *Heb.* 2. to demonstrate that he had true flesh, against *Manichæus*; not his Body Coessential with the Deity, as *Apollinaris*; or fetched from heaven, as *Valentinus*: but as *Rom.* 1. 2. *Circumcised* he was, that He, who was the truth and substance, might at once fulfill and take away the *Type* of *Circumcision*: and all this out of obedience for us, *Isa.* 9. *Nobis puer natus*; *vobis*, saith the *Angel*, expounding the prophesie, *Luke* 2. 11. unto you men. I, for us born, for us *Circumcised*, *Gal.* 4. *made of a woman*, and under the *Law*, hereby giving publick testimony, that he would fulfill the *Law*, (as the *circumcised* is bound, *Gal.* 5. 2.) and that he would do all the rest for us, to make up our unwilling Failures, so we give but all diligence, *1 Pet.* 1. for else *St. Bernard* asks, O what do ye circumcising that Child? He having no Sin but ours: and we in a manner no obedience but his. This *Circumcision* was the prologue of his

Aug. in Joan.
tract. 30.

Martyr in
Rom. 4.
Ad diminutio-
nem carnalis
concupiscentiæ.

Aquin. part.
3. Quæst 7.
Art. 3.
Heb. 2. 16.

Epiph. Hæ-
res. 30.

Isa. 9. 6.

Gal. 4. 4.

1 Pet. 1. 5. 10.

Quid facitis
circumciden-
tes pueram?

Passi-

- Ezek. 47. *Passion*, and first rise of *Ezekiel's* waters, c. 47. flowing *above the knees*, till after it came to *David's Deluge*, *Psal. 99.* all the way *vir Dolorum*, a man of sorrows! to keep us from, or at least to *sanctifie*, our bloody sufferings; as is intimated hence, by his consolatory and saving Name of *Iesus* now imposed *Matt. 1.* for which all *hearts* and *knees* are obliged unto *Signal gratitude*, *Phil. 2.* whose merciful indulgence extends here to our Bodies, as well as Souls, tenderly changing this *sharp*, into an *easie Sacrament*; and instead of those knives of flint and stone (prefiguring this *Corner-Stone*) commanded, *Iosh. 5.* saying now but, as *Elisha*, 2 *Kings 5.* to each leprous Soul, *wash and be clean*: and how much easier of Performance, so much the more dangerous the Omision; whose *Penalty* runneth in this form, *Gen. 17.* *That Soul shall be cut off from his people*: from whence ariseth a double *Quære*, what the phrase of *cutting off* imports? and who ought thus to be punished? For the first, some understand the sentence of *Excommunication*, or casting out of the *Synagogue*: which though I oppose not, yet I incline rather to those who understand hereby a *Bodily Death*; in which sense the same phrase is taken, *Exo. 31.* in the case of violating the *Sabbath*, *that soul shall be cut off from among his people*; and it is remarkable, that when *Moses* his *Childe* was *uncircumcised*, the *Lord* met him with great indignation, and, as the *Text* saith, *sought to kill him*, *Exod. 4.* Which as it intimateth the *Punishment* of this fault, to be a *bodily death*; so it answereth the second *Quære*, and clearly edinceth, that
- The danger of Omision of sacred Duties.

that not the *Childe* till it cometh to years of Discretion, but the *Parents* and *Friends* are liable to it; *They were cut off from the people of God*, for the contempt of *Circumcision*, and not for the want of it: therefore the *Jews* who burie their *Infants* (dying e're the eighth day) before the door of their *Synagogues*, and not with the rest, mistake that place, *Gen. 17.* and *Gen. 17. 14.* so do others, who think all *Infants unbaptized* to be secluded from the *Kingdom of God*. He who despiseth his *circumcision*, shall die the death of the *uncircumcised*, *Ezek. 28.* so the *Wilful Neglecters* and *Contemnners of Baptism* *Ezek. 28. 10.* run into the danger. It was a good Decree of the *Council of * Bracara*, which ordained ** Concilium secund. Canon. 34, 35.* that those who *Despised their Baptism*, and *Died*, and those who *hanged Themselves*, should be buried together! as both guilty of *Soul-Murther* (and if *this were still in force*, such *Burial-places* need to be much enlarged.) And upon this *Necessity*, there were some who *Baptized* them after they were dead, and put the *Sacramental Bread* in their *Mouth* as their *Viaticum*: *men were baptized over the Dead*, (saith the *Apostle*) their friends should rather have it by *Proxy*, then altogether go without an *Ordinance so necessary*: and therefore if the neglect of that *Circumcision* were so severely punished, how much more the contempt of this more easie *Seal of the new Covenant*, *Baptism*? whereof such *Children* are altogether as capable, as of that so old, being indeed still but one and the same renewed *Sacrament*. *John 3. 3.* Lastly, as *Circumcision* among other things was to the *Jews* a signe of *mortification* of the old Man; so should

should *This Day* to us be of putting on the *New man*, and being renewed in the *Spirit* of our minds. Being *New-years Day*, intimates a new *Life* unto us, and our *Sins* expiring with the old year.

Much *Superstition* there was among the *Gentiles*, in the Observation of the *Calends* of *January*; but two passages there were not to be disliked by good *Christians*. The first, that they did strive every man to shew his *Skill* that day in some *Eminent Act* of his profes-

sion. The second was a neighbourly *Com-merce* of *Presents*, that Customable *vicissitude*, of giving and receiving of *New-years*

———— *Janus ait,*
Tempora commisi nascentiæ rebus agendis,
Totus ab Auspicio ne foret Annus iners.
Quisq; suas Artes ob idem delibat agendo, &c.
 Ovid. *Fasto*. 1.

Strenarum
Commercium.
Suetonius.

Esther 9.22.

Prov. 23.26.

Rom. 12.1.

gifts: and why we may not wish one another a good year (at the beginning of it) as well as a good morrow, or a good night, I know not; and why we may not then testify our mutual Affections one toward another, by some presents, as it was usual at Feasts, *Esther* 9. I see no reason; onely, Let us Baptize the Practice by this *Christian Addition*, that we now forget not to tender God a Present, and such an one as may be acceptable to Him, such an one as he calls for, by the wise man *Prov.* 23. Son, give me thy heart; or by his Apostle. *Rom.* 12. that you present your Bodies a living sacrifice, (the Casket here involving the Jewel) your Body a living sacrifice, holy and acceptable unto God: which is your reasonable service. You see, the Present that is holy is acceptable to God, and the most reasonable service: and that not onely

onely in respect of *Him*, but of our *selves*; for by this surrender of the the *Heart* to *God*, it shall be again returned to us with *infinite advantages*, (as the *Cloth* is from the *Fuller*, as the *Schip* is from the *Indies*) cleansed and garnished with *Grace* and *Mercies*: *God* will not be behind-hand with us; *having given us his Son* (saith the *Apostle*) *how shall he not with him give us all things?* especially if we but crave them of him in the words and *Spirit* of the *Royal Prophet*, *Psal. 51. Create in me a clean Heart, O God, and renew a right Spirit within me!* And so to make each of us a new Creature, is infinitely the best of *New-years Gifts*. Rom. 8. 32. Psal. 51. 10.

POEM VII. { Upon the }
 { Circumcision. }

(Knives)

VVhat mean you, *Sirs*, with sharpned *Flints* or
To wound this Princely *Babe*? such tender *Lives*,
Methinks, were fitter for the sugred *charms*
Of *Nurses Breasts*, and *Mothers lulling Arms*.
If it be *Circumcision* that you mean,
The sinful are concern'd, and not the *Clean*.
Yet *Innocence* it self here underwent
The *Tortures* of a bloody *Sacrament*!
While *He* vouchsafes to us a gentler *Mean*;
But onely *wash*, with *Naaman*, and be clean.
Who turn'd th' *Egyptian waters into blood*,
Here turn'd our *Gore* into a *Crystal Flood*:
Deserving the more *gratulant Respect*,
And more severe *Chastisement* for neglect!
Christ came not then for to destroy the *Law*;

*But to fulfill it, now all plainly saw.
 These early drops of his effused Blood,
 The Tragick-Prologue may be understood
 Of his last Passion! where pure Innocence
 Victim became for Disobedience!
 Thus teaching us his Precepts to fullfil,
 Spar'd not his Blood, both first and last, to spill!
 Whose healing Name declared on this Day,
 Doth saving Health unto our Souls conveigh.
 For which, no less in Thankfulness we owe,
 Then that our grateful knees to Jesus bow;
 That we still with a Circumcised Ear,
 His sacred Hosts, and Institutions hear;
 And that our Eyes may Covenanted be,
 To Read his Word, and turn from vanity;
 That from all looseness and inferiour layes,
 Our Lips he Circumcised to his Praise.
 And that accepted may be every part,
 Vouchsafe, O God, a circumcised Heart,
 Since 'tis a Day of Gifts, He'l not deny
 That Boon, (at least, exchanged courtesie.)
 Give but your Souls to Him, and He'l impart
 New Spirits for old, a sound for broken Heart.
 There needs no Present else, no further shifts,
 These b'ing to both the happiest New-years Gifts.*

PRAYER VII. } Upon the }
 } Circumcision. }

*O Merciful Jesus! who wast pleased for our,
 sakes, not onely to be made of a Woman, but
 also, This Day, to be made under the Law; by
 Circumcision, to redeem us that were under
 the Law, thereby engaging thy self to an exact
 ful-*

fulfilling of it ; (so paying our debts , taking off the Malediction , and making up all our unwilling Failures , by thine absolute performance :) give us answerable Gratitude and Affection , such a measure of Diligence and Imitation , that we may return such Obedience to Thee and thy Laws (in the proportions of our Nature) as Thou didst yield unto thy heavenly Father : and that not onely in the gentle parts of thy service , wherein thy Yoke is easie , and thy Burthen light ; eschewing Evil , and doing Good ; (yet , O Lord , help us to do these) but also in the severer parts of it , as Austerities of Life , and bearing of Afflictions for thy sake , though sharp , as thou here underwentst for us in Circumcision. To this end , we beseech Thee , Circumcise our Hearts to meditate the favours of this great compassion ; to consider how Early thou beganest thy Sufferings ; to expiate our sinful pro- tractions and delays ! Let the remembrance of thine Eighth day spur on our slack Obedience and Repentance : And as thou now receivedst that same holy Name of Jesus , (designed in Heaven by the witnesses of Angels) so manifest thy self , This Day , to our poor Souls a Saviour : and because there is none other Name under Heaven given unto Men , by which they may receive Health and Salvation , but thine onely , dear Jesu ; be thou henceforth unto each of us a Jesus , giving us always thankful Eyes , obedient Knees , and reverential Hearts , unto thy sweet and saving Name. O Thou true Vine , who wast (as this day) Pruned with the sharp knife of Circumcision , and afterward trodst the Wine-press alone ! glad our Hearts with that same wine of Angels , and let those precious drops (the earnest of thy

Upon the feast of the

thy Passion) which Thou now bleddest, Bathe our sinful Births, and purge out the Pollution of our Natalitials. No impurity could be in the Immaculate Lamb; in Thee the Lamb without blemish; the Lamb of God, who thus beganst to take away the Sins of the world, by bleeding for them! no superfluity there to be pared off; the blemishes were in our skins, yet the bloody knife in Thine! the ulcerated sores were in our Bodies, and yet the Lance in thy Flesh! the malignant Fever in our veins, yet the Phlebotomy in thine! Lord, thou smartedst, not with thine own, but with our wounds! or rather Thou hadst the smart, and we the ease; Thou the Grief, and we the Cure! O wonderful Cure, more wonderful Affection! challenging an universal gratulation from all Ages and Degrees of Men; even from the mouths of Babes and Sucklings, as thou hast ordained, so likewise merited Praise; in that Thy very Infancy paid the first-fruits of thy blood for their Redemption; and by a merciful Indulgence to them, hast turned that sharper Sacrament of Circumcision into Baptisme, the more easie Laver of Regeneration, so mercifully turning our blood into water, and our water into wine of comfort.

In thine Infancy (O Christ) Thou bleddest for us; in thy Minority, Thou arguedst for us; in thy Youth, Thou Obeyedst for us; and in thy perfect Age, Thou diedst for us! Now therefore we importune Thee, give us a reflexive Spirit, (O give us this, or all the rest are lost) give us returning Hearts, or our Commerce with Heaven is at an end, to render back again some Echoes of thy Musick; to dedicate unto Thee the Buds of our Childhood, or the Blossoms of our Youth, or

at least the fruits of our martyr Age. As Thou betimes didst set upon the work of our Redemption, appearing in thy saving Name and Nature ; so vouchsafe us the grace , early to give up our Names to Thee, and to bear thy Yoke , even from our Youth. Let thy literal excite as to the spiritual Circumcision ; and that not of our Hearts onely, but also (Lord) of our Hands and our Heads ; Circumcise our Ears , and all our other Senses , our whole inward and outward Man , that no superfluity of Maliciousness or Pollution abide in us ; but that (with thy assistance) we may keep our selves unspotted of the world.

And as Thou art now pleased to begin the Renovation of the languisht Earth , and to command the Sun to chear the drooping Face thereof ; so let th-spiritual compassion , this Day , begin to shine upon our darkned Souls, and daily to renew thy decayed Image in us : as now the Year (like the Serpent its Emblem) beginneth to cast off its old skin ; so deign us Grace , to cast off the old Man with his corrupt affections, and to be renewed in the spirit of our minds , that henceforth becoming new Creatures , and walking to our Death in newness of Life , we may at last sit down (with Abraham, Isaac and Jacob) welcome Guests in the new Jerusalem , and drink of that new Wine with Thee in thy heavenly Kingdom for evermore. Amen , Amen.

{ The COLLECT. }

Epistle
Rom. 4.
from vers. 8.
to. 15.

Almighty God, which madeſt thy
blessed Son to be Circumciſed, and
obedient to the Law for Man: grant
us the true Circumciſion of the Spirit,
that our hearts and all our members
being mortified from all worldly and
carnal luſts may in all things obey thy
blessed will, through the ſame thy Son
Jeſus Chriſt our Lord.

Gospel.
Luke 2.
from ver. 15.
to 22.

Our Father which art in heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

UPON

Psalms for
D. M. 6.
M. 1. Lesson
Isa. 40.
2. Luke 3. to
vers. 30.

U P O N
The Feast of Epiphany or
appearing of the Star.

135

E.

1 Lesson.

Isa. 49.

2 Lesson.

John 2. to

vers. 12.

8 The offering of y three kings



- 10 When they saw y^e Star they rejoyced etc.
11 And w^h they were come into y^e house they
saw y^e young child w^h Mary his mother sett
downe & worshipped him & w^h they had opened
theire treasures, they presented unto him —
gifts, Gold, & Frankincense and Myrrhe.
12 And being warned of God in a dream that
they should not returne to Herod, they departed
into their owne countrye another way.

DISQUISITION VIII.

Seasonably doth the Church celebrate the ho-
nour of Christ's Epiphany, next unto his Cir-
cumcision, that his Glory might be mani-
fested in the Flesh, as well as his Humility.

K 4

And

Aug. S. 30. de
Temp.

And the very Name speaks the *Antiquity* of this *Festival*, and its early *rise* in the *Greek Church*; and 'tis fairly Englished by the day of Apparition, or *manifestation* of *Christ* from above; that ignorance (where it is the Mother of Devotion) might no more call it the *Tiffany*, (as in the Legend) or as one that, bidding it *Holy-day*, said, he knew not well whether it were a *He* or a *She Saint*. It reflecteth on three special manifestations of our

Casaub. exer-
cit. 2. N. 35.

Saviour; and therefore called ἐπιφάνεια ἐπιφανείων, (i.e.) The manifestation of manifesta-

Matt. 3. 16.

tions. The first ἐπιφάνεια being that of the blessed *Trinity*; all the *Three Persons*, as witnesses, sensibly appearing on it, *Matt. 3.* the *Father* in the *Voice*, the *Son* in the *Flesh*, and the *Holy Ghost* in the *Dove* manifesting *Christ's* glory at his *Baptisme*. The second ἐπιφάνεια,

D. Boys in Fest.

John 2. 11.

for that on the same day twelve-months after his *Baptisme* (which *Baptisme* was on the same day 29 years after his Birth) his *Glory* appeared at the Marriage in *Cana*, by turning *Water* into *Wine*, *John 2.* But the most pertinent is this ἐπιφάνεια, this appearing of the *Star* to the *Wise men*, and their holy Pilgrimage to *Christ*. It was no less the *Admiration* then *Observation* of

* Ποῦς ὁ πῶτα-
δαυαία περὶ τῆς
τῆς Χριστοῦ γενέσεως
συμβάντων;
Χρυσόστομ. ὁμιλ.
ὑμῖν παύ.

St. * *Crysostome*, what a plenty of new *Miracles* waited on our *Saviours* Birth; what a conflux was there then of *Rarities*, and *sublime accidents*? such as excelled not onely mans *Understanding*, but his *wonder*? The *Holy Ghost* overshadoweth *Flesh*, a *Virgin* brings forth, *Angels* proclaim Him, *Shepherds* have *Visions*, *Stars* demonstrate Him, *Heathens* adore Him!

Hea-

Heaven and Earth contend (as it were) in Joy † and Duty , at the Incarnation of the God of both of them ! And yet among them all , St. † Bernard , above the rest , magnifieth the latter , the Sages adoration ; Behold (saith he) here is a new Light from Heaven , and a new Church on Earth ! first a Star , that was not more a conduct to the *Wise men* , then a fit Emblem of Him that was the light of the world , and the true Star of Jacob : and secondly Gentiles , that not more in their own , then in the person of the whole converted Church , come and adore Him ; I , in them all Nations kneel before Him , acknowledging that *ἡλθὲν πρὸς κοινῆς* , &c. We are come to worship him , Matt. 2. Wherein are most remarkable , the * Travailleurs , their Journey , and their Business : In the first , their Condition and Countrey : In the second , their Guide and Diligence : In the third , their Bounty and Devotion. (I must rather touch , then handle each of them.) First , their condition speaketh them at once , wise and great men : the Name then of *Magnus* (in that Age when Philosophers did reign) being in greater account then that of *Magnus* , (saith Ludolphus and others.) Magi hints their wisdom , and † speaks them such among their own , as the Philosophers among the Greeks , Scribes among the Jews , Chaldeans among the Babylonians , Gymnosophists among the Indians , &c. of the wisest of their Contrey : Learned men , men dedicated to Contemplation , and searchers of the depths of Nature , and such as were transcendent in the Arts . Yet may the word *Magnus* well be deem'd of the number of those that are called , by Criticks , words

† *Ecce novum signum de Cœlis , nova Ecclesia in Terris.* in Scrm.

Epiph.

Matth. 2. 10.

* *Itinerarium sacrum , in quo Itinerantes , iter , & Negotium , conspicienda.*

† Strabo l. 6. Geograph.

Quibus è meliore luto Fictionis , prædicanda Titae.

Λόγος μέγας τῶν words of a middle signification, once of *Dignity*, now of *Ignominy* ! So this word *Magus* (some having abused their *Science*) is now fligmatized with black and *Diabolical*, as we see in that *Simon*, from *Sorcery*, denominated *Magus* ; whereas at first, when these *Sages* lived and travailed, it imported nothing but depth of *Learning* and *Eminence* of *Wisdom* and therefore the *Evangelist* here styles them *Magi* (* *honoris causa*) to grace them with a name of *honour*, so that we shall not need to ; startle at the word, as if they were *Exorcists*, and Secretaries of *Hell* ! (as *Origen* and others) Not from any *magick* Art in that sense, but from the *magnitude* of their *Art*, were they denominated, *Magi*, *wise men*. And *Plato* tells us, that *magick* then in its better sense prescribed the due observance, and the divine *Worship* of the *Gods* : for according to *Varinus*, They were not onely *Philosophers*, but *Priests* also. And These hath *God* singled out, to the *Honour* of the *manifestation* of his *Son*. *Humane Learning*, you see, well improved, disposeth men into a *Capacity* of diviner knowledge ; as was seen in *Moses*, *Daniel*, and *St. Paul* ; to him that hath shall be given : and *God's* goodness, like the *Sea*, delights to run in its old *Channel*, and to fill those caverns of the earth, which it self hath formerly made and watered ; and it is but a brutish humour to think humane Learning either *superfluous*, or *Antichristian* : which (I say) well improved rendreth men more Capable of *Diviner* knowledge ; yet it is That onely which can denominate any truly *wise*, while all the *knowledge* and *wisdom* of the world, without it, is but

* Maldonat.
in locum.

Magi quasi
sapientia
magni.

Ludolph.

Ἡ μυστική ἐστὶν

ἡ θεῶν

ἐπιστήμη.

In Alcibiad.

Foolishness, nay *Enmity with God*! Had these *Astronomers* (for such their *Apparition* speaks them) been acquainted with all the *stars* of *Heaven*, and not with this of *Christ*, They had had but *light* enough to lead them unto *utter darkness*: so let a man have never so much of this *worlds Serpent* in him, (that *Machiavel* himself might be his *Disciple* for advantageous contrivements) and have not withall somewhat of the *holy Dove* to temper it; if his *wisdome*, I say, be not seasoned from the *onely wise*; why, he is rather a Companion for *St. Luke's Fool*, then for these *Wise-men* in *St. Matthew*. I, *Piety* is the *onely wisdom*, the *fear of the Lord* is the *beginning of it*, and his *Glory* the *End*. Whosoever then *Emulates the Title* of these *Wise men*, and would enjoy it without *usurpation*, must bear them Company in seeking *Christ*, for* He is the *onely Fountain* of all true *wisdom*, the *wisdom of his Father*; and those that seek him (in his *Word* and *Ordinances*, and in the *Endeavours* of good life) are indeed the *onely wise men*, that is, *men wise unto Salvation*. And so much of that part of their *Condition*, that they were *wise men*.

* Ille Fons
sapientie,
ille sapientia
Patris.

It will be good maners now to take some notice of their *Greeneffs*, for their external *State* and *Condition*. Some, you know, have *Traditioned* them to be *Kings*; but this, saith one, is not altogether so *certain*, nay *Calvin* and *Beza* deride it, as a fond and fictitious *Imagination*, (though perhaps not so improbable as they conceived it:) yet with *Maldonat's* modefter and second thoughts, we may rather think them to have been *Noble Persons*, and such as for their

At hoc minus
Certum est.
Mald. in se-
cundum
Matthæi.
Malumus
credere fuisse
Nobiles, qui
Regum aut
Regulorum
nomen me-
rentur.

Lear-

* *Rex idem
qui Philoso-
phus.*

*Psal. 62. 29.
& 72. 10.*

* *Dies Regum,
stella Magna-
tum.*

*Quam bene
conveniunt,
& in una sede
morantur, No-
bilitas & vir-
tus?*

*Learning and wealth might deserve the Name of Princes, especially considering the Custome of those Times, usually to choose their Kings and Governours out of the most wise and Learned Sort of men: which perhaps gave occasion to that Platonick Proverb, * He is a King that's a Philosopher, (as well for Political as Moral Dominion) for Governing of People, as well as of Passions. And 'tis further argued they were Grandees, from their going so undauntedly to Herod, whom meaner personages durst not have saluted with such news, as of a new King born (the Crown and the Bed being the two Things that can ensure no Rival:) and indeed most of the Prophecies run of Kings; and 'tis the general Consent of Antiquity, that They were Great ones; whence Foreigners commonly call this of Epiphany * the Festival of Kings, and the Star Royal. And as there were Shepherds before for the Imitation of meaner people; so here ('tis like enough) were men of place and Quality, for the Conduct and Example of nobler Personages. Here then are fashions for great Ones to follow; Paterns of goodness for the best to imitate; for without Vertue and Religion, what is Nobility and Gentry, but a thing made up of a Herald, Lawyer, and a Taylor? what, but like a Diamond set in Lead? or the Horn of an Unicorn in a degenerated Head? but how sweetly they accord together? (Apples of Gold in Pictures of Silver) well-Tuned Cymbals, that yield a charming Harmony both to Heaven and Earth. Those Kings in the Revelations, Cast down their Crowns before the Throne of Christ, and so (you see) here did these Eastern Princes:*

None

None too great to stoop to *Him*, by whom *Kings* reign; to prostrate both *Themselves* and substance at his *Acceptation*. That they were great, not to minde the *Friers* onely, or *Jesuites*, who somewhat modest, say they were *Reguli*, not Princes, but petite Lords of some small places, like those *Kings* of *Sodom*, Gen. 14 &c. and so sufficient *initiatorily* to make good that of the Psalmist, *Kings shall bring gifts*: and if *shepherds* were too homely fellows for you to sort with, these *Magi* are Companions for the *Noblest*, they were Company for *Cyrus*, and *Darius*, and the greatest *Monarchs* of *Persia*.

Maldonat. in
loc.
Psal. 62. 29.
& 72. 10.

Which leads us to a glance on their *Countrey*; as many striving for *Them*, as e're for *Homer's Birth*. *Herodotus* will not allow the word *Magus* to be a Name so much of *Art* or *Quality*, as of *Countrey*, and makes them to be one of those five Nations that once inhabited *Media*. † *Epiphanius* calls them the Successors of *Balaam*, and inhabitants of a Region of *Arabia* called *Magodia*. * *Pelicanus* * he knows not his own minde, but wavereth, whether from *Persia* or *Arabia* he cannot tell, both lying toward the *East*. Others from that of the Psalmist, 72. will have them to come from *Sheba* and *Saba*, those borders of *Æthiopia* (though they lie Southward;) and then those of *Tarshish*, and of the *Isles*, may as well come in and challenge them. All which do rather intimate the future propagation of the *Gospel*, and universal subjection to the Name of *Christ*, then any peculiar native place of these pious *Easterlings*. But not

† *Epitome Fidei Catholicae.*

* In locum.

to

*Sapientes
Persarum.*
Εκ τῆς Ἀγ-
γίας.

Matth. 2. 1,
2, 9.

*Nomen Per-
sicum, mu-
nera Persica,
Persica Lex.*
Mald. in loc.
& Cajetan.

*Constat ex
pictura. sed
non ex scrip-
tura.* Austin.
meditat. in
Fest.

*Ab Oriente
ad Orien-
tem.* S. 156.
Zech. 6. 12.
Rev. 2. 8.

to afflict you with the *7ars* of *Expositors*, the stream running into *Persia* for their *Country*, that they were *wise men of Persia*; that lying *Eastward*, not onely in respect of *Jerusalem*, but in regard of the whole *habitable earth*. The *Name*, the *Gifts*, and the *Custom* of *Presents*, all argue their *Countrey* to be *Persia* (saith *Matdonat.*) The *Name Magi* was onely famous among the *Persians*; it is no *Latine*, *Greek*, or *Hebrew* language, but a *Persian* term for those that were eminent in *Learn-
ing*. Secondly, the *magnificence* of their *gifts* notifieth their *Countrey* to be *Persia*, whose *Munificence* through all *Histories* excels for *Pomp* and *Splendour*. And thirdly, It was the *Persian Custom* to accost itine-
rant, or new-born *Princes*, with *Gifts* and *Presents*. All which exactly seem to Map out their *Countrey* to be *Persia*, though I will not positively (with some) point out the very *Town*, sc. *Susa* the *Metropolis* of that *Countrey*, from whence (some say) they came. But for their particular names coyned in *Hebrew*, *Greek* and *Latine*, as also for their exact number, punctual Age, and several *Translations*, and changing of their *Scene*, it is sooner painted on a wall, then proved by the word; and therefore I passe them all, as too uncertain and ridiculous, wondring that men should be so easily fooled with an abused story of the *wise Men*. Their *Countrey*, in general was *Eastern*, and so *Heathens*, the first-fruits of the *Gentiles* (saith *Chrysologus* sweetly;) from the East they came to *Him* that was the East, whose name is the East, Zech. 6. Rev. 2.
And

And hence the Ancient Christians used that posture toward the East in Prayer, Burial, &c. as the *Moors* towards the South, and others towards the West. Thus whence the light ariseth, the day-spring of grace appeared. *Vnde dies nascitur, inde fidei initium.*

I, whatever their *Countrey* was, I am sure the *Religion* of their *Countrey* was no better then *Heathenism*: yet how forward are these *Aliens* and strangers to the house of *Israel*, to adore the newborn King of *Israel*? how ready are they to seek our *Saviour*? and to seek him that they might worship him? Him whom all the rest of the world neglected? inso-much that St. * *Bernard* magnifieth their *Faith*, * *In Ffsto.* as *Christ* did the *Centurian's*; that there was *Matth. 8. 11.* not so great *Faith* found, no not in *Israel*! No, He came to his own, and they received him not; but many here come from the *East* (fulfilling a part of his *Prophecie* beforehand) and sit down with *Abraham*, *Isaac*, and *Jacob*, in the *Kingdome* of *Heaven*, by *Grace* and *Belief*, while the *Children* of the *Kingdom* are excluded: the *Gentiles* here embrace the *Covenant*, which the *Jews* in an affected ignorance reject, though they see all the *Shadows* substantiated, and all the *Prophecies* accomplished in him: so that if *Christ* be a stumbling-block to the *Jews* or others, a *Rock* of offence; all the fault is their own, not following the light is afforded them. He came first to the *Jew* (saith the *Apostle*) and after to the *Gentile*, indeed to be a light unto the *Gentiles* but (could they have seen it) to have been the glory of his people *Israel*. The star was visible to all, but understood, and obeyed in its *Message*, by none but the

the *wisemen*. None can justly complain, that God is deficient in the *Assistances* of his service, but men only are *neglective* in their portion of the *work*: He calling all persons by one *Star* or other; either by the *light of Nature*, or *Revelation of the Gospel*, or *Illumination of the Spirit*, or by the *Instruction of spiritual Fathers*; if we shut not our own *Eyes*, but endeavour to follow it, as the *wise men*.

Acts 14.27.

These *Gentiles* here see their light and follow it, till it lead them within the *Pale* of the *Church*, nay within the *Door* of it: Acts 14. *For now hath God opened a door of Faith unto the Gentiles also*, at which door we likewise enter, we with them, and they with us; They the *first fruits*, we the second. I, in Them, here, was the whole *Christian Church* presented, and, as it were, first *espoused* to her Head and Saviour *Jesus Christ*. What a shame was it to the *Scribes and Pharisees*, and great *Doctors* of the *Jews*, that these *Sages* should come so far to worship *Him*, whom *They* had among them, and regarded not? these *heathens* are upon their way full of *expectation*, full of desire, while of so many thousand *Jews*, none (save a few silly *Shepherds*) once stir a foot, to see that *King* of theirs, which *Angels* proclaimed, *Heaven* illustrated, and *strangers* came to worship! How justly are those *made darkness*, that when *this light* came into the world, comprehended it not, but loved *darkness*! Our Saviour himself told the *Pharisees*, Matth. 12. that the *Queen of the South* should rise up in *Judgement* against their neglect of *Him*! O take we heed then, that these

Matt. 12.24.

these *Kings of the East* rise not up in *Condemnation* of our *slackness*, and backwardness to seek our *Saviour*. They were fain to come from far (many hundred miles in *Winter-time*, through dangerous wayes) while we, like the *Shepherds*, need but go over the *Fields* to *Bethlem* (nay but over the way to *Church*) the place where the *Babe* lieth, and will not! And this leads us from the *Persons* to their *Journey*, the second considerable; which though long enough to them, we shall soon pass over: and therein, first observe their *Guide*; they had an heavenly conduct, a *Star*; (so the Scripture calls it.) What need we strain to think it an *Angel*, with some, because they are called Stars, *Job* 38. 7. *Rev.* 1. 20. or the *Holy Ghost*, with others? here in the form of a *Star*, as sometimes of a *Dove*, *Matt.* 3. I am content to think it, with *Nyssen* and *Aquinas*, a *new Star* created for this purpose, portending some strange news unto the world, and differing from other Stars in glory, in motion, in situation: for place in the Air; for motion, not circular, but like *Israels* pillar of fire; and for brightness, (during its design) shining both night and day; as the wise *Poet* sweetly chanteth out the wonder of it.

God ever encouraging pious inclinations, He that led *Israel* by the light of fire into the Land of *Promise*, here led the *Wise men* by the light of a *Star* unto the promised seed. The *wise men* by a *Star*; see the admirable *Dispositions* of the all-wise God, that

† Euthym.
Thcoph. in
oc.
* Autor de
admirab.
Scriptura.
† Orat. de
Nativ. in
loc. cit.
* Nova stella
huic fini crea-
ta, desti-
nata.

* Quicumque Christum queritis,
Oculos in alrum tollite,
Illic licebit visere
Signum perennis gloriæ.
Hæc Stella, quæ Solis Rotam
Vincit Decore ac Lumine,
Venisse Terris nuntiat
Cum Carne terrestri Deum.

proportioneth the means of *Grace* to the *Capacities* and imployments of the *Receivers*; He invites these *Philosophers*, and leads these *Astronomers* by a miraculous *Star*, to a new and more *glorious light*, making their innocent *Curiosity* instrumental to Ends higher then their whole *Art* could produce, or promise by its own *Activity*; even till their custome was changed into *Grace*, and their *Learning* hightned with *Inspiration*; *God's* usual manner to bring us to him, first by wayes agreeable to us, and then by wayes agreeable to *himself*, the goodness of his *Grace* increasing its own *Influence*.

The very eyes of *Nature* might here well observe some *strange* event portended to the *world*; but that this *Star* designed now the birth of *Christ*, and that that *Christ* was the *Messiah* of the world, it needed yet another and a *better light*: indeed any might look up and see, *Stellam*, the *Star*: but whence should they know the *Ejus* of it? that it was *his Star*? We have seen his *Star*, &c. * *Interpreters* seem at a stand here! and call it a difficult question, a *Riddle*, too obscure for an *Oedipus*! Whence had ye this *Intelligence*, O ye *Heathens*? could the *Stars*, which are but (as it were) the eyes of *Heaven* to look down upon the *world*, become the *Tongues* of *Heaven*, to tell what's done within it? whence is your *Information*? Why, † He (who when he is good, none *better*, and when bad, none *worse*) was of opinion, that the *Father* of *Lies* reveal'd this *Truth* unto them, thought them *Scrcerers*; and that as those *Shepherds*, which commonly fate looking to-ward

*Fides lumen
Animarum*

* Caietan
Mald. Ber.

*Vnde vobis
hoc, & Alie-
vigena?*
Ber. in Festo.

† Τὸ τοῦ κα-
κοῦ Διὸς
μολὴν ἐν-
καλυπτοῖ.
Orig.

ward *Heaven*, heard of it from thence by *Angels*; so These commercing with *infernal Spiritis*, were thence informed of it by the *Devil*! But this carrieth neither *charity* along with it, nor *probability*: not *charity* either to them or their *Interpreters*, who acknowledge them *Learnedly*, but not *evilly wise*; nor *probability*, for *Satan* then should cast out *Satan*. No, rather accept the *verdict* of some others, who say that when the ten *Tribes* were led away into *Captivity* by *Salmanasser*, into *Assyria*, *Media*, and *Persia*, no question but they took with them the *Holy Books*, the *Volums* of the *Law* and *Prophets*, whereby many of those people and *Philosophers* of the *East* came to have a taste and *knowledge* of the worship of *God*: and too the Prophet *Daniel* (brought up in all the Arts of the *Chaldeans*) his writings and *Prophecies* were not onely published among the *Babylonians*, but had in great account among the *Eastern Magi*: while others affirm their *Star* took light from *Balaam's* prophesie, *Num.* 24. *there shall arise a Star of Jacob*. But after all, the safest *Truth* is, that it was *Revealed* to them from *Heaven*; without whose *Illumination* what a palpable darkness are we in? without a guide from *Heaven*, there's no getting thither; no finding the way to *Christ*, without his *Star* do lead us. For so were These led more by an *Inward*, then an *Outward* light: not as *Albertus* thought, onely by their skill in *Astrology*; but as *Leo*, **Truth* illuminateth the *Wise* men, while infidelity blinded the foolish *Jews*, whose great *Doctors* were like the *High-way* statues, directing

**Constantissima veterum Opinio est ex Balaam accepisse. Mald. in loc.*

† *Dedit intellectum qui praestitit signum. Leds Serm. 1. Epiph.*

Qui duxit in dem & in-
duxit. Lutholph. de vit. Christi.

* *Veritas illuminat Magos, infidelitas occaecat Magistros. S. 3. in Fest.*

reclining otherwhile themselves stand still; or like the spoils of Bevers, Sheep, and Silk-worms, clothing others, while themselves are naked unto Death!

Num. 27. 14.
*Magnifica lin-
gua cœli, enar-
rans gloriam
Dei.*

S. 3. in Fest.
Psal. 39. 1.

Eusebius,
Epiphanius.
Matth. 2. 1.

*Vt intelligas
statim venisse.
Cajet.*

* Strabo, and
others.

A Star is their conduct, as holding best proportion to its object Christ, the *light of the world*, and the *bright morning-Star*; to the Prophecies, *Numb. 27. the Star of Jacob*; and to themselves, as being *Astrologers*, and *Stars* the capitals of the Book of Nature: and this in particular, as *S. Augustine* calls it, the eloquent tongue of Heaven; and I may add, that declares the *Glory of God*, his light unto the *Gentiles*. Nor was their *Guide* more eminent than their *Diligence* imitable; for no sooner it appeared, but they followed and attended it, not two years after the *birth of Christ*, (as some argue from *Herod's* inquiry and cruelty) but even the same day the *Star* first appeared, being the very day whereon *Christ* was born (saith *Cajetan*) they set forth on their *holy Pilgrimage*: and he collects as much from the *Ecce*, vers. 1. *Behold wise men from the East*; that we might know they presently began their Journey. *Spiritual Diligence*, is the way to *Christ*, wise men set forth timely, and they were *foolish Virgins* that came tardy! Yet had they *set out* betimes, and *loitered* afterward, they had come within the *Proverb* (Early up and never the nearer;) but the *length* of their way, *shortness* of their time, and *difficulties* of their passage, sufficiently manifest their *expedition*; for according to * *Geographers*, they went about 520. miles in the space of *twelve* winter-dayes, and on this thirteenth they

worshipped; little less than fifty miles a day with their *loaded Camels*; not sticking at the *season*, nor the *distance*, or the *difficulties* and *dangers* of it, as through craggy thievish Desarts of both *Arabia's* (especially the stony) and the black Tents of *Kedar*, those Hills of the Robbers, so infamous to this day! *Faith* takes no notice of *Discouragements*, but persevereth, as they did, till it come to Christ. For the *Termes* of their *Progress*, one of them you had before, the *Place* from whence; in general *Terminus* à from the *East*, and more particularly from ^{quo.} that * *Academy* and *Metropolis* of *Persia*. * *Susa*.

Wherein did They not (without *Command*) do, what *Abraham* at *God's* command, *Gen.* 12. that is, *Come out of their Countrey* (for a time,) leave their *Kindred* and their *Father's house* to seek a *Saviour*? worthy *Sons* of that *Father* of the *faithful*; and what shall we now think too dear to leave for Him? *Countrey*, *Friends*, *Possessions*, or whatsoever else shall stand in competition with attending *Christ*? for his *Sheep* know that voice, *Luke* 14. *Whosoever will* *Luke* 14. 24. not leave all to follow me cannot be my *Disciple*.

The *Terminus ad quem*, whither they went, was indefinite and uncertain, till the station of the *Star* designed it *Bethlem*, though by the way they turned in to *Jerusalem*; purposely (say † some) to enquire for the *new King*; and where but in the *Imperial City*? and therefore * *Hoc divino* *St.* * *Bernard* thinks the *Star* then withdrew it *factum consi-* self, that those who hunted after *human* *lio*; *Counsels*, but justly lost their *celestial conduct*; * *Vt qui huma-* *Providences* so disposing of it, to make the very *Auxilium; di-* *Gentiles* become *Preachers* to the *Jews*, and *vinum amitte-*

Them more *inexcusable* for their *Infidelity*; their inquiry being of more *affirmation* to the *Jews*, then of *dubitation* in themselves, *Where* is he that is born *King of the Jews*? They enquire one thing, and testifie three. First, They affirm a *King* born, (asking onely of the place) Secondly, they avouch the *means* of their knowledge *We have seen his Star*. Thirdly, They acknowledge the cause of their *enquiry*, that they might *worship him*. Or lastly, *God* withdrew the *Star*, to shew both them and us, that *He is Lord* of all his *Creatures*, a most free *Agent* to dispense (as he pleaseth) or subtract his *Graces*. No sooner have they left the *City*, but they enjoy again that *Harbinger* of Light; at which happy *Re-appearance*, what Joy they then conceived, they onely can tell, who after a sad night of *Temptation*, have but ever seen the *Light of God's countenance* shine forth afresh upon their Souls: nor disappeared it any more, till it had lighted them to *Bethlem*, where surely when the *Sages* saw the *Star* stand still, they looked about to see what *Palace* might be near, fit for the *Birth* of so great a *Prince*: but finding their *Guide* settled, they enter the *poor Cottage*; and, good *God*, what a *King* do they finde there! wrapp'd in *Rags*! Cradled in a *Manger*! attended with *Beasts*! What a sight was this, after all the *glorious promises* of that *Star*? after the *Predictions* of the *Prophets*? after all the *magnificence* of their expectation? *Enough*, if it were possible, to discourage even the very *Elect*! But passing the scandal of all these, They enter and *Adore Him*: as those that could not have been

† Nam Domus
Marina, lectus
Thronus.
Lern. in Fest.

Terminus ad
22. 10.

wise.

wise men , had they not known , that greatest *Glories* have risen from *mean beginnings* : all these obscurities bred *wonder* in them , and not *contempt* : They see a *Royalty* more then humane , knowing that *Heavenly Stars* use not to attend *Earthly Princes* ; and , if their aim had not been higher , what was a *Jewish King* to *Persian* strangers ? and therefore , *maugre* all Impediments end *Discouragements* whatsoever , (as *wise men* ought in sacred business) they came , and that to *worship Him* : which was their *Business* , and our last considerable , *πρόσκυνον* , to *worship him*.

I , this was the Occasion and End of all the rest ; and without this , all their Seeing , Coming , Finding , had been to *no purpose* ! The *Scribes* could tell well enough where *Christ* was ; but were never the nearer , for they *worshipped Him* not ; but These (like the great *Treasurer of Queen Candace* , *Acts* 8.) came to no other End then to *Adore Him*. I , this is that which *Heaven* and *Earth* , the *Stars* and *Prophets* , serve but to *conduct* them , and *instruct* us to , *viz.* All ends in *Adoration*. The *Scriptures* and the *World* are but to this End ; that He who *Created* the one , and *inspired* the other , might but be *worshipped* ; so high a Duty is the *worship* of the *most High* : and especially this practical *Devotion* , and that Devotion here exemplarily evidenced in three things , *Matth.* *Match.* 2.71.

2. First , in *prostration* of the body : They fell down before him ; a word of most emphatical *humiliation* : even fawning and creeping , like *Spaniels* to their Master : pardon

L 4

the

Scriptura & mundus ad hoc sunt, ut colatur qui creavit, & adoretur qui inspiravit: tanti est Adorare.

Πρόσκυνον ἵνα ἡμεῖς ὡς καὶ οἱ σκύες προσκύνωμεν.
S: more canum prosternebant.

the Metaphor , for thence'tis taken. How immodest then are those that grudge him Hat , or Knee , in sacred Ordinances , even in the nearest Approaches can be made to him on Earth , the blessed Sacrament ! Secondly , in Adoration of the Soul , προσκυνοῦνται, believing, confessing , worshipping him , vers. 3. (How these first-fruits condemn the latter !) And thirdly , both these heightened , and confirmed by an Oblation of their presents , προσφέρουσι, vers. 11. They offered. Faith justifieth the Soul , but Works justifie our Faith. As though their piety and bounty had been emulous of His they worshipped ; who indeed giveth every good and perfect gift, corporal, spiritual , temporal, all which they return and echo , in some measure , by their former actions : these three involving all the subjects , whereby a Man may worship God, sc. the Soul , with which He hath inspired us ; the Body , which he hath ordained us ; and the worldly Goods He hath bestowed upon us : and if any of these be wanting , the Offering is imperfect and unacceptable. Where the Reverence of the Body is wanting , there wants the Salt of the Sacrifice ; where the Charity of worldly goods is lacking , there wants the Fat of the Offering ; and where the Zeal of the Soul is missing , there wants the fire of the Sacrifice ; but where they are all three (as here) united , they make a compleat Holocaust , a Reasonable service , a living sacrifice , holy , and acceptable unto God.

† Non tantum
gen. stervant,
sed in faciem
reciderunt.

Here therefore , first thy fell at his Feet (saith Cajetan) and not onely † bowed the knee, but (after the Eastern manner) fell on their

Face

Face before Him. What Reverence is due unto his Name and Ordinances, by which alone we can be saved? The inward worship alone is not enough for Him, (whatever some pretend:) and one had need have abundance of Charity to believe any such fire within, when we see no smoak of it without: and grant it, yet such put God to his Thirde, and give Him but one of Three! Since he hath framed these Bodies of ours, and every Member of them; let Him and and his service have the honour of Head, and Knee, and every Member else.

Secondly, they did Adore, which speaks the Obedience of the Soul, and Homage of the Heart (so Maldonat;) their external Actions were real witnesses of their inward Affections. They worshipped, not (as Calvin thought) *urbana Adoratione*, onely with a Complemental salutation, but with all their Heart and Soul. Beware we of an outside of Religion (God is not to be mocked) who present onely bodily worship, lay but Nut-shells on the Altar! Let our Hearts draw as near God as our Lips, or else both are far from Him, He from both! and you know, Hypocrisie worse then Nulleth his own Ordinances. Isa. 1.

Exteriores actus demonstrant interiores affectus.
Matth. 2.

Isa. I. 14.

Thirdly, They worshipped with Oblations, having first given Themselves an Offering, for God is said first to accept the person of Abel, then the Gift; and where the Persons are not Figures, all the Gifts are but Cyphers; but then our Gift is pleasant when it cometh to express the truth of the first Sacrifice: as here, they offer the Principal of earthly Treasures, teaching us, like David* and Araunah, to think nothing too

* 2 Sam. 24.
An très singulière ? an singulière ?
too

†Non parum
Mysterii in
Muneribus.

Ludolph.

|| Offeramus
aurum chari-
tatis, Thus ora-
tionis, & Myr-
rham mortifi-
cationis.

Lud.de vit.
Christi.

too good for his *service*, who is nothing but
but *goodness*. Let *Rhemigius* and *Maldonat* di-
spute whether the *three worshippers* presented
each a *several gift*, or each *several man* all the
three gifts, *Gold*, *Frankincense*, and *Myrrhe*,
all which were not onely enriching *Treasures*,
but *significant* † *Emblemes* on both parts. I look
on them as *mysterious* on *Christs* : *Gold*, as to
a *King*; *Frankincense*, as to an *High-Priest*;
and *Myrrhe*, as to embalm *Mortality* : as the
Christian * Poet sings. On || *Man's* part, the

* Hic pretiosa Magi sub Virginis ubere Christo
Dona ferunt Puero Myrrhæq; & Thuris & Auri.
Miratur Genitrix tot casti ventris honores,
Seque Deum genuisse, Hominem, Regemque
Prudent.Enchirid. (supremum.

Gold of Faith, the
Incense of Prayer,
and the *Myrrhe* of
Mortified Affe-
ctions, which the
poorest man may

offer. To close up all, the Church this Day be-
speaks thee, Reader, in her Master's language
Go, and do thou likewise : Seek *Christ* by the
guidance of the *Star*, that is, by the light of
his Word : Offer the *three gifts*, thine *Alms*,
Prayer, and *Fasting*, which respect *God*, thy
Neighbour, and thy *Self* : and then return to
thy Country, walking home another way,
even by penitence and newness of life; and
thou shalt surely finde thy Saviour. I say, Do
thou likewise honour him with thy Soul, Body,
and Substance, and then thou art truly one
of the number mentioned. This *Venimus* shall be
turned into a *Venite* : Whoso come now to
worship Him, shall be one day called by Him
they worship; Come (ye Comers) ye blessed
of my Father, Receive the Kingdom prepared
for you, &c.

POEM

P O E M VIII. { On the }
{ Epiphany. }

YOu *few* that *Wisdom* above *Treasure* prize,
And ambiate the *Title* of the *wise*,
Come hither, here are *Paterns* that surmount,
Whose *Travels* will *Conduct* you to the *Fount*;
While *Heav'n* it self a guiding *Lamb* doth show
To all that on such *holy Errands* go.
You that of *Christ* unfeigned *Seekers* are,
With *wondring Eyes*, behold a new-born *Star*;
Wherein your *Faith* may soon discern a *Signe*
Of no less then *Celestial Glory*, shine;
Whose *Lustre* doth the *Sun* it self excell,
Nor yields the *Firmament* a *Parallel*;
Illustrating the *Sin-benighted Earth*
With blest *Approach of God*, in *humane Birth*!
The *Star* once up, *These* follow'd with all speed
Desire can make, or *wing'd Affection* breed;
Nor *length* of way, nor hardship of the *Season*,
Nor *Dangers* of the pass, can frame a *Reason*
To hinder their *Devotions*; Hills and Rocks,
And thievish *Desarts*, *They* indure, the *shocks*
Of all the *Elements*, nor e're desist
Until *They* happily Arrive at *Christ*.
No envious *Circumstance* should us detain
From *Him*, where we may still a *welcome* gain.
Faith startles not at less, or greater *harms*,
But *Perseverance* lodgeth in his *Arms*.
And now being entred, trebly *They* adore
The *Royal Babe*, with *Body*, *Soul*, and *Store*.
The *Eddy* *prostrate*, on an humble face!
Where *Christ* is, O! what *Reverence* suits the *Place*?

Nor

Nor did an *Outside* serve them, but within
 With flames of *Love* and *Zeal*, They worship Him;
 And happy 'tis, where outward *Postures* shew
 The *holy fires* that in the *Bosom* glow.
 Their *Choicest Treasures* purposely they brought,
 Scorning to serve their God with *Things of nought*.
 Blush then, *Cheap Christians*, and your *Custom* hate,
 Who Serve the *Highest* at the *lowest Rate*!
 Their *Presents* are both *Rich*, and *mystical*,
 Fitting *Themselves* and *Countray*, yet withal
 Suiting their *Object*: *Gold*, as to a *King*;
 As to a *Priest*, their *Incense* offering;
Embalming Myrrhe as to a *Mortal* given,
 That speaks Him our *Preservative* for Heaven.
 As to *Themselves*, the *Largess* of their *Gold*
 Did well the *pureness* of their *Faith* unfold;
 The *Frankincense*, so good against ill *Rheumes*,
 Smells like their *Pray'rs*, which are as *Heaven's Perfumes*.
 Lastly, the *Myrrhe* which humbly they dispense,
 Figures their *Mortifying Penitence*!
 And now, methinks, our Common *Master* Cries,
 Write by these Copies, *Go*, and *Do likewise*.
 These as the *Earnest* of the *Gentiles* Come,
 I, They were the *first-fruits* of *Christendom*;
 To all the *world* these *Sages* lead the way,
 Which *wise men* follow without all *Delay*.
 The *Kings* of *Tarshish* here their *Presents* bring,
 And *Sheba's Princes* adde their *Offering*,
 Nor staves *Sabae's* *Potentate* behind,
 To *Christian Adoration* all inclin'd.
 All *Nations* therefore of the *World* rejoyce
 With grateful *Triumphs*, both of *heart*, and *voice*:
 Let *Roman*, *Gracian*, *Persian*, *Indian*, *Jew*,
 And those eclips'd with *Africks* sable hue;
 Let *Thracian*, *Scythian*, and *American* shore,

This new-born *Monarch* of the world Adore ;
 Let both the *Poles* to this *Puissant Lord*
 The *Tributes* of their *Loyalty* afford ;
 Both High and Low, Rich, Poor, the Weak and Strong,
 Let all make up one *universal* Throng ;
 The Living *Mortal* , and the dead in *Sin* ,
 No *Soul* can Die that here comes *timely* in.
 Oh *Star of Jacob*, *Royal Root of Jess* !
Thou Day-spring from on high ! so visit us,
 That we , like the *Wise men* , may Thee adore
 With *Bodies* , *Goods*, and *Souls* , for Evermore.

PRAYER VIII. { On the }
 { Epiphany. }

O Illuminating *Jesu* , who didst vindicate the
 mean *Circumstances* of thy Birth, with many
 noble and illustrious *Miracles* ; and those not onely
 visible on *Earth* , but from *Heaven* also : So that
 thine humble *Cratch* and *Stable* were dignified
 with the *Obumbrations* of the *Holy Ghost* , and the
Virginity of thy blessed *Mother* ! that *Course* so-
 ciety of *Shepherds* and *Brutes* , *Elevated* with
 that of *Angels* and *Wise men* ! the dark *Vault*
 of the *Womb* , and *Manger* , afterward *Recom-*
pensed with the glories of *Heaven* in a *Refulgent*
Star ! in which thy *Goodness* did shine to the
 whole world , but especially to the *Wise men* , who
 apprehended and followed it , followed and perse-
 vered , till they enjoyed thy *Presence* , and found
 acceptance of their *Service* and *Oblations*. O *Thou*
 that art the *Light* of the *World* , and here a light
 unto the *Gentiles* , cause the *Day-star* of thy *Grace*
 to arise in our *Hearts* , to illuminate our under-
 standings

standings with knowledge and Comprehension of Thee; our wills with submission and Obedience to Thee; our Affections with desire of Thee, and Endeavour toward Thee: that we may not be of those, that, when light is come into the world, Comprehended it not, much less of those who loved darknes rather then light; but that we may be Companions for these Eastern Sages, these pious Travailers; ready to leave dearest Accommodations, to stick at no difficulties or dangers, at no Cost or Travail that leads unto thy presence.

And as Thou wast pleased to lead these Astronomers by a Star, (as St. Peter by a draught of Fishes, Zachary the Priest by a vision of the Temple, &c.) so let thy goodness still condescend to the Condition of thy Servants: O take advantage of our Natures, Customs, and Employments; that like wise men we may the readier follow that light which shines unto us, in our several Capacities; whether it be that open Light of thy Word and Ordinances, or the more secret light of thy good Spirit; O give us grace to follow both, to walk as Children of the Light here, that we may have that Inheritance of the Saints in light hereafter.

Mean time, O Christ, who dost enlighten Every man that comes into the world, unless such as, like Bats or Moles, hate and shun the light; and yet withall art pleased sometime to withdraw thy Beams (as Thou didst this Star from the Wise men, when they turn'd into Jerusalem) when we betake our selves to humane Refuges, and worldly Confidence; justly dost eclipse our Light, and hide thy Rayes in Clouds of Absence
and

and suspension! O leave us not to the darkness of our own Sin and Sorrow! benighted with irreligion and discomfort! but as to these Wise men desiring, seeking, praying for it, Thou didst Return the Star, to their exceeding Comfort; so lift Thou up the Light of thy Countenance upon us, and we shall be whole, and shall feel the unspeakable Joy of thy Presenoe; whereunto being approached, Let us first Tender the sincere Oblations of our selves, (that our persons being accepted, our gifts be not Rejected:) create in us such Excellencies, as may be fit to be presented to thy Majesty, and then Crown our, or rather thy own Gifts and Acceptation: give us enlarged Hearts, and Hands the Christian Sympathy of giving and forgiving; both the Expences and the Affections of Charity, tendred to Thee, or Thine: to Thee, the Gold of a pure Faith, the Incense of our Prayers; and the Myrrhe of Penitence; to thy Service and Servants the Relief of our wealth, the Odours of our Counsels and Assistance. And having done all this out of unfeigned Adoration; let us, like the Wise men too, Return back another way: when Thou hast called us by thy marvellous Light unto the Knowledge of thy Truth, and Redeemed us from our vain Conversation; O let us never return unto folly, but take another way to our true Home in Heaven, (following thy Word, that Light unto our Feet and Lanthorn to our Paths) until we come unto that Eternal vision, where we shall see Thee, not in an Earthly Stable, but an Heavenly Palace; not receiving Gifts from men, but bestowing Crowns, and Palms, and Robes upon

upon thy Servants ; and instead of accepting from men presenting to the Father of Lights a golden Censor full of Incense , and sweet Odours , which are the Prayers of the Saints : among which (*we beseech Thee*) accept and Present These of ours to thy Eternal Father , O Compassionate Jesu ! to whom with the Spirit of Illumination , three Persons , one Co-eternal God , be all Honour and Glory , Praise and Adoration , henceforth for evermore. Amen , Amen.

{ The COLLECT. }

Epistle.
Ephes. 3.
from vers. 1.
to 13.

O God , which by the leading of a Star didst manifest thine onely begotten Son to the Gentiles , mercifully grant , that we which know Thee now by Faith , may after this life have the fruition of thy glorious Godhead , through Christ our Lord. Amen.

Gospel.
Matt. 2. vers.
1. to 13.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

M. Psal.
penitent.
6, 32, 38.
E.
51, 102,
130, 143.

UPON THE
Solemn Fast, commonly
called Ash-Wednesday.

M. Lesson.
1. 1/2. 58.
2. Luke 5.
E. Lesson.
1. John 3.
2. 1 Cor. 7.

A sorrowful spirit is a sacrifice etc.



*And the Lord looked up
on Peter, and Peter re-
membered the word of the
Lord, how he said unto
him, before thou shalt deny
me thrice, shalt deny
me thrice, and Peter
went out and wept
bitterly etc.*

*And he stood at his
feet behind weeping
and began to wash
his feet with tears
and did wipe them
with his hair of her
head, and kissed his
feet and anointed
with ointment.*

DISQUISITION IX.

THis Day is (as it were) the *Christian*
Tropick, or term of reflexion, turning the
sensual Career, and jocularity of the Year
into a *Christian Sorrow* and *Humiliation* : *Dies iste quasi*
Tropicus est
Christianus.

M

For

*Qui Deum per
escas colit,
prope est, ut
Deum ventrem
habeat.* Tert.

For he that worships God onely with Feasts, is somewhat suspicious of making his Belly his God. *This Day* was called by some of the Ancients, *Caput Iejunii*, the *Head of Lent*, and a time of extraordinary *Humiliation*! the *Church* beginning her *Lent* this day, with which, and the thee following, they did use to supply the *Sundays* (whereon the *custome* was not to Fast, they being rather *Festivals* commemorating *Christ's* joyful *Resurrection*;) so that deducting out of *Lent* the six *Sundays*, there will remain but six and thirty *Fasting*-*dayes*, to which these four of this *week* added, make the just number of *Forty*. This Day is unto *Lent*, as a fair *Portal* to a goodly *Building*: and is of very grave *antiquity*, carrying in its very † name *Emblems* of mortification, *Ashes*; and first putting on us the necessary weeds of sorrow, *sackcloth*: a strong and needful reflexion on that *Gen. 3. Dust thou art, and to dust thou shalt return*: checking our extravagancies, and bringing us into *Job's* good company, *Chap. 42.* that we being more sinful, might be as penitent, and *abhor our selves in dust and ashes*! as the *Eastern* manner was, to sprinkle those upon the head, in case of deep affliction, *Job 2.* and to cloath with Sackcloth, as you see the usual rites described, *Isa, 58. 5.* whence good *Christians* borrowed, and, as on this day, better used those ensigns of *Humiliation*. *Mortification* is one half of *Christianity*; it is a dying to the world it is a *denying* of the *will*, and its natural desires; an *Abstinence* from *sensual delights*, and complacencies of nature; that the *Flesh* being subdued to the *Spirit*, both may unite

† *Dies cinerum.*

Gen. 3. 19.

Job 42. 6.

*Isa. 58. 5, 6,
&c.*

in the Service of God and the Offices

of * *holy Religion*. It is exercised in actions of *Severity* and *Self-denial*, it renounceth *vanity*, in what shape soever, nor loosens it the Rains to all *Lawful* things,

lest it be tempted to some Things *unlawful*, (as He that walketh as near the Pits brink as he can, will at some time or other fall in.) This practice of *Mortification* kills the *Lusts* of the flesh, by *subtracting* of its *Fewel* and *Incentives*, and by using to contradict the *Sensitive Appetites*, inureth them the more easily to obey the *Rational Faculties*: and, in a word, is nothing else but a *strict Guard* against all *sin*, and a wise *improvement* of those *means* and *remedies* which *Grace* and *Nature* have made

apt for those *Productions*. Toward which habitual *Temperance* frequent *Abstinence*, and constant *Devotion* do the most contribute.

* And therefore let us *subtract* from the *Fewel* of our *sins*, and every day steal some-what from the *pleasures* of this *world*: enter the way of *Pe-*

nitence, and let it not seem grievous to thee, to omit those things *Prudently* which have pleased *vainly*. The flower of our *Youth* (perhaps) we have *sacrificed* to the world!

M 2

Let

* Την ἐπιπορευσιν τῆ
ορεννικῆς σαρκὸς πρὸς
τὸν τῆς εὐσεβείας σκοτὸν
ἐπιβουλεύειν. Ἀρχὴν
τῶν ἡδονῶν. S. Basil.

Rogis ad Frugalitatem ? cogis ad
mortem. Ambros. in lib. de Eliah, c. 13.

Natura parum, Appetitui nihil satis.
Senec.

* Subtrahere & furare aliquid si gulis di-
ebus de hujus mundi voluptatibus : in-
gredere Penitentiae viam, nec tibi vi-
deatur austerum si ea prudenter omittas,
que inaniter placuerunt. Florem nostrae
Juventutis immolavimus mundo ; sal-
tem faciem spectatis immolamus Al-
tissimo, & Residuo brevis ac miserae vite
nostrae Regnum emanus aeternum. Petr.
Blasensis, in caput 42 Job.

' Let us offer (at least) the Dregs of our *Age* to
 ' the *most High*, and with the short remnant of
 ' this miserable *Life*, let us purchase that *life*
 ' *everlasting*. And indeed this *Duty*, well per-
 formed, is the great distinction of *Christia-*
nity from all *Religions* and *Institutions* in the
 world: and the best *preparative* and disposi-
 tion unto *Prayer*. It consists of many *internal*
 and *external Offices*, (which this *Volume* af-
 fords not *space* to dilate on.) And because our
wills are our greatest *dangers*, as being oft con-
 tradictory to God's commands: we must en-
 deavour to *mortifie*, that is, to deny our *wills*
 and strongest desires, in all the *instances* of Sin
 (whatsoever) both as to *Justice*, and *Temperance*
 of all kinds; *not my will but thy will be done*. While
 our *Appetites* are full and high, there's no *safety*,
 we are apter to be surprized then *David*: but
 honest *Joseph* suppressing all loose *Inclinations*,
 no *circumstances* could make a breach upon his
vertue. *Mertification* tells us, we should be all
 dead men that is, neither move nor answer to
 the *Challenge* of *Temptations*; for so a *Spirit*
 mortified is without *Indignation* at *Injuries*, not
 impatient in *Troubles*; indifferent to all *Accidents*:
 and that not out of a *Stoical Apathy*, or inap-
 prehenensiveness, but out of a *Christian Magna-*
nimity, which is far above all natural *Antipathy*:
 for we must *mortifie* not our *voices* onely, but
 our *Passions* also; there being a *Tempest* in the
 Soul of every *passionate* person, but when these
 are killed, then *grace* lives, then our life is hid
 with *Christ* in *God*, and then, with *St. Paul*,
 we shall be ready to *rejoyce* in *tribulations* (so
 far from *fear* of them) not that the *Sensitive*
 can

2. Sam. 11.
 Gen. 39.

Rom. 6. 7.

2 Cor. 7. 4.

can, but the *Spiritual* part of man shall rejoyce; looking through the *Clouds* of outward sorrow, at the great *felicities* that are the consequents of such a *sanctified Affliction*, the glory in bearing the marks of the Lord *Iesus*, that Rom. 5.3. is, in a proportionable conformity to the *Passion of Christ*.

This duty hath also some *desings* upon the *Body* (that being the *forge* or *shop* of the *Soul*, *Corpus anime* where all her *transient Acts* are framed) which *officina*. (like those *Elements*, *Fire* and *Water*) is a good *Servant* but a bad *Master*! which made one call it his * *Afs*, and say He would keep it from *Kicking*: and St. † *Paul* himself was at this *Discipline* (how much more need we?) to keep his *Body* under, and bring it into *subjection*, lest it should become a *Castaway*. For bodily pleasures draw us, as *Loadstones* do *Iron*; that is, not for *Love*, but for a *Prey* and *nutriment*; it feeds upon that *metall*, as these upon the life of the *Spirit*, which is lessened as those grow high and stronger! Our *Lusts* are as *wilde* and as cruel *beasts*, unless they feel the *Fetters* of restraint, they will grow *insolent* and *dangerous*: and therefore here *subtractions*

* are rather needful then *Impositions*; and bating of the *Fewel* within, a more hopeful *Remedy* then *Austerities* without. Yet *Church-stories* afford strange *Instances* of that kinde: what hardships that Royal Saint † *Lewis* put upon Himself, the like *Zenobius*, *Paulinus*, and others; so that sackcloth became intituled the *Gament* of the *Church*,

* *Latin reges avidum domando spiritum, quam si Lybiam remotis Gadibus iungas, & uterque Pœnus Serviat uni.*

Horat. Od.

† *Deposuerunt se in Byssum, & in cinerem vestierunt Ecclesie uesti-*

mentum.

Rur. Epist. 20.

Euseb. I. Hist.

c 22. Clem. Al.

pad.

* D. J. T.

Gr. Eximpl.

† The Flagellantes, an ignorant Faction, like Baal's Priests, which Nigritae sciss in Lucian, l. 1. *utque recurrit.* Colof. 3. 5.

they laid aside the *secular Silk*, and put on the *mourning Garment of Humiliation*: to say nothing of some elder *Christians*, that used toward themselves such *harsh and uncharitable offices*, as excelled the *cruelty* of many of their *persecutors*! And yet (as a great * *Gamaliel* of our own observeth) all these *corporal Austerities* and *self-Afflictions* are nowhere precisely commanded, no *instruments* of *union* with *Christ*, nor any *immediate parts* of *Divine worship*, and of no use in *spiritual Temptations*, (as of *Pride, Envy, Blasphemy*, all degrees of *malice*;) these † *externals* so little co-operate to their *Cure*, that sometimes they become their *Occasions*; and that they are in use onely for *carnal and natural Temptations*, while both are incumbent, and no longer: such *corporal Mortifications* are most reasonable (though none for themselves valuable) whose effect is *permanent*, and which take away most *Fuel* from the fire. *Mortifie therefore your earthly Members*, (and he instanceth in *Carnal crimes*) *Fornication, uncleanness, inordinate affection, &c.* which may be something abated by *Corporal Mortification*. (And distinguishing them from *Spiritual vices*) He addes, *But now therefore put off all these, Anger, Wrath Malice, Blasphemy, filthy communication and lying*: where he seems to distinguish the *Remedy*, by the different *Nature* of the *Crimes*, sc. *corporal Mortification* to the former sort, and *spiritual* more proportionable to the later; and perhaps no less is intimated by the several words, *Mortifie*, referring

ring to carnal sins, and *Put off*, meaning *Spiritual Offences*.

In this *duty* it is *prudence*, not to neglect the least evils of *Concupiscence*, because dangerous in their *growth*, and easily extirpated in their *weakness*; while *Twings* they are easily pull'd up. But our *greatest care* must be in mortifying our *predominant Sins* and *Passions*, (and each one knows best the *Dalilah* of his own bosome;) here our *main force* and diligence must be against our *greatest Enemy*: and this was *David's practice*, *I have kept me from mine iniquity*. Every one hath some Sin or other of peculiar propriety (as the *Apostle* hints) that *doth most easily beset Him!* and besot him! take heed of that especially. Those that have no *Conflicts* (may be feared) will have no *victory*, but are *totally subdued!* such have the *Peace of Tributaries*; for in the sense of *Religion* we are all *warriours* or *slaves*; either we are *dead in Trespasses*, or *stand upon our Guard* continually, against our *Lusts* and *Passions*. And as some are at an ill *League*, so other some multiply their troubles, by too nice and impertinent *Scruple*; thinking every *Temptation* a degree of *Immortification*, which it is not unless *yielded unto*; here we are in a *State of Imperfection*, and can never be free from such *Solicitations*, but it is onely our *consent* that rendreth them *criminal*.

Lastly, help all these acts of *Mortification* by fervent *Prayer*, that's the *musick* of *God's ear*, and, like the *Dove*, will at length return the *Olive-Branch* of *Victory* and *Peace*: the sum of all this was *mystically* signified by

Principiis obsta, sero medicina paratur, Cum mala per longas invadere moras.
Ovid.

Psal. 18. 23.

Heb. 12. 1.

Frequens pugna, rara victoria.

* Exod. 30.

the two * *Altars* in *Solomon's Temple*, in the *outward Court* whereof *Beasts* were sacrificed; in the *inner Court* an *Altar* of *Incense*: the former representing *Mortification*, or slaying of our *beastly appetites*; the latter, the offering up our *Prayers*: which are not likely to become a pleasant *offertory*, unless our *Impurities* be removed by the first *Sacrifice*; without our *Spirit* be *mortified*, we neither can love to *Pray*, nor *God* love to hear us.

Now, I say, the *Christian Church* first puts on her *Blacks*; *David*; *St. Peter*, and *Mary Magdalen*, being now fittest companions for our *Meditations*: not *David's harp*, but *eyes*! the noise of his *water-pipes*! not *St. Peter's Confidence*, but his *Penitence*! not *Magdalen's Sins*, but her *tears*! Then *David*, none ever wept more constantly, more continually even till he had wept away his sight, and sighed away his voice; *My throat is dry* (saith he) *mine eyes fail*! Tears were his *Food* by day, and his *Bath* by night! I have eaten *ashes* as it were bread, and mingled my drink with weeping: and I have watered my *Couch* with my tears! Then *St. Peter*, no man ever mourned more, with greater compunction of heart, bitterly! Then *Mary Magdalen*, none ever wept more, for the time more abundantly, even till she almost actuated *Jeremiah's* with, her *eyes turned rivers*, and her *head a fountain*! her locks, by a just penance, of nets becoming towels for the feet of *Christ*. This day calls on thee, to follow those in penitence, whom perhaps thou hast outgone in wickedness. We fill the world with Sin, and Sin fills us with Sorow; which

*Dauid, ne-
mo co stan-
tius; Petro,
nemo acer-
bius; Mariâ,
nemo abun-
dantius, flevit.
Nal. 6, &c.*

*Quo secutus es
peccantes, se-
cure peni-
tentes.
Hic fluxus
oculorum,
ne posthac strid-
et ventum.*

which that it may not be *eternal*, must be *tem-
poral* : here must be a sorrow of *compunction*,
that hereafter none of *condemnation*, (as one
saith sweetly.) We cannot possibly follow
Christ in the Sent of sweeter ointments , then
of *These examples*. This is the *κατὰ θεὸν λυπήναι*. The
other worketh *death* : this is the *godly sorrow*,
that by *Joel* and his other *Prophets* , God's
earnestly , so often calls for. Not that *he is an
hard Master* , and delights in his servants af-
fliction , but onely because we are so apt to
be wanton with prosperity ; and that affliction
brings in far more Guests into *Christ's Supper*,
Luke 14. while all the prosperous make bold
excuses ; the poor , and hault , and blinde filled
his house, Luke 14. This way God is pleased
to use , onely as it is the *furnace* to burnish
his *Gold* and *Silver* , purging out the Dross,
and taking away the *Tin* : and you may see
the rare effects of it, 2. Cor. 7. (and may we
feel them too) well ushered with an *Ecce* ;
Behold (saith the Apostle) *this self-same thing* ,
that e sorrowed after a godly sort : *what care ful-
ness it wrought in you ? yea what clearing of your
selves ? yea , what indignation ? yea , what fear ?
yea , what vehement desire ? yea , what Zeal ? yea ,
what revenge ? in all things approved of God*. Such
are the happy consequents of true *Contrition* ;
Circumspection without , *Renovation* within ,
Approbation above , *Consolation* in all : yet all
this amounteth not to any *Precedent* or encour-
agement for those *Antick Formalities* and
Bloody Disciplines now used by some , I will
not say from what *Originals*, or to what *Ends* ;
not onely to the impairing of health, but some-
times

*In odore horum
unguentorum
sequamur.*

2. Cor. 7. 10,
&c.

Luke 14. 20.

2. Cor. 7. 11.

* *Toletus &
alii, in Cas.
Con. Felones
de se, aut Lev-
it. 24. p. 206.
Vide Dr.
Donne's
Pseudomar-*

tyr.
Quis requi-

sit?
Flagellum se-

quitur flagi-
tium.
* *De qua vide*
Gratian.
Distinct. 30.
c. 64.

† *Quanto*
quisque sibi
plura negave-
rit, a diis plu-
ra feret.

Hor.

λογικὴν λα-
τρεῖαν ἐν ἀρε-
ταις.

Viventem ho-
stiam.

Rom. 12. 8.

times to the hastening of death also ; and too far approved by some * *Casuiſts* : which if free from Deluſion , whether ſuch be not half Felons of themſelves , or falſe Martyrs, my charity forbears to cenſure : while others think they have no better riſe then that of *Iſa.* 1. 12. *Who hath required theſe things*, &c. and no better cloſe then that of *Solomon* , *Prov. 19. 29.* Indeed there was a laudable cuſtome in the *Primitive Church* , of a godly * *Discipline* (uſed about this time) againſt notorious offenders, of an open and ſevere enjoyned *Penance* : the manner and ſolemnity whereof , is their *penitential habit* , *Diſtance* , *Mourning* , and *Proſtration* , coming no nearer then the *Church-door* , until permitted by the *Biſhop* ; and their *expiation* afterward , and *excommunication* , from which they were not (nor then , without great evidences of ſorrow and *Reformation*) *absolved* until *Maundy-Thurſday* following. But of theſe you may read enough in *Gratian* , *Durandus* and others ; and I muſt forget what *Page* my *Book* is of , to ſwell it with every circumſtance of this kinde. That their *puniſhment* being as *publick* as their *ſcandal* , it might at once both reform Themſelves , and deter Others (as in her Office of *Commination* , our Church prayeth for its reſtitution , as we do now for hers.) But the voluntary *Humiliations* were not of that nature and ſeverity , but onely by leſſening of † *Diet* , humbling the *Habit* , and multiplying of *Devotions* , by giving up bodies and ſouls , a *reaſonable ſervice acceptable unto God*, *Rom. 12.* But of what kinde ſoever , certainly they build on ſands that lean on any ſuch duties as a *ſatiffaction*

faction : to man , that may be , must be made ; to God it cannot , but alone by him that was both *God* and *Man* , there being nothing of proportion (in the very Ἀκμῇ height of our performances , *Mortifications* and *Austerities*) either *Arithmetical* or *Geometrical* ; either to our numberless offences , or the object infinite , *Micah.6. Will the Lord be pleased with thousands of Rams ? or ten thousands of Rivers of Oyle ? &c.* Yet however , these duties of *mortification* must be performed , not as the formal means , (that is *Christ's merits* onely) but as commanded , *Isaiah 22.* and out of *conformity* to *Christ* , *1 Pet. 2. 21.* who though he *humbled* , yet (you know) he *tormented* not himself , nor did any of his *Apostles* do so. We must bear his *Cross* when imposed by him , but not make our own. We may , and now must with St. * *Paul* , *subdue the body* , by *mortification* , and *devouter Abstinence* ; thereby disarming the *strong man* of the weapons that our *Flesh* lends against us ; who is indeed most strong , by taking advantage of our weakness. Subtract we but the combustible matter , and his *fiery darts* will out of themselves , and prove but as *Granado's* against a wall of *Adamant*. *Pride* and *Lust* are the *Devils* , not to be † *cast out* but by such *Mortification* , *Prayer* and *Fasting* : of which , and all other good works , I may say as St. *Paul* doth , *Heb. 13.* (not as the *Rhemists* , *Promeretus Deus* , but ἐν ἁγίστοις ὁ Θεός , *With such sacrifices God is well pleased* , as is exemplified in *Nineveh* , and even in *Ahab* himself *1, Kings 21. 19.*

Mich.6.7.

*Ex necessitate
Præcepti, non
Medii.
Isa. 22.12.*

*Debemus ferre
Crucem, non
Creare.*

* *1 Cor. 9.12.*

ἐκ τῆς ἀσθενείας
τοῦ σώματος.

*Ex infirmitate
nostra fortes
sunt Tentationes.*

Ἀποχρῆν τῶν
ἀδελφῶν

Ἀποχρῆν ταῖς
ἐν ἡμετέροις

ἀδελφείαις

Ἰσοκ. ad De-

monic.

† *Matt. 17.21.*

Heb. 13. 6.

POEM IX. { On Ash-
Wednesday. }

NOW Fast and welcome to the Churches Chear
 Diligent Devotion driving all the year.

This is a *D.* inrolls

Among the *blissful* of Souls ;

For though designed a *Corporeal Fast*,

Yet is't Each *pious* Spirits choice Repast.

The Soul is gayest, when the *sable weeds*

Of true Remorse o're-spread her blacker deeds ;

Ashes and *Tears* are the best chear of Saints,

A Balm of *Gilead* easing their Complaints.

Then bate your wonted Measures, now go less,

Clog not the Soul with custom'd Excess ;

Away with your *Fantastick* Modes of Sin !

Racers do use to strip, that mean to win.

Your *Scarlet* doth but Figure out the hue

Of bloody stains, and vengeance to them due !

Your *silks* decypher but a Life of Ease,

Which doth not God, but idle wantons please !

Your *Crimson* and your *Purple* but display

The deeper Dyes of your polluted Clay !

Your *Rainbow-colours* lead us to descry

Your *Proteus-minde*, and fickle vanity !

But oh how those Religion do disgrace,

Whose spotted Sins are written on their Face !

Fond Fashions, that make people scarce be known

To others ; or themselves ; will God such own ?

Away with these, and cloath thine humble Back

In mourning weeds, and penitential Black !

In Dust and Ashes, thus thy Sins lament !

This Garb's the bravest Christian Ornament.

Pour out thy *Soul* in *Prayrs* thy *Sin* in *Tears* !
 Thy *hearts* *Confession* in *God's* pardoning *Ears*.
 From *bended* *knees* shoot up thy *mournful* *Eyes*
Winged with *Sighs* : such *shafts* will pierce the *Skies* !
 Such *holy* *water* makes the *Soul* more fair
 Then all their *Disciplines* , and shifts of hair :
 And who such *Penance* on *Themselves* but urge,
 Shall need no *lit'ral* *Ostentations* scourge !
 This roots out *Sin* ; that in the *Bone* is bred ,
 While t'others in the *Flesh* determined.
 I , these *Suppressions* more *extinguish* *Sin* ,
 Then all their *Whips* can lassi out of the *skin*.
 Poor *Childish* *satisfaction* ! hugely short
 Of wrong'd *Omnipotence* , and *Justice* Court !
 Your inward *Medicine* 'tis expels the *Pain* ,
 Where all such outward *Application's* vain.
 Retrench then your *Devotions* from their stray ,
 And with *Heart-sorrow* vindicate the Day ;
 A *Joel's* Day our *Sins* so to lament ,
 As may the *Judgement* of the last prevent !
 That in *Job's* *ashes* and our *Dust* abhorr'd !
 We yet may finde *Acceptance* of the *Lord*.
Sackcloth doth best resemble the *dark* hue
 Both of our *Sin* , and *Sorrow* to it due !
 And *Ashes* equal *Monitors* may be
 Of our *Corruption* , and *Humility* !
 These *blacks* should serve to *chasten* our vain *Dress* !
 And *Ashes* to scour off our *wantonness* !
 The *Calf* of *Sin* , that's framing all the year ,
 Should thus be sacrific'd to *Ashes* here.

PRAYER IX. { On Ash-
 Wednesday. }

O Father of mercies , who as Thou desirest
 not the Death of a Sinner , so neither his Af-
 flictions ,

fictions, any farther then as necessary Instruments
 of his Conversion; that he might turn from his
 wickedness and Live: our corrupt Nature being
 like the Prodigal, very apt to fly out and Riot in
 prosperity! but in the day of Adversity docible,
 and ready to Consider and Return unto our Fa-
 thers house! O therefore sanctifie unto us (we
 beseech Thee) those involuntary Chastisements
 which Thou art pleased to dispense among us;
 frame them into David's Practice and Conclusion,
 that it may be henceforth good for us to have been
 afflicted; since before we went astray, but now
 do we keep thy Word. To which end (O Lord)
 assist and accept also the voluntary Humiliations
 of thy Servants (for without that, there is no-
 thing in them) and those more especially which
 the whole Christian Church, and thy Faithful
 People in it, This day tender to thee; with
 Prayers, and Fastings, Sighs and Tears!
 Sackcloth and Ashes! for all the Abominations,
 and multiplied Transgressions, that have displeased
 the eyes of thy Glory! O give us Affections of Sor-
 row and Penitence, as real and hearty as ever
 were our sinful Pleasures! and then wash over all
 our Tears again, with the blood of that Imma-
 culate Lamb, that so we may be thoroughly clean-
 sed from all filthiness of Flesh and Spirit. Let
 us not do this serious business to halves! but take
 care of the inward and outward offices of Mor-
 tification; the Spiritual part of it, both as to our
 Vices and our Passions: and the Corporal, as to
 all kinds of Intemperance and Injustice. Lord
 help us, (for without Thee we can do nothing:)
 help us to mortifie our Spirits, by Actions con-
 trary to our particular Transgressions: as our
 Infi-

Infidelity, by *Acts of Hearing and reading of thy Word*; our *Impenitence*, by a true sense and sorrow; our *Pride*, by *Humility and lowly carriage*; our *Enmity* by effects of *Love and Charity*; our *Anger*, by exercise of *Mildness and Moderation*; our *Diffidences*, with *Hope and Patience*; our *Presumptions*, with *Fear and Tremblings*: and let the outward Court of the building be answerable to the inward: Let corporal *Mortification* also change our *Flags of Vanity* into *Ensigns of Mourning*; and subtract we the fuel of *Concupiscence*, that those foolish fires may go out by abatements of *Diet* (since little serveth Nature, and less sufficeth Grace) by quitting *Opportunities* (because those oft make the Thieves) and by supply of business, knowing that *Idleness* invites *Temptation*: thus let us mortifie our earthly Members, by an heavenly Conversation. And as our Sins have been habitual, so hereby make our Vertues (O Lord :) help our Endeavours, to multiply them into frequent Actions; those Actions to raise them into Habits, and those habits to be advanced into Constancy and Perseverance unto our lives end.

Mean time (O Christ) Thou who hast told us that the Kingdom of heaven suffereth Violence, give us such measures of Grace, that we may offer this same holy Violence to our corrupt Nature, for the purchase of that Kingdom, and give us such strong assistances, that the violent may take it by force, by Spiritual force offered to our perverse Wills, to our vain Desires, and sinful Lusts; we may, as it were, scale Heaven by our Prayers,

 and

and Tears ; and (by these little Martyrdoms) become more then Conquerours , in laying hold upon Eternal Life. And most especially we crave thine aid in the Mortification of our many Corruptions , in keeping us from our Iniquity , from the Sin that claims an interest , and is ours by peculiar appropriation ; assist us against this Jebusite that dwells within us , against these Sons of Zerviah , that are too strong for us ; against the Sins of our Inclination , Employments , Constitution ! herein (O Lord) rebuke Satan , give us a constant guard and vigilance , resolute Constict , and frequent Victory : and because these are commonly of that kinde , which are not cast out but by Prayer and Fasting , vouchsafe us fervency of Prayer (to sanctifie our Fasting , as That elevates our Prayer) to cry mightily unto Thee for the suppression of them ; setting our own shoulder to the Wheel , endeavouring also by all Christian prudence the effect of what we pray for ; until (through thy Grace) we become as Dead unto the world (doing none of the Acts of the Life thereof , either in seeking of our selves , or building Tabernacles here) but living unto God , in the works of Piety and Charity , of Holiness and Righteousness ; till this state of Mortification shall be happily advanced into one of Spiritual Vivification , and that into a state of Glorification in the Region of Spirits , in the Kingdom of heaven. Amen , Amen.

{ The COLLECT }
{ for the first day of Lent. }

Epistle.
Joel 2. 12.
to 18.

Almighty and everlasting God,
which hatest nothing that thou hast
made, and dost forgive the sins of Gospel.
them that be penitent; create and Matt. 6. 16.
make in us new and contrite hearts, to 22.
that we worthily lamenting our sins,
and acknowledging our wickednesses,
may obtain of Thee, the God of all
mercy, perfect remission and for-
giveness, through Jesus Christ.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

N

UPON

M.
Psal. for
D. M.
E.
Psal. for
D. M.

UPON The Solemn Fast of LENT.

M. Less.
1. Gen. 9.
2. Matt 16.
F. Less.
1 G n 22.
2 1 Cor. 13.

The Fasting or temptation of Christ



12 And immediately the spirit driveth
him into the Wilderness
13 And he was there in y^e Wilderness
40 day as tempted of Satan & was wth y^e
wild beasts & Angels ministered unto &c

DISQUISITION X.

TENT (which is the *Saxon Appellative* of
the Spring) is so ancient and solemn a *Fast*,
that, like the River *Nlus*, we can scarce finde
the head of it; of very eminent credit and conti-
nuance

nuance in the *Christian Church*: we read of it both in the Greek and Latine Fathers (though not without some difference of their several times:) 'tis mentioned by * *Ignatius* and *Ire-* * *Epist. ad*
neus, two of St. *John's* Scholars; by † *Origen*, *Philop*
 who lived not long after them; by the famous † *Hierom.* in
Council of Nice, little above three hundred *Lev. Com. 5.*
 years after Christ, where they mention the *de quadra-*
 forty dayes of *Lent* as a thing known, and long *gesima.*
 observed before their time; by *Tertullian*, the
 first of the Latine *Fathers* (and perhaps too
 highly;) so by St. *Cyprian* his Scholar; and by
 that renowned *Triumvirate*, and Contemporar- * *Vt qua-*
 y Pieties, St. *Ambrose*, St. * *Augustine*, and *draginta di-*
 St. † *Hierom*, in their Writings frequently; *es ante Pa-*
 besides a whole *Cloud of Witnesses* since, even *scha obser-*
 down to our own * times. Some Observators *ventur, Ec.*
 distinguish it into a † three-fold Fast: The first *classe consu-*
 was a Fast of Expectation; and such were *etudo robo-*
 those of the *Jews* for the *Messiah*, before the *ravit. Epist.*
 Bridegroom came: The second was a Fast of *119.*
 Contemplation; such as of *Moses* and *Elias*, † *Nos unam*
 and others, sublimating the Spirit by unclog- *quadragesi-*
 ging of the Flesh: The third was a Fast of Re- *man totop*
 straint, and bridling in corruptions. The two *anno Tem-*
 former directly concern not us (onely in the *pore congruo*
 figure, as to *grace* in present, and *Christ's* *jejunamus,*
future coming.) But the third, the Fast of Re- *jejunium*
 fronation, we all much stand in need of, I, the best *Traditionem*
 of men, the very *Aposiles* themselves, as our blest *Apostolorum.*
 Lord himself told them, after the Bride- *Ad Marcell.*
 groom was once taken from them, then should * *Hooker l.*
 they Fast; which, having him, they needed not; *5. Field l. 3.*
 who on all occasions was a bridle to their extra- *Church*
 vagancy; whose *Ege* onely or *Word* being pre- † *Jejunium*
 N 2 sent, *triplex viz.*
Expectatio-
nis, Contem-
plationis,
Refronationis.

Ger. 2.

Exod. 24
1 Kings 9.

Esther 4.

Matt. 1 . 18.
*Nec man-
ducans nec
bibens.*Chap. 16.
16.*Occisio hominum
Basilis opo-
rum.*

Chap. 4. 2.

* Hieronym.

in 2. Amos.

cap. 3 (ce-

leritus Ju-

ca: Avarus

Anrum,

Gulosis Van-

trem. Libi-

dinosus Ed-

alphegor colit,

&c.

sent could do more in *them* than all *Austerity* and strictest *Discipline* can in others: yet after such example and Instruction, they are enjoined *Fasting*, after *Christ's* departure; *Then shall they fast in those dayes.* Shall they? how much more then need *We!* all whose helps are too little to restrain corruptions! The first Command we read of laid on Man after his *Creation*, was this of *Abstinence*, Gen. 2. and you know the Law of *Justice* was given by *Fasting Moses*, Exod. 24. and so again restored by *Elysa*, 1 King 9. The *Jews* had all their *Weekly*, *Monthly*, *Yearly Fasts*, as well as *Festivals*, (as is shewed before;) and this duty was frequent among the *Prophets*, and holy *Saints of God*, witness *David*, *Daniel*, *Esther Judith*, the Mothers of *Sampson* and *Samuel*, the *Ninevites*, &c. And afterward the Law of *Grace* was proclaimed by absterious *John*, Matth. 11. he and his Disciples *Fasted*; nor were they, or the *Pharisees* themselves, blamed by *Christ* for often *Fasting*, but for their boasting and *hypocrisie* therein, Matth. 16. in such holy duties, He loving *cheerfulness*, *sincerity*, and *secrecy*. The designed eyes of men being the *Basilisks* of all good actions. Moreover, our blessed *Lord* himself by his own practice did *canonize* the sacred use of *Fasting*, Matth. 4. *Fasting* forty days and forty nights at the *Dedication* of the new *Covenant*, as *Moses* at the old. During which time, we know, the *Devil* tempted our *blessed Saviour*; and as with *subtlety* * *Aguments*, and most *alluring Objects*, (scil. with *Plenty* for his *Hunger*, *Protection* for his *Danger*, and *Empire* for his *Povert*;) so some

lay

Socrates l. 5. c. 2
1. Pertres septimanas ante
Pascha.

Qui autem in
Illyria & tota
Græcia sex si-
mul jejulant,
& quadrage-
simam appel-
lant.

* Tempore con-
gruo.

Hieron. loc.
præcitat.

Gen. 19. 2.

if he could have otherwise incurred any danger, but thereby (saith he) to teach his *Church* and us what *guard* to stand upon; that *Fasting* and *Devotion* were the onely armour of proof against temptation. To which end (as *Ecclesiastical History* telleth us) the Western *Churches*, *Rome* and others, Fasted three whole weeks before *Easter*: but the Eastern *Churches*, all *Greece*, *Illyrium*, and *Alexandria*, continued this solemn Fast (as we should) for full six weeks before the *Resurrection-Festival*: and 'tis fit (saith one) so grand a Feast should have such ample Vigils; and all *Churches* agreed, that *Lent* should end in *Easter*, though some difference there was, when it should begin; intimating, all our sufferings shall (at length) end in a joyful *Resurrection*, and that our Fast should be at this * time of the year, especially both for prudent and pious reasons. Now the *Body* best can bear it, and with most advantage to the general increase; and 'tis fit sure some time should thus be set apart, at least once a year for the *Soul*, for each one to take an account of himself, as well as of his *Shop*, or *Estate*; wherein by *Fasting*, *Prayers*, and *Tears*, those three heavenly companions, like *Abraham's three Angels*, to make his peace with his offended *God*: and none so fit a season as this, wherein we *Celebrate the Passion*, *Christ's suffering for Sin*! (the strongest motive to repentance) to see their *hainousness* no otherwise expiable, then by the blood-shed of the *Son of God*! and now did the *Church* humble her self with *Fasting Prayer*, and other holy duties, that

God

God would * vouchsafe a gracious acceptation of such as were presented by her, either in the holy *Sacraments*, or *Ordination*; both being as about this *time* more solemnly performed. This

* *Adesto castis, Christe, Parsonis,
Festumque nostrum Rex serenus aspice,
Fjuniorum dum litamas victimarum:
Hinc subjugatur Luxus, & carnis gula,
Vini atque somni degener socordia,
Libido sordens, inuerecandus Lapsus,
Varieque pestes languidorum serpsit.
Parcam subacte Disciplinam junctam
Prudent. Hymn. Jejunant.*

was the convenient *Tradition* of Antiquity touching *Lent* and solemn *Fasting*. And as *Lent* is the *Terra firma* of Religious *Abstinence*, and * Of which the * *Emberweeks* (as it were) the four main ^{see it in the} *Continents* thereof, so are the *Vigils* and *Eves* of ^{of the} *Festivals*, even as so many *dispersed Islands*, yet not without their native *Treasures*: and because our *Memories* are so elapsive, that an *Annual Monitor* of *Lent*, or the *Quarterly Remembrancer* of *Emberweeks*, are not a sufficient *Bridle* for our *Looseness*! therefore did the *Holy Church* recommend these monthly and weekly *Admonitions* to her *Children*, (*Wednesdays* and *Fridays* anciently being taken into her *Fasts*) that so abundance of *Caution* might oppose abundance of *Temptation*; we having need of *Philip's* daily *Memento*, and each Morning to be minded of our *Frailty*, nay and each Evening also, especially at *Eves* of *Festivals*, ^{Job 1.5.} wherein (for the most part) the *world* hath, and will ever deserve *Blame*; as *Job* was not ignorant, that his *childrens Banquet* (though intending *Amity*) might need a *Sacrifice*: and therefore have these *Fasting Eves* been set as *Ushers* unto *Festivals*, (except onely those which fall out in the *Christmas Holidays*, for 'twixt *Easter* and *Whitsunday*, whose sober

* Valde absar-
dum est, nimia
Saturitate
vultu honorare
Martyrem,
quem scia Deo
placuisse Je-
junius.
Hier Epist.
ad Eustoch.

Isa. 58. 4, 6.

* Frenentur ergo Corporis Cupidines,
Deterfa ut intus emicet Prudentia;
Sic excitata perspicax Acumine,
Lilique flata laxiore spiritus,
Reverum Presentem rectius precabitur.
Prudent. Hymn Jejunant.

Joies are no whit to be *sadned* with interve-
ning *Fasts*) which else lead in all the *Festival*
to caution and prevent *disorder* in them: an
a very wholesome *method* it is both as to *Soul*
and *Body*. It were but a * fond thing, to
think we can honour *Christ*, or the memorial
of any *Apostle*, *Saint*, or *Martyr*, with ex-
cess; whom *we know* to have pleased *God* with
Prayer and *Fasting*: and therefore (I say) these
lesser *Fasts* are added as frequent *circumspections*,
to oppose all such *intemperances* and daily *in-
cursions*; that so, often *Payment* may make
our *Debts* the lighter, and such *even Recko-
nings* keep *God* and us long *Friends*, even ever-
lasting *Friends* in *Heaven*. Yet neither that
Fast of Lent nor *These*, as absolutely Com-
manded, or accepted (of *God*) barely for
themselves, as of some special merit in their
own nature, (as some strain up the pegs too
high) but *respectively*, and onely for such
ends as follow, viz. as *Fasting* is a devout
Handmaid both to *Piety* and *Charity*, Isa. 58.
as it sets the greater edge upon our *Prayers*,

* kindles our *Zeal*, and
enableth us the more to
every good work: it testi-
fieth to the world our pen-
siveness for *Sin*, doth (as
it were) amerce and pu-
nish us for former excesses, undermineth the
strong holds of *Satan*, hardneth whom pleasure
would melt; it not onely relieveth, but encour-
ageth the poor to patience, in that hardship
which they see voluntary in others, out of *Reli-
gious purposes*, and it checketh and admonisheth
sensual

sensual persons with wholsom examples of Frugal and severer life. Lastly, by these abstemious contemplations, we here (as it were) begin the life of *Angels*, fore-taste the sweetness of that *Heavenly Manna*, anticipate the excellency of that life, which we shall one day live in *Heaven*, where we shall hunger and thirst no more after such outward nourishments; fed only with the *beatifick vision of the Lamb*, and the *Fountain of living water*. Yet for all this *Antiquity and instrumental Piety of Fasting*, some are cloy'd with it, stomachful at very Abstinence, and even uncivilly disgorge themselves against it both in their practice and invectives! So that the *Church* complains with *David*, *Jejunavit anima, M Soul fasted, and it was turned to my reproach!* These Fast-breaking Hereticks are as old as *Epiphanius* his time, who writes against *Aerius* upon this account, (I might have said as *Epicurus*) *γαστρίης ἀνὰ γαστρίης* *Slow Bellies* (saith the Apostle.) He meaneth not at their meat; but to all good inclinations, belly-Gods, that thought the best Feast-maker the perfectest *Saint* (and especially if on an Ash-Wednesday, or a Good-Friday;) and you so meer Spirit forsooth, that all our corporal assistance to Devotion pleaseth not. *Epiphanius* bestoweth on them his 73. *Heresie*, and they deserve it (you shall meet their Objections answered elsewhere, I will not here spoil the *Harmony* of our *Speculation* with their *discord*. Passing then the Adversaries, look we unto our own practice, lest some as justly complain of us, as honest *Lindanus* doth of the other persuasion: * Our Fasts abound with lusty Wine (saith

Psal. 69. 10.

Tit. 1. 12.

Epiphan. 73. her adversus Aerium.

* *Jejunia nostra vini copiam natant, & piscium varietate carniū delicia superant.*

Panoheplia. l. 5. c. 11.

* *Abstinet*
eger, egens,
cupidus, sal-
lax, gula, vir-
tus.
 † *Avaro tam*
desunt quæ ha-
bet, quam quæ
non habet.

he) and with variety of choicest Fish ; we outvie the luxury of fleshly delicates ! Or if not so, yet are there other abuses of this Fasting ; some making it their *Gain*, some their *Physick*, some their *Art*, and (I hope) some their *Vertue* ; according to that old * Verse, The sick man fasts, but 'tis for want of appetite ; the poor man fasts, but 'tis for want of nourishment ; the covetous man fasts, and 'tis for want too, for want of the gift to eat of his labours. The Poet laughed to see an Ais loaden with Gold, feeding on Thistles ; but a good man may mourn to see this folly among the Sons of men. The Hypocrite fasteth too, twice a week, (if you will believe him) but that Fast is, a pampered body in a *Pharisee*'s diets (a short hair perhaps, and a sower look) but a meer Phantasm, an appearing unto men to fast. The fifth is the *Glutton's* Fast, whose stomach doth but *Ariecture*, that is play the fighting Ram, goes a little backward (as part of a meal, or so) to return with the stronger *Appetite*. The last and best is the Fast of *Vertue* and *Religion* ; which besides habitual temperance, is the body's parsimonious fare, for spiritual advantage ; and this goes still accompanied with prayer in Scripture. *Nehemiah* fasted and prayed before the Lord ; so *Anna*, so the *Disciples*. I, these two together cast out the worst Devil that is. This is that acceptable Fast, by which God woos his people to : *Joel* 2. 12. Turn unto me with Fasting, weeping, &c. to which they should answer with *David*, we have humbled ourselves with Fasting, *Pf.* 96. And then (as *S. Austin* saith) they would
 cont-

Neh. 14.
Acts 13.3.
Matt. 17.21.

compleat each other : * Fasting corroborateth prayer, while prayer bettereth and sanctifieth our Fasting. Hippocrates his Aphorism is true on both sides ; † Diseases for the most part, both of Soul and Body, owing their Original to fulness and redundant humours. And indeed, where Satan tempteth one fasting, he tempts a thousand full. Prov. 30. *Lest I be full and deny thee, and say, Who is the Lord?* And therefore to be compelled to drink, is as great an evil, as to be compelled to thirst ; there was a Law against this among very Heathens, *Hest. I.* And many are the Eulogies of such a Fast; it is the *August*, that is the harvest of the Soul, the Tithe of our time, an unbloody Martyrdom : such a Fast, saith Cyril, is a greater Sacrifice then that of Abraham, for that was to be done upon anothers body, (saith he) but this upon our own.

Fasting is one of the best Shields to quench the fiery Darts of the Devil ; the foundation of many other vertues ; an Oar, a Spur, a wing to goodness ; as Chrysologus notes of the Prodigal, his *Fame perco* brings him to his *ibo ad Patrem* ; his hunger makes him resolve of penitence and diligence : *I will arise and go to my Father, &c.* Yet Fasting is not a vertue in it self, nor to be rested on as a Duty, without superstition, unless in order to the End thereof ; and so it may be an Instrument and Help to Vertue and Religion ; it is Operative principally to the mortifying of carnal appetites ; while on the contrary, Feasts and Repletion minister fuel to those Lusts and Inclinations. Jer. 5. *When I fed them to the full* (saith God) *then they assembled by Troops in Harlots*

* *Jejunium orationem corroborat; Oratio Jejunium sanctificat.*
† *Νόσος τοῦ σώματος καὶ τῆς ψυχῆς ἀπὸ τῆς πλεονεξίας ἐκείνης ἐκτείνεται.*

Prov. 30. 9.
Γὸ πρὸς βίαν
μὴ ἐν ἵσθῳ
καὶ ἐν πνεύματι
τῷ δὲ ἵσθῳ
βίαν.
Hester 1. 8.

Jejunium est Scutum contra adversarium, & Fundamentum virtutum.

Jer. 5. 7.

* *Ev* in *vaso* Harlots houses: without * *Ceres* and *Bacchus* *fewel Venus* sits a-cold, and *Cupid* lets fall his Arrows. These Assistances of Abstinence seem to have a treble Aspect, according to three special Objects of fasting, and the three main Circumstances of Time: either it looks backward in order to Repentance; or beholds the Present in reference to Prayer; or respects the Future, for mortifying of Lusts: and in all these, Receives its value from the holy Ends, and good performance of it. Fasting that looks back, becomes an Instrument of Penitence, a punitive and afflictive Action, a part of that same holy Revenge, which the Apostle accounts one of the effects of godly sorrow,

2 Cor. 7. 11.
Penitentia
ipso quoque ha-
bitu ac victu
mundatur, &c.

Joel 2 15.
Ezra 8 21.
Dan. 10. 12.
Nal 35. 15.

* *Jejunium*
animæ nostræ e-
Alimentum,
libres ei pennas
mutucens.
Bern. Sermon. in
Vigils. An-
dra.

2. Cor. 7. a Testimony of contrition, a judging of our selves that we be not judged of the Lord! And this must be severe and sharp to express an Indignation to the Sin; must indeed be proportioned to the Sorrow, as that should be to the Sin of the Repentant, as that Fast of the Ninevites, Ezra, Daniel, &c. This Fast is to be renewed often, and like our Repentance it must be habitual and lasting. Secondly, Fasting, as it is inservient to Prayer, need be no protracted Abstinence, but an Ordinary Act thereof, short and sharp, as the missing of a Meal, (the Deferring or Lessening of it) that Prayer may be the more Elevated, proceeding from an unloaded breast, a more pure and defecated Spirit, and an undiluted Brain. Prayers are the wings of the Soul, and Fastings are the wings of Prayer. One calls Fasting the * Nourishment of Prayer, and

and another the Aliment of the Soul it self, if it be qualified, as *Isa.* 58. negatively, as *vers.* 4. &c. and affirmatively, as *vers.* 6. &c. Thirdly *Fasting*, as it looks on *Mortification*, must be in long and lasting *Austerities*, increasing by *degrees*, and not *violent* in any: 'tis not an *Act*, but a *state* of *Fasting*, that must effect this *business*, and cast out this *Devil* of *Concupiscence*; a perpetual *Temperance*, an habitual *subtraction* of nutriment from the *Body*; and this must be with respect had to *Sex*, *Age*, *Season*, *Constitution*; (*Children*, *Pregnant Women*, *Aged* and *sick persons* not oblig'd) and for others *St. + Hierom's* advice is very *rational*, not allowing violent and tedious *Fasts*, and then returns to wonted *Plenty*; (those extreme *Changes* doing more harm to the *Body*, then good to the *Mind*) but gradual *Abatements* of *Diet*, and answerable increases of *Religious Duties*, Meals little and necessary, at no time *Extravagancies*, this would be found to be a *Fast* best availing to suppress our pungent *Lists*, and fond *Desires*: as was visible in a story of a *Religious Virgin*, whom an importunate *Lover* soliciting to *Re-Affection*; she told Him that she had put on an holy *Resolution*, of *fasting* forty days with *bread* and *water*; and till that were performed, she could give no further account of her *Affections*; only in the mean time, desiring Him to *Evidence* his *Love* by joining in the *Abstinence*; which He undertaking, to express his *heartiness*, proceeded unto half the time, by which he was grown so *weak* and *feeble*, that he thought more of *Death* then *Love*; and

† *Pareus Cibus*
& venter sem-
per Esuriens
tridua
jejunia supe-
rant. S. Hier.
Ep ad Dome-
trid.

F. jenia mos
 contrapuncta
 faciunt fortio-
 res, concipi-
 entius con-
 tunc, tertio-
 res copulant,
 &c. *See Sam.*
4. 10. 11.

so was ingeniously cozened into a *Remedy* of his *Intemperance*.

†

The best companions of our Fasts are the Retirements of *Religion*, and the enlargements of *Charity*, giving to others what we deny to our selves, making all our *Actions* pursue the same *Design*; that we restrain our *thoughts* from *Cares*, and all our *senses* from loose *Objects*, as well as our *Palates* from *Dainties*, or else we make that become a *Sin* which is not in it self a *Vertue*, but may be a *Foundation* of it, by the *end* and *manner* of performance. The † great and perfect Christian *Fast* is not onely to *abstain* from Meats and Drinks, for that the *Devils* do; yet cannot it be called a *Fast*, because it is Meat and Drink to them to *do evil*! but also from the *Vanities* of the *world*, and all the *vices* of our *sinful nature*. If the *Belly* onely have *sinned*, (saith * *Bernard*) let that Fast alone, (go about to starve the *Belly* again;) but if the other *Parts* (as which hath not?) have offended, let them all *fast* for company; I, all our *Senses*, for being the *Cinque-Ports* of *Sin*! Let the *Eye* fast from all *uncovenanted Gazes*; look not on *fair Dust*, but on the *real Stars*; shut those *Casements* unto *Vanity*, and open them toward *Heaven*, for which they were so *Elevated*: Let not our *Eyes* be fixed upon *Dung-hills*, while the *eyes* of all things else wait on the *Lord* (saith *David*) even as the *eyes* of a *Maiden* on the hands of her *Mistress*; Let the *Eye* fast, and desire none to the *Beatifying Vision*. Let the *Ear* also fast, shut its doors against all looser and *Prophane Discourses*;

† perfectum
& magnum Je-
junium est, non
tantum a cibis,
sed ab omnibus
iniquitatibus,
& illicitis
saeculi volu-
ptatibus
abstinere. Aug.
* Si sola Gula
peccavit, sola
jejunet, &
sufficit; si vero
peccaverunt
cetera mem-
bra, jejunent
omnia.
Bern. de jeju.

Psal. 115.

scourges; opening to the dictates of the wise Charmer: Let not Satan or his Fishers of Men, Angle thy Soul out of thy ravish'd Ear; but whensoever Vertue speaks, He that hath Ears to hear, let him hear.

The Tongue too above all needs Fast, that little busie Film it is, that fills the World with Fars! and therefore need keep Fast with David, That we offend not with our tongue! A double Portcullis Nature hath made, and all too little to keep in that unruly Member! And better it is by Silence to expresse some Wisdome, then by much Talk, much Folly! Yet when God's cause requires, let the Tongue be the Pen of a ready writer, refrain not without Grief; but better were it, the Tongue should cleave to the roof of that mouth, that spends it self in putrid Language, customary Oaths, Lies, Blasphemies, and Imprecations; since of Every idle word that men shall speak, they shall give an account at the day of Judgement. Let the Tongue Therefore Fast, and Pray too (with David) Set a watch (O Lord) before my mouth, and keep thou the door of my Lips. Let the Hand also Fast from Idleness and all Evil works; from Achan's Theft, from Ahab's Oppression, from Haman's Projects, from Nabal's Gripping, and from Belshazzar's Sacrilege, each of which is inscribed with a Touch me not; and it is one of the Qualifications of a Saint, that he be a man of clean hands, Psal. 24. The Foot also must overtake the rest in Abstinence, and Fast from all guilty Paths, from bloody swiftness, and the wayes of Rapine; from the black steps of ill Society, whose Paths tend to the Grave, and lead down to the Chambers

Psal. 39. 1.

Matt. 12. 36.

Psal. 141. 3.

Noli me tangere.

Psal. 24. 4.

Prov. 7. 27.

*Quod cor non
facit, non fit.**Os Anima
Memora.*

Rom. 12. 1.

Chambers of Death! And last of all, the *Heart* must *Fast* (or all the rest do nothing ;) an heartless *Sacrifice* was never offered , I am sure never accepted ; that (I say) must go along with all , nay before all the rest in *holy Duties* , the *Understanding* must *Fast* from *Error* and *Scrupulosity* , the *Will* from *Precipitate Elections* , and the *Memory* (that mouth of the *Soul*) from eating so much *Trash* , and from storing up so many gross *Crudities* , and trivial matters. I , such an *universal Abstinence* of *Soul* and *Body* will give up both a living *Sacrifice* , *holy* and *acceptable unto God* , Rom. 12. Such a *Penitential Lent* shall finde a *joyful Easter* , so pious a *Life* a *Blessed Resurrection* . But lest while I treat of *Abstinence* , I glut your *Patience* , I here enjoyn my *Quill* forbearance.

P O E M X. { On Lent. }

L E N T . signifies the *Spring* , a *Spring of Grace* ,
Where *Pray'r* and *Fasting* keep their *ancient Place* ;
Which sometime in a treble *Aspect* stood ,
To *God* , our *Selves* , and to the *Common-Good* .
God's honour here below *expressly* stands
In due *Observance* of *Divine Commands* ;
Those call for *Fasting* , with *Contrition* joyn'd ,
For which the *Church* *This Season* hath design'd :
That all in *Penitent Dejection* now
Their *Souls* and *Bodies* at his *Foot-stool* bow !
Unage the *Bird of Paradise* , that she

On wings of *Abstinence* may homeward flee.
 The *Epicure* but thickens the *Mud-walls*
 Of that *Flesh-Prison*, which his *Soul* enthralls!
Wine is a *mock*er, and deludes the *Brain*,
 For *Wit* and *Health*, engendring *stolid Pain*!
 Then, who doth not fond *Appetite* withstand,
 But *Arms* his *Foe*, and lies at his *Command*!
 While *Pray'r* and *Fasting* are the wings of *Souls*,
 Whereby they mount above the *Starry Poles*.
 Not as though *these* could *satisfaction* make,
 Or our unprofitable *Service* take
 So far with *God*, as the least grain to *merit*,
 (By whose sole *Promise* we all good inherit;)
 But to declare, that who *Commands* doth prize
Obedience here, above all *Sacrifice*.
 And as *Lent* upward, so it downward looks:
 This *Solemn Fast* sends *Christians* to their *Books*;
 That *They*, as well as *Tradesmen*, once a year
 At least, might *Cast Accounts*, and *Reckonings* clears:
 And if they thrive in *Grace*, bids them improve
 Still more and more, in *Gratitude* and *Love*:
 But if *They* finde *Decay*, and *Debts* increase!
 Warns them *Compound* with *God*, and make their *Peace*
 By *Pray'r* and *Fast*! mourn but the *Stock* is lost!
 And with *red Ink* *Christ* all their scores hath *Croft*.
 Your *Fasting* *Spittle* *Serpents* kills (they say:)
 True in the *Figure*, it helps *Sins* to slay.
 'Tis your *fed Horses* neigh, and are so rude!
 Oft *Pamper'd Bodies* meagre *Souls* include!
Fewel substract, fond *fires* will out again;
Satan shall blow his *Bellows* but in vain.
 Whose *Pietie's* their *Sauce*, have *Angels* Fare;
 But who for *Mischief* *Fast*, right *Devils* are!
 Nor less contributes *Lent* unto the *health*
 Of *Body*, or the gain of *Commonwealth*;

The best *Preservative* against *Disease*,
 While most of them flow from *Redundancies* !
 And all this *Abstinence* may best be born
 When the *Sun* Comforts us with his *Return* :
 And now most *opportunely* we give way
 For *Creatures* to *Recruit* their long *Decay*.
 Now then to spare their *Teeming* generation,
 Prevents unnatural *Depopulation* ;
 And *cheers* the *Fruitful Seas* industrious *Trade*
 With strange *varieties* , not vainly made :
 Else , while the ransack'd *Earth* endures *vastation*,
 The *Seas* may multiply to *Inundation*.
Souls , *Bodies* , and *Estates* need ne'r *Repent*
 Th' *Observing* this same *treble Good* of *Lent*.

PRAYER X. { On
Lent. }

O God of infinite *Compassion* , since *Dust* and
Ashes hath begun to speak unto Thee , Let
 not our Lord be angry that we still *solicite* Thee,
 since all our *importunity* proceeds from our being
 angry with our selves for *Sin* ! And why should
 our *Transgressions* call louder on thy *Justice* ,
 then our *Prayers* on thy *Mercy* for penitent *Sin-*
ners ? of which number we (now) unfeignedly de-
 sire to appear before Thee , being heartily displeased
 with our selves (above all things) for displeasing
 Thee ! not onely putting on external weeds of
Sorrow , but also intimately grieved in our *Spi-*
rits , for our so frequently grieving of thy holy
Spirit ! and violating those *Seals* of *grace* , as far
 as in us lies , by which we were consigned to the
 day

day of Redemption! For these and other our Sins (O Lord) we justly deserve to be abhorred of Thee! and now therefore abhor our selves for them in Dust and Ashes! humbling our Souls with Prayer and Fasting. Thou (O Christ) who for our sakes fastedst forty days and forty nights, not needing for thine own defence any such fortification, or for thine own Orizons any such elevation; but for our sakes both as to Satisfaction and Imitation; Conduct and Sanctifie our Humiliations (at this season) into some answerable proportions to our Crimes; that we may recover our lost vertues, by Acts and Habits fully opposed to our Sins; that as we have formerly offended by Intemperance and Excess, we may now deny our selves the wonted measures even of our Lawful Comforts; as we have often trespassed more then on the borders of Epicurisme, let us now embrace such a charitable abstinence, as may afford to others what we deny our selves: and as we have oft washed out thine Image with Ingurgitations of Ebriety; let us now practice stinted and restrained Appetites, knowing that the evil Spirit wandreth up and down in dry places, seeking rest, and finding none, while he hurrieth the drunken Swine into the Sea of Riot and Destruction! And though we have exchanged Dispositions with Goats and Apes, and other wanton Animals; yet now we endeavour to imitate the Lamb, and mourning Turtles! by subtracting fewel from those Lusts, possessing our vessels in holiness, and giving up our Bodies a Living Sacrifice: and though formerly we have delighted in Luxury of Passions, (those effects of

shame and flags of vanity) yet this holy season doth admonish us to cast off the old man with his corrupt affections, and garments spotted with the flesh; not fashioning our selves according to this world, but to put on the new Man in holinesse and righteousness all the dayes of our Life: and though heretofore transported with the abuses of rare Musick, the looseness of amorous Songs and Recreations! yet now we hang those Harps upon the Trees of sorrow! chearing our Souls with inward and retired Mirth, with Psalms and Hymns, and spiritual Songs, making Melody to Thee in our Hearts. Thus, Thus (O Lord) at this time, we desire and endeavour with the penitent Prodigal, to return unto Thee! Father, we have sinned, and are no more worthy to be called thy Children; make us as some of thy Hired Servants! because we have broken all thy Commandements. Lord, here we tender Thee a broken Heart! and such a Sacrifice (O God) thou wilt not despise! Hear therefore, and have Mercy: Thou that healest those that are broken in Heart, and givest Medicine to cure their Sickneses, Raise up our Prostrate and Dejected Souls! Why didst Thou Fast so long, but to teach us what Guard to stand upon? Why didst Thou Hunger and Thirst, but to satisfie for our Excess? Why didst Thou Mourn, but to expiate our sinful Joyes? Wherefore thine Agonies, but to sweat out our sinful Pleasures? Why thine ignominious Death but as a Ransome for our shameful Life? O Thou that offeredst up Prayers with strong Cries and Tears, Hear now the Prayers and Cries, and vocal Tears, of us and other thy penitential suppliants! Thou that Fastedst forty

Dayes

Dayes and forty Nights, give us grace to follow Thee. Though not in the Miracle, yet in the Moral, though not with equal Paces, yet so as we are able: that so our Fast being neither envious nor ostentatious, not for strife and debate, or any Pharisaical ends, but charitable and pious, Loosing the bands of wickedness, and dealing our Bread to the Hungry; our seven Herbs may prepare for a comfortable Passeeover, our Penitential Lent may end in a glad Easter, and all our Sorrows in glorious Resurrection. Amen, Amen.

{ The COLLECT. }
{ for the first Sunday in Lent. }

Epistle.
2 Cor. 6. 1.
to 11.

O Lord, which for our sakes didst Fast forty dayes and forty nights; give us grace to use such abstinence, that our Flesh being subdued to the Spirit, we may ever obey thy goodly motions in righteousness and true holiness, to thy honour and glory, which livest and reignest, &c.

Gospel.
Matt. 4. 1.
to 12.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

M.
Psal. for
D. M.
E.
Psal. for
D. M.

UPON

Palm Sunday.

M. Less.

1 Exod. 9.
2 John. 12.
E. Less.
1 Exo. 10.
2 Ephes. 4.

Christ riding to Ierusalem. Luc. 19. 41. 42.



7. And they brought of Olive branches & cast their
garments on him, and he sat upon him
8. And many spread their garments
in the way and others cut downe
branches of the Trees and strowed
them in the way
9. And they that went before and they
that followed cried saying Hosanna
blessed is he that cometh in the name of c.

DISQUISITION XI.

THis day (for some considerations) beareth
a way the *Palm* from all the rest, as be-
ginning the Great, the Holy; and the Painful
Week. The *great*, as being that indeed wherein
were

* were the most various *Scenes* and greatest Interchanges of our *Saviour's* life and death: the *holy*, as that wherein our meditations should be such, in conformity to *Christ*, by the apprehension of our *Sins*, and his *Sufferings*; and the *painful*, as that wherein was more than personated the last act of our blessed *Saviour's* *Tragedy* on the *Cross*, for the *Mortification* of our

* *Hebdomada Magna Sancta*, Pa 10.1 (as antiquity calleth.)

The *Latin* Fathers call this Week before *Easter*, *Hebdomada penosa seu dolorosa*: by the *Greek* bethers it is called, 'Εβδομα μεγάλη, ὁπμιγάλα ἡμῶν γέγονεν ἐν αὐτῇ παρὰ τῷ δόστω τ κατεθώματα. Chrysost. Tom. 5. Savil. Edition. p 140. Where he hath writ a peculiar Homily ἡς τῶ μα γάρων ἐδομῶσα.

Sins! and yet the great Week beyond all this again, for the happy *Catastrophe* of his *Resurrection*, both for *Souls* and *Bodies* *Justification*, Rom 4. And first, this day openeth a pleasing Rom.4.2. *Scene*, presenting us our blessed *Lord* riding in *Triumph* to *Jerusalem*, and that in some measure of befitting equipage, suiting (at least) the *Prophecie*, if not his *Majesty*, Zech. 9. yet Zech.9. with general acclamations round about him, *Behold thy King cometh*, the *King* of *Israel*, and *glory in the highest*; cheerfully and with a double *Hosannah* acknowledging his *Godhead* and *Humanity*, and the dignity of both: where I shall contract your *Speculations* unto *Christ's* *Actions* herein, and *Theirs*, the *Jews*. *Matthew* registreth the *History* at large, Chap. 21. where at the second verse, *Christ* sends two of his *Disciples* for the *Ass* and the *Colt*.: In the very circumstances of which *Message*, as well as in the substance, appeared some glimmerings of the *Deity*, foretelling them some contingencies, whereof *Angels* have no cogni-

Matt.21.2.

Non trahendum in exemplum.

Zech. 9.

Asinus est laboriosus, patientis, & mite animal.
Psal. 72. 24.

בלועל *
sine iugo.
Psal. 72. 23.

Vide Eys in Est.

zance but in the prospect of their causes ; and likewise his *Authoritative* sending for those *Beasts* (whosoever was the owner) this spake no lesse then his divine *Prerogative* , (as the Shool speaketh) that he was the grand *Master* of the whole *Creation* , by which he might at any time *curse the barren Fig-tree* , command the *Fish* to be his *Treasurer* send whom , and whither , and for what he pleased , with a *Dominus opus habet* , the Lord hath need of him. And therefore such actions of our Saviour are no object of our imitation , unless we will become like the *Beast* he sent for , and that was an *Ass* , both as to the Prophecie , *Zech. 9, &c.* and as to the *mystery* of his taking our flesh , compared unto such a *Riding* ; and as to the *Allegory* of *Christ* , and all true *Christians* meekness , laboriousness , and patience ; this being a laborious , meek , and patient Creature : and in this sense 'tis good to say with *David* , *Psal. 72.* *I was even as a Beast before thee.* Again , 'tis said an *Ass* used to the yoke *vers. 5.* *Christ* loves no Sons of * *Belial* , that is , such as have cast off the yoke , whether of *Church* or *State* , by Rebellion , or *Sacrilege* ; obedience to him being better then sacrifice : and too - this *Ass* used to the yoke may signifie the *Jews* mancipated to the Law ; whereas the *Colt* whereon never man sate (till *Christ* now riding on both by turns , as some observe) signified the *Gentiles* used to the liberty of Nature. He thus came *Riding* that came to save both. And now let us look a little on their actions , wherein they are grown
so

so officious in attending *Christ*, as though they would become his *Profelytes* rather than his persecutors, and *Jerusalem* happily exchange her old bloody title, of *Stoner* of the *Prophets*, for an *Honourer* of them, if not an *Adorer* of their *Master*; evidencing their Affections by flocking out in throngs to meet him; which when they did, they cut down branches, and strewed them in the way (so hot on it) as they would make every *Tree* pay a *Tribute* to his welcom. From the story, as described by St. *Luke* 19. and *Matt.* 21. some of the ancient *Church* took occasion, as on this day, to go in *Procession* with *Palms* in their hands, and denominate it *Palm-Sunday*: and these *Trees* being *Palms*, though native to that *Countrey*, and very numerous there, were nevertheless *Emblems* *Emphatical* of his victory and patience: we too should strew his way, that is our life, with * flourishing *Vertues*, * *ῥοσφαινον* breaking down boughs, from *Abraham* *Obedience*, from *Joseph* *Chastity*, from *Moses* *Humility*, &c. and then as *David* saith, † *Psal.* 92. *The righteous shall flourish like the Palm-tree.* Besides, as if the *Trees* yielded not ornaments enough, thy even strip themselves to dress his way, spreading their *Garments*: and so shou'd we cast our *Garments* of *Pride*, into his way of *Humility*; and our *Garments* of *Charity* to his poor servants; Like *Job*, casting garments to the poor; that would make *Christ* exchange garments with us, even the robe of righteousness, wherewith he is cloathed, as with a garment.

The Jews
Action.

Luke 19.
Matt. 21.

*Dominica in
ramis Palma-
rum.*

* *ῥοσφαινον*
ἱερὸν ὃν ἔσ-
εάντων ἀνθρώπων
γλυκύ.
Pind. Altissimi-
marum virtu-
tum & Coro-
narum florem
suavem.

† *Psal.* 92. 12.
Matt. 21. 9.

Ps. 118. 25.

And then, that their hands might not out-act,

act, nor their Feet out-run their Tongues, they make a consort of both sexes, and all ages; distributing themselves in Royal Method, vers. 9. The multitudes that went before, and that followed, singing all Hosannah to the Son of David, as though it had been no other then the solemn Proclamation of the King of Israel: for the * word signifieth to save, and is taken, Psal. 118. as a Prayer for the King, and like that, 1 King. 11. God save the King. Nay some carry it higher, affirming Hosbiannah, or Hosannah, to be a form of Exclamation used to the Honour of God, and that in great Solemnities; and signifies (saith Learned * Drusius) Adoration to the Son of David, by the Right of Carrying branches: an Honour so great and unusual to be done even to Princes; that the Pharisees were like to burst with Envy, † Matt. 21. They disdained, knowing this to be an appropriate manner of Address to God, vers. 15. Hosannah in the Highest: and said one to another, (between anger and Astonishment) Hear ye what These men say? vers. 16. for they were troubled to hear the People Revere Him as a God: and this Hosannah was the cry of both of them, the Ante nati, and the Post-nati. Those that went before, were the Patriarchs, and Prophets; they that followed after, are the Apostles Martyrs, and all pious Christians; all whose praises and Gratulations make but up the same Hosannah, either of Acclamation to Christ, or Appreciation to themselves; Salva obsecro, ors Glory to the Saviour: the Ancients Faith and ours, is the same,

* Hosanna,
Vocabulum
Syriacum ex
Hebræo

הושיע נא

& quæso.

Psal. 118. 25.

Salvare, aut

sa. vificare:

serva, O quæso,

Regem Dom.

Exoptatio si-

milis illi

1 King. 1. 34.

Vivat Rex So-
lomon.

* De vocibus

Hebr. N. T.

c. 19

† Matth. 21. 15.

The Ante-

Nati & Post-

Nati.

same, though the manner of believing di-
vers.

But alas ! how soon the beams of popula-
rity are beclouded ! Their *Sun goes down at*
noon ! (as is said in another case) the Scene
again is suddenly and sadly changed , their
Acclamations turned into *Accusations* , their
Benedictions into *Blasphemies* , their *Psalms*
into *Thorns* , and their *Hosannah* into a double
Crucifige ! No stone so rolling as the *Mobile*
vulgus ; it is like its Gender with *Gramma-*
rians ; the common People sometimes Ma-
sculine, and sometimes Neuter. So fluctuant *Nentrum modo,*
and unsteady is popular Affection , that *Da-*
vid calls it madness , and paralleleth it with *mas modo, vul-*
gus. *Psalm 65.7.*

Seas tumultuousness : and there is but one
hand only that can still them both ; and therefore
let him caution how far to trust it , *Psalm 118. 118.8,9.*

Trust in the Lord, cease from man, man whose
breath is in his nostrils , &c. See the instabi-
lity of earthly favour , and learn to scorn it ;
how aguish the temper of the many-headed
monster ? against which , of all beasts , make use
of your Litany, *Good Lord, deliver us.* Their *Ma-*
gnificat is soon turned into a Wronged sense of, ** Venite Exul-*
temus.

** Come let us sing, let us heartily rejoyce, &c.* as
our Savi our this day found, and we have often
seen ! who was never in any great honour all
his life , but *twice* ; externally had but two
cheerful dayes , one was that of his *Transfi-*
guration , yet *there he talked with Moses and*
Elias of his death , whereby that was sowed !
and here he is going to his Death indeed , and
weepeth even in the *midst of his glory* ! *Luke Luke 19.41.*
19. and this honour continued but a very
little

Matt. 21. 17.

little while. So slippery a pinnacle is the bottom of a multitude, a reed shaken with the wind; nay, like the wind that shakes it! for they that so admired him in the morning, would none of them vouchsafe him a lodging at night, *Matt. 21. fain to go back to Bethany*, there he supped; his goodly Day of Triumph having been a Fasting-Day with Him, and of Mourning! and when we come to weep for Sin, it will be our Souls best Day of Triumph and Jubilee. Their affections cooled faster, then ever before they kindled, till that fire became a frost! They that even now cryed him up as the King of *Israel*, soon after cry louder, *We have no King but Caesar*; and they that erewhile cut down boughs to strew his way, soon after cut down a Tree to hang him on, the Cross, the Curse! and those that cast their Garments in his way, now soon cast lots for his! So that the Church (as by her Devotions on it appeareth) may well call this the Passion-Sunday, as being but one step short of *Calvary*.

*Dominica
Passionis.*

POEM XI. { On Palm-
Sunday. }

VVhat means this *Multitude*? say, what's the *News*
With this strange *Concourse*? Is't the King o'th'
Inauguration-Day? Look how they throng, (*Jews*)
As they to swear *Allegiance* to Him long?
Their *Love* out-runs their *Patience*, they contend
Whose *Duty* shall him *first* and *last* attend.

Hic.

Hiernsalem runs out of't self, as'twere,
 To meet *Him* by the way, and Greet him there:
 The *Trees* are Clambred, and Each breaks his *Bough*;
 Nor have their numerous *Palms* branches enough
 To *Dress* his way; their *Garments* too they strew,
 To fill the *Ostentation* of their *Show*.
 Mean time, behold, his *humble Highness* pass,
 On the meek *Emblem* of a *sluggish Ass*,
 To fulfil *Prophecies*, and *Patience* teach
 To all that Learn, when *Word* and *Action* preach.
 Thus *Equipag'd* they wait on him to *Town*,
 Where, of all sorts, what hurrying up and down
 To have a *Sight of Him*? the windows throng'd
 With *Gazers*, who for the *Messiah* long'd,
 And that, with *holy Austin*, most desir'd
 To see *Him* in the *Flesh*, e're they *expir'd*.
 Now all the way as this *King* pass'd along:
 What *Acclamations* both of old and young?
Children their *Cries* into a *Treble* raise;
 While *Parents* Chant the *Basis* to his *Praise*:
Ages and *Sexes* both in *Consort* Sing,
Jerusalem both with *Hosannah's* ring.
 So should we *Deck* the places *Christ* frequents,
 With inward *Praise* and outward *ornaments*.
 All this was right and due, what his *Desert*
 Challeng'd not onely from their *Hand*, but *Heart*,
 And from *Ours* too; but Both are *Jews*! alas,
 What *venom'd Serpents* lurk in *pleasant Grass*!
 All these are *pious Frauds*! in this sweet *Calm*
 A *Storm's* wrapp'd up! a *Snake* in every *Palm*!
 This very Day *Christ's Passion-week* began,
 'Twas but a *Preface* to-----Behold the *Man*!
 What *Vanity*, what *Danger*, O what *Death*
 Sculks in the fond *Applause* of *vulgar Breath*!
 And whosoever *Thereupon* relies,

Must look, at length, to prove a *Sacrifice*;
 And in mean time like a *Camaleon* lives
 On *Air* and *Fancy*, that no *Nurture* gives.
 Then 'ware the *Gilded Pills*, the worldly *Palms*;
Storms oft *Assail* us when we dream of *Calms*!
 Listen not to those *Sirens*, unless ye,
 With wise *Ulysses*, first secured be.
 The Chased *Hart* here well *Instructing* us,
 In *fattest Soyls* to be most *Timorous*!
 Thus having heard how *Jews* their *King* proclaim,
 See next his *Coronation* by the same.
 Both strange, and true! the *Passion* *Muse* will Sing,
 How feigned *Saints* did use their *Real King*.

PRAYER XI. { On Palm-
 Sunday. }

O Condescensive Saviour, who vouchsafedst,
 as about this time to chuse no statelier Crea-
 ture (being Lord of all) then a meek Ass to ride
 into Jerusalem; and that not onely to fulfil a prophe-
 sie; and instruct us to Humility; but further teaching
 us to lay aside all Ostentation and ambition, and
 to stoop below our own Condition, whenever it may
 advantage or advance thy Service: give us grace
 in the mean time, to be still thankfully Contented
 with such Accommodations as thine all-wise Pro-
 vidence affords us; knowing, that if our state be
 not of the upper form, yet neither of the lower,
 but such as Thy Goodness knows to be the best
 and fittest for us of all the World. O therefore
 grant us all mindes unto our means, which is
 better then Means unto our Mindes; unless
 thou

thou shalt be pleased to better both ; that so we may comfortably enjoy our selves , and progress in thy service, with all submissiveness of spirit, and lowliness of minde. And as thou didst now also set us a Pattern of great Prudence and consistency, of evenness and holy Gravity , in the midst of general Acclamations , this being the greatest Day of Triumph (if not the sole) of thy whole Life on Earth : so guide our hands to write after this fair Copy ; that we may be wise and humble , modest and pious , Even-tempered and untransported in all our Elevations , whether on the wings of Parts or Favour, born up in the Estimation of the People ; that we may (like our Master here) improve them to thy Glory , and not our own ; that Satan may not throw us down from the Pinnacle of vain-glory , nor such waxen wings let us fall into a Sea of Ruine ! that we may not be one day answered among those that have received their Reward , even frothy Popularity ! O let us never be like vaunting Herod , smitten in the midst of his Pomp , because he took and gave not Thee the glory ! but like high, yet lowly David , Not unto us , O Lord , not unto us , but unto thy Name be all the Praise and Glory ; Hofannah , in the highest. And this, O Lord , we tender out of Duty , though common Prudence also challenge it ; Observe here the aguish Distemper of popular Affection , the fickleness and instability of Earthly Favour ! that even the same day wherein they honoured Thee as a Prince , nay as a God , they dismiss Thee from Jerusalem , and put Thee to seek a Lodging in Bethany ! How soon their Palms are turned into Thorns , and their Hofannah's

into Crucifixes ! And if the world dealt so with the Master , what may the servant look for ? O let us never lean upon such Reeds , to Receive both a fall and a wound ! but on Thy Cross (O Christ) that Tree of Life , whose fruit is for the Saving Souls , and whose Leaves are for the healing of the Nations. Let us never build upon the Sands of Secular Insinuations , which the next Tide washes into Gulphs and Graves ! but on that Rock of Thine, where all the angry Elements can do no violence. Cease we then from Man , whose breath is in his Nostrils ! whose life is in his breath ! and therefore whose kindnesse can be no more ! but stick we up all our Confidence in Thee our God , whose favours are unchangeable ; whose affections , like thyself, are Everlasting. Trust not then in Man , no not in Princes, or any Childe of Man , for in all Cases and Calamities , vain is the help of man ! and of all Things that belong unto Him ! Vanity of Vanities , all Things are vanity ! Our help standeth in the Name of the Lord. Thou art our helper and Defender , our Refuge whereunto we must always resort , our Castle and Fortress , and all our other Instruments of Safety ; in whose Favour is Constancy and Life , Loving unto the end , without end , even till our Hosannah's be Exalted into Hallelujah's : To whom therefore be all Honour Praise , and Adoration , henceforth and for evermore. Amen , Amen.

{ The COLLECT }

Epistle.
Phil. 2. 5.
to 11.

*Almighty and everlasting God;
which of thy tender love towards
man, hast sent our Saviour Jesus
Christ, to take upon him our flesh, Gospel.
and to suffer death upon the Cross, Mart. 26. 1.
that all mankind should follow the chap. 27. 57.
example of his great Humility:
mercifully grant that we both fol-
low the example of his patience, and
be made partakers of his Resurre-
ction, through the same Jesus Christ
our Lord.*

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

P

UPON

M.
Psalms for
D. M.
E.
Psalms for
D. M.

UPON
Christ's Passion commonly
called Good Friday.

The 7 last wordes *Mat. 27. Mar. 14. Lu. 23.*

M. Lesson
1. Gen. 22.
2. Mat. 27.
E. Lesson
1. Isai. 53.
2. Rom. 8.



1 Father forgive them, for they know not
what they doe. 2 Vexily, I say unto
thee this day shalt thou be with mee
in Paradyse. 3 Woman behold thy sonne
behold thy mother. 4 My God why hast
thou forsaken mee. 5 I thirst.
6 It is finished.
7 Father into thy hands I commend my
spirit.

*Picture are made for Ornament and History
not for Worship*

DISQUISITION XII.

AS an affectionate and Loyal wife, that
hath had her most indulgent Husband
wronged, wounded, murdered! telleth it ever
after with Tears and sorrow to her Friends and
Neigh.

Upon the Passion of Christ.

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Neighbours : So likewise doth the *Spouse* of *As in the Pro-*
Christ the Church, in these her solemn *Anni-* *phers, Cantic-*
versaries, story to the World her Well-be- *cles, Gospels,*
loved's Passion; How that *Bridegroom* of the *and Apoca-*
Church, and of each pious *Soul*, was *soured,* *lypse.*
thorned, *murdered*, *crucified* ! and once *Spaulus Eccl-*
brought forth by *Pilate* (as by *Marcus Anto-* *sie, Spaulus*
ninus sometime the mangled *Body of Caesar*) *Anime.*
with an *Ecce Homo*, *Behold the Man* ! Indeed *Quotidiana*
our *Saviour's Passion* should not onely be an *lectio Passio-*
Annual, but even a *Christian's daily Contem-* *recordatio.*
plation; this *Christ-cross-row* should be our *Bern in Passi-*
constant *Lesson*, which we should Read (saith *onem.*
* *Ludolphus*) seven times a day at least ; it *John 19 5,*
being *Liber vite*, a *Book of Life* to us, * *Al minus*
although of *Death to Christ*; prefigured in *sepries in die.*
Sampson, who was *ploughed against by his own* *De vita Christi*
Heifer, and as it were kissed into the hands *in John 19.*
of his malicious *Enemies*; who having first
cruelly tortured him, by *putting out his Eyes*, *Judg. 14-21.*
and *binding him with Fetters of Brass*, they
bring him forth afterward in a general conflux,
led in a ridiculous manner, to exercise their
wits and spleens ! And here behold the *Body*
of that *Figure*, the substance of that shadow,
Christ, the true *Nazarite* and *Champion* of
our *Souls*, betrayed also by one of his *bosome*,
by his *own familiar Friend*, too familiar so to
kiss him into bloody Hands ! who having in-
humanely scourged him, bloodily *Crowned*
him, and ridiculously cloathed him, next
adde scorn unto their *Tyranny*, bringing Him
forth into the clamorous Throng of his insult-
ing *Adversaries*, to be the subject of their *scoffs*
and fury ! *Behold the Man* ! For that's the *Face-Homo!*

John 19. 5.

Ruth 1. 26.

most contracted passage of this main ground of *Christianity*, diffused through both *Testaments*, the *Center* of the whole *Circumference*; yet like a curious *Perspective*, shewing the most ample view of *Him*, even from his *Cratch* unto his *Cross*! all the while that he was *Man*--- This *Usher* [*Behold*] going a long with him as *Ruth* and *Naomi*. Wheresoever is this *Man of Sorrows*, there is likewise this same *Ruthfull Ecce*! *Behold the man*! which Text I may call a safe and inoffensive *Crucifix*, to be worn not so much in the *Eye* or *Ear*, as in the *Bosome*, in the *Heart*; lively representing our dying, yet ever living, our life-giving *Saviour*, to each faithful *Soul*. *Behold the man*! *Pilate* spake this in part despisingly, and partly (saith *Ludolphus*) to move the *Jews* to pity. As well it may bear either sense; either a *Qualm* of *Pity*, or a *Belch* of *Envy*! *St. Augustine* is for his *pity*, whether raised from any *Justice* in himself, as seems, *vers. 4.* or from his *Wives* caution, it matters not, but, that they are words of *Compassion*, he argues.

He here cry'd out to them *Behold the man*! * that they might satiate their malice on his *Reproaches*, and so thirst no further after *Innocent blood*! as much as if he had said, (a) If you envy or fear his being a King, yet be appeased now, seeing him debased thus below the form of a *Servant*! not swelled with any *Ambition*, but even like to burst with *Grief*! (b) not glittering with pomp, but sordid with abuses (as that sweet *Father* warbles on.)

Since

Respective lo-
quendo; vel ad
misericordiam
provocanda. De
vit. Christi in
loc. citat.

* Ut ejus lu-
ditria inimici
bibèrent, &
alterius sangui-
nem non sti-
rent. S. Aug.
in Passione.

(a) Si Regi in-
videtis, jam
paretis, quia
dejectum vi-
detis.

(b) Non clarus
imperio, sed ple-
nus opprobrio.
Fervet igna-
mia, frigidat
humilitas.

Upon the Passion of Christ.

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Since then he trieth in such a fiery tryal, let now your *Envy* cool, (saith he) and be extinguished. (c) Look well but on his boared head, his smeared face, and furrowed body; and see whether he be not likelier for a *Grave* then a *Throne*. *Ecce homo*, Behold the man! Yet all this is not enough for *Jews* or *Jewish Spirits*! And therefore *Venerable Bede*, and others, are for the latter, and think that these words were a *Belch of Envy*; whether from fear of *Cesar*, or to please the *Jews*, not much material; and they prove it by the close: For whom (d) *Pilate* cleareth in word, he doth condemn in Action. *I finde no fault in Him; take ye Him, and crucifie him! Behold the man!* So that all the washing of his hands, though he rubbed never so hard, would hardly ever fetch out the stains of this *Blood* from his *Heart*.

(c) *Videte caput perforatum, faciem conspuam, corpus laceratum, &c.*
Beda in loc.

(d) *Nam quem absolvit J. dicio, crucifigit ministerio.*

But here not to build a *Myndus*, (Sorrow loving no descant, and being but an ill *Metho-dist*) I shall briefly resolve this subject into these three Circumstances (reserving the * *Ecce* to attend the *Application*, if not rather carrying it along with us all the way) viz. the *Quis*? the *Quid*? the *Quare*? and consider the *Person*, the *Act*, and the *Reason of it*: Who it was? What it was? and Why it was He suffered? All wrapped up in this same *Ecce homo*, Behold the man!

* *Hec demonstrativa particula Ecce, ut plurimum veris bonis, & magnis presignatur, & hic officia sunt a baptista, prodromus est Christi.*
† *Isai. 52. 8.*

First for the *Quis*, *Who*? as to his being the *Son of God*, is answered with another *Question*, † *Isai. 53. Who shall declare his generation?* Not the *Tongues*, or *Quills of Men*, or *Angels*! as He is *St. John's Eagle in the clouds*: Yet may

Quis enarrabit Generationem, ut est Aquila in Nubibus? sed ut vermis in pulvere inveniri potest.
Vir coloratus.

Upon the Passion of Christ.

The Quis?
answered
with Οὐδὲν
ἔγωγε.

John 8 28.

L. Distinct 4.

ὁ δὲ ἰσχυρὸς
καὶ ὁ ἐξουσιῶν.

we look upon him, as *David's worm in the dust*, and *outcast of the people*. Though we cannot reach his *Deity*, yet, as this Text inviteth, we may *Behold the man*! And so indeed was he too plainly seen, by the eye of an *oppressive world*! no sooner *man*, then *center of calamities*, one *acquainted with griefs*! His onely Intimates and Familiars, his inseparable companions! Thus as in relation to his *sufferings* (our business here) this word particularly answereth the *Person* with the *man*, *Behold the man*! *Man*, and *Son of Man*, our *Saviour's* usual compellation, *John 8.* and frequently elsewhere, *the Son of Man*, and that for weighty Reasons. As first, to strengthen his *Disciples Faith*; *Whom say you that I the Son of Man am*? Secondly, to demonstrate his *Humanity*, as his *Miracles* did his *Divinity*: And here most properly *Man*, as being *Passive* onely in his *Humane Nature*. Thirdly, called *Man*, to shew *Christ* was not ashamed of our *Infirmities*; but as the *Prophet* speaks, *bath boyn them, and our sorrows*! meaning all those *Infirmities* that are painful without *Sin*; but none of those that are *sinful* without *pain*, as *Lombard* well distinguisheth. And yet withal he is *Man* with an *Article* that imports an *Emphasis*, ὁ ἀνθρώπος that is, among *meu*, as *Demosthenes* among *Greek Oraters*, or as *Tully* among the *Latine*, as *Homer* among the *Grecian Poets*, or *Virgil* among the other. *The Man* by a *Figure of Excellency*, *Behold the man*! *Christ* here *Emphatically* styled *Man*, and by a *transcendent singularity* above all others: Not like ordinary men,

pro

propagated in *Sin* Original, and by a double Parentage : this *spotless Lamb* having in Heaven no *Mother*, and on Earth no *Father* : No, nor like *Adam* in his best state, with a *Posse labi*, with any possibility of falling into Actual : but the *Man*, in all things like us ; but that which is nothing, *sin* excepted, Heb. 2. 17.

'Tis remarkable, that none is called *Son* of man in Scripture (except *Daniel* once) but Dan. 8. 17. onely the Prophet *Ezekiel* ; and he so called *Vide Ezek. per totum.*

near an hundred times in his own Prophecie, as being more conversant with *Angels*, and *Diviner Revelation*. How much more *Christ* in that regard, here styled emphatically, *Behold the man* ! Nor yet is this all his Excellency ; He was *Innocent*, He was *beneficent*, He was a *King*, He was the *Son* of God ; all easie to dilate on (I can but name them.) He was *Innocent*, and declared so by his Judge : *Insons ante Reum*, the *Just before the Guilty* ; the *Dove of Innocence*, the *Lamb without blemish*, the true *Nathanael*. He was the *Universal Benefactor* of the world, to all parts doing good ; according to their several *Receptivities*. He was a *King* acknowledged not onely by the *Scriptures* ; but by his *Enemies* at his *Crucifixion*, by his *Title* on *Innocens, Benefaciens, Rex, Dei filius.*

* the *Cross*, &c. He was the *Son* of God, testified by *Miracles* on Earth, and thrice at least by a *voice* from Heaven, and the *Devil* himself was tormented to this Truth,

* *Pilatus jubet ignorans, Tu scribe tripliciter Digeve versiculis, quasit suffixa potestas. Fronte Crucis titulus sit triplex, triplice lingua: Agnoscat Judæa legens, & Græcia novit, Et venerata Deum per censeat aurea Romæ: Prudent. Apothecof. advers. Judæos.*

Matt. 8. 29.

Matt. 8. Behold the man, that was the Summe of the whole world, both God and Man.

The *Quid*?

*Infandum scelus, infandiq;
dolores!*

Psal. 129. 3.

Isa 53. 7.

Rom. 4. 25.

John 3. 16.

Luke 22. 47.

Phil. 2. 8.

Psal. 130.

Traditus mun-

do, Traditus

dolore, Traditus

populo,

Traditus

morti,

Traditus Cru-

ci!

* Christi du-

plex Passio.

prior & poste-

rior Cuius

tota vita con-

tinuata Passio.

John 18. 1.

And all this Excellency of *Person* doth infinitely heighten the indignities of his *Sufferings*, which are the next Considerable, the *Quid*? What this person underwent? But soft, let me not promise more then I can perform, alas! more then can be performed! This being on the *Jews* part, a wickednesse unutterable; on *Christ's* part sorrows inexpressible! and therefore fitter here no be Effigiesed like sacrificed *Iphigenia*, with *Agamemnon's* veil of silence! How hard the holy Penmen labour here for *Metaphors*? He was ploughed upon, saith *David*, Dumb before the Shearers and Butchers, saith *Isaiah*; given up, saith *St. Paul*, Given up of God, betrayed of man! *John 3. Delivered to the world*, that Scene of miseries, and vale of tears! *Delivered up to sorrows*, *Luke 22. Delivered up to the people* (and no wilde Beast, or Sea so raging!) *Delivered to Death*, even to the Death of the Crosse, as the Complement of all Tortures! And this is the general Prospect of *Christ's* innumerable sufferings! which come on so thick and fast upon us, that they will not permit us here to glance upon his * former *Passion*, (as the Fathers call *Christ's* life from his *Birth* to the institution of his last Supper) whose whole life indeed was but one *Crimson Thred*, spun out to make a *Garment* for us! But his latter *Passion* now calleth us into the *Garden*, *John 18. Where*, think not of a place of *Recreation*, but of *Passion*! Dream not of Beds of *Roses*, and delicious *Flowers*, but think of *bitter herbs*, of *Rue* and

and Wormwood: There Behold the man! there weeping, sweating, bleeding for us! till he becometh ~~melancholy~~, even a Circle of Calamity made an Island in his own inundation of Tears, of Sweat, of Blood! a treble Island! as Bernard passionately: * Christ * *Non tantum,* wept (saith he) not onely with his eyes, *sed membris* but with all the members of his blessed *singulis.* body, to wash away our Sins! And *Serm.* whosoever would scan the supernatural *3. de Ram.* causes of these so unnatural showers, must think well on the weight of Sin, and wrath of God! and then he shall finde much comfort in them; shall finde the first a Bath of Tears, for every Naaman to wash in and be clean; the second, one of Sweat, to purge the slothful servant; and the third of Blood, wherein a murtherous David (that can be but as penitent) may white his purple Soul.

These are the Fountains open to Judah and Jerusalem, for sin and for uncleanness, the fountains of Christ's Garden. And if you ask me why he chose no sadder place, no Cave or Desart, but thus began his Passion in a Garden? I answer with † Ludolphus, that Man's Recovery might echo to his Fall, as 'tis easie to carry on the Mettaphor, but I would fain avoid prolixity. Next, || Behold the man, is become, behold a multitude of men, or rather of Armed Murtherers come forth against him, as if one of their own Fraternity! and (as the manner is) no sooner are his Enemies in sight, but his Friends are out of it: One carrieth to betray him, another to deny him! but of the people there was none to help!

† Vt medela
responderet
morbo. De vita
Christi in loc.
|| Ecce Homo?
idē ὁ Χριστός.
Luke 22. 47.

And he that e'rewhile so overprized a little Oyntment, undervalues now the *Lords Anointed*! For * *thirty pence* sells the rich ranfome of the World, and with a *Joab's kiss* seals up his hellish Bargain! But let his Brother *Judasses* remember, what such ill gain doth purchase in the end, viz. nothing but

* The Roman penny about our 7 d. or if those pieces were of silver *Shekels*, the single *Shekel* was 15 d. that of the *Sanctuary* double: at most then not above 3 l. 15 s. *Sterl.* though some raise them to ten *Deniers* apiece, to make up the loss *Judas* pretended in *M. Magdalens Ointment* of 300 pence: (to say nothing of those that think so many pieces so many pounds of silver.)

|| *Campus Acheldamah sceleris mercede nefandi
Venditus, exequias recipit tumulosus humandas.
Sanguinis hoc pretium est Christi; Judas nimis arcta:
Infelix Collum Laqueo pro crimine tanto!*

Prudent. in Enchirid.

|| *Acheldamah's*
and *Fields of Blood*! 'Twas but a trick of more wit then judgement in him that *Apolo-*
giz'd for *Ju-*
das, as not acting out of malice, but onely out of

Hope to cheat the *Jews* both of their money and their expectation; for that *Christ* (he thought) could easily pass through the midst of them, as he often had done, and conveigh himself from danger, and so onely in derision bid them hold him fast, &c. But *David's Prophecie* of Him, and *Christ's* calling him *Devil*, doth befool this *Phansie*, as well as his own after-game, betraying his own neck into the Halter of Despair! and it was the *Wit* of *Justice* that he should lose his *Bowels*, who was *ἀσπλῆγχν* before, and had lost his compassion. But *Ipse viderit*, see he to that, the insulting *Jews* are gone away with their self-yielding *Captive*, who yet (had he so pleas'd) could

Psal. 109. 8.
John 6. 70.

could with more ease then *Sampson* have burst their bands, and cast away, &c. but onely to shew *Thee* penitent Soul, that he who led *Captivity captive*, was content himself to be enslav'd and bound, to expiate thy looseness and abused *Liberty*! See next his travelling *Affliction* haling him to the *Mint* of all his miseries, the *High Priests* * *Council*, where † more *Mischiefs* are shewred on him, then he hath parts to bear them! The pitiful sport and Tennis-Ball of those unrighteous *Judges*; among whom He is hurried up and down from one Tribunal to another, from *Annas* to *Caiaphas*, from *Caiaphas* to *Pilate*, from *Pilate* to *Herod*, from *Herod* back again to *Pilate*! foot-ball'd between *Jewes* and *Gentiles*, all having a hand in *His* death, that died for all. Meanwhile his Torment like the stream or snow-ball, still gathers by the motion! all Tenturing their inventions for his shames and tortures: Such indeed as—*Perillus* his *Bull* was but a *Calf* (and a *Colt* as it were) unto their worse then *Trojan Wooden Horse*! * How unweariedly busie is their malice! as though their *Mouths* had not sinn'd enough before in *Blasphemy*, they spit upon him! Him whose healing *Spittle* their own ill eyes had need of: and then to make Him somewhat like *Themselves*, they blinde-fold Him, thinking to buffet forth some new *Prophecie* out of him: but when they ask him *Who smote Thee*? each of us may well answer in the words of * *St. Ambrose*, Thou smartest, O Lord, not with thine own, but with my wounds! ---- † I am the *Jonah*, and for my sake (*Dear Lord*) is

* The *Sanedrimum*, which consisted of all sorts.

† *Ab Omnibus patitur, & in Omnibus.*

Ducitur, reducitur, a Judicio in Judicium, de opprobrio in opprobrium, a supplicio ad supplicium.

Cr. scit eundo. Siculi non invenerunt Tyranni Tormentum majus!

* *Horrendum noctiludium.*

Matt. 26. v. 67, 68, &c.

* *Doleo, Domine, non tua sed mea vulnera. In his Comment. on St. Luke.*

† *Me, me, ad quem qui fecit*

Et propter me hac tempus.

this

Upon the Passion of Christ.

this great Tempest come upon Thee ! Some set *David's ploughers* upon his back , that make long *furrows* there , stripping him not more of his *clothes* then of his *skin* ; while others witty *malice* studieth a *Torture* for his *head* , and that shall be a double one , *scil.* a *Crown* to delude him , and of *Thorns* to torment him ; and was it not a strange *Coronation* (think you) where *Briars* were the *Crown* , and *Blood* the *Oyle* ? And because a *Crown* implyeth a *Scepter* , they proportion That with a *Reed* ! a *Reed* put into that *hand* , which could have pluck'd the *Oak* up by the *Roots* , and Crush'd the *Cedar* : but onely to chear the *penitent Soul* , to assure *Thee* and *me* , that *he will not break the bruised Reed*. To these they add the *Mockeries* of *white* and *red* : yet fit *Emblems* of his *Innocence* , and *their savage Cruelty* ! Behold him next at the *Jews* strange election ! when *Custom* more then *Mercy* freed one at the *Passover* , see their unworthy choice , not *Him* , but *Barabbas* ! preferring *Dross* to *Gold* , the *Wolf* before the *Lamb* ! *We will not have this man*

Nolumus regnare, nolumus vivere !

Quid hoc est aliud ? &c.
In locum.

to reign over us ; No , not to live among us. And what else was this , saith *Ludolphus* , then as they should have said ? Let him be killed , that hath oft (among us) *Rais'd* the dead ! and let him *Live* that hath , and yet will *kill* the living ! Not *Him* , but *Barabbas*. If *Pilat* preach to them his experienced *Innocency* , they rage at him ; Let him *wash his hands* , can he not ? (but such had need rub hard !) Let the *blood* light on them and on their *Children* ; the *Guilt* they mean , but not the

Bene-

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Benefit ! & so indeed it did (as our Venerable Bede observeth.) How closely to this day doth their wish stick to them in a double Curse, Spiritual and Corporal ? Some Authors reporting that their Bodies monethly suffer an unnatural flux of blood ! but infallibly fulfill'd upon them at that general Devastation of their populous Jerusalem, where such was the wit of Justice, that thirty of them were sold for a Penny, who sold our Saviour for thirty pence. Others telling us what those that bought them did with them, affirming that the Romans had no such manurance for their Fields and Gardens, as was the blood of Jews ! his blood was so upon them, even corporally also, (God grant at length its Spiritual benefit may be on them) that their own Josephus tells us, that 1100000 of them there became as Dung of the Earth ! The thought of this (methinks) should binde all barbarous Hands, and stay the swiftest Feet from bloodshed. This you see out-crying all sins ! and for which God commonly makes Inquisition here, even in this life, (whatever else he bears with till the next !) The voice of thy Brother's blood cryeth unto me, Gen. 4. each one then, with David, cry as loud against it, Deliver me from bloodguiltiness, O God, (whether of the past, or future Tense) Thou God of my health. 'Tis for desperate Jews to be so bloody ! For Christians to be merciful, as their Heavenly Father, who will have mercy and not sacrifice, no bloody sacrifice but this of Christ. Take but a view of that, and I have done.

Heret usque
hodie Judæis
sua petitio!
In locum.

Jos. ph. lib. 7.
de bell. Jud.
c. 17.

Gen. 4. 10
דמי
דמי

And

Upon the Passion of Christ!

And here behold obedient *Isaac*, the willing Porter of his funeral pile: *Loyal Uriah*, carrying the Instrument of his own destruction! where (by the *Riddle* of Tyranny) his enemies make good that double *Crucifige*, as 'twere twice *crucifying* him! once as with a burden, and secondly with a *Cross*! The *Cross* the worst of all the *Jews* four *Tortures*, which for their slaves they had borrowed from *Heathen Cruelties*! *Suidas* tells us, that if any one died a fatal and unfortunate death, they were wont to set a *Cross* upon his Grave, to intimate the shame and horreur! And *Tully* himself is here at a *Non plus*. To binde a Citizen of *Rome* (saith he) is hainous, to scourge him villany, a kinde of *Parricide* to kill him! but *What shall I call it*, to put him on the *Cross*? O that were (sure) a strange *Piaculum*! What shall I say to this? the Apostle answereth somewhat, *He humbled, He emptied himself*, Phil. 2. *Christ emptied himself of Glory, of Beauty of Help, of Company, of Life!* all his veins of blood, all his senses of delightful objects, for the contrary: Nay emptied his Soul of *Divine* comfort! emptied, humbled himself even to the death of the *Cross*! that Sin might be carried out of the world as it came in, that is, upon the *Wooden Horse*! whereon his nailed body is extended, as the *Hieroglyphick* of his ample mercy. See how he boweth his head as 'twere to kisse his Church, and spreads his Arms to Embrace all penitent Sinners. What should I here trouble you with the nice *Speculation* of some *Friers*? How big the Nails were? whether big enough

Quid Dicam?
In Oratione
contra Verrem.
ἐν ἐρώσει
ἀκούειν.
Phil. 2. 8.

Brachii in amplexibus divinit, in Officiis vultum.

to make *Constantine* an *Helmet*, and a *Ludolph de*
Bridle? What several sorts of *Wood* the *vita Christi*
Cross was of, and why? with the strict *in Tec.*
number of his stripes and wounds? * *Granatenßs,*
Granatenßs and *Acoßa* answer for their *Acoßa, & O-*
boldness, numbring about five hundred, *forius in Pas-*
while more exact *Oforius* argueth from the *tionem.*
Band of *Souldiers*, full six hundred and sixty
in the *Bode*, seventy two in the *Head*, beside the
five *main Wounds*, in *Hands*, and *Feet*, and
Side! But Numbring is an argument of pau- *Pauperis est*
city, though *Stars*, and *Sands*, and every leaf *numerare.*
in *Autumn* score a grief. All this were but a
Substraction to *Christ's* infinite sorrows! who
therefore in his *Type* assureth

us, *Innumerable troubles have*
compassed me about, *Pfal. 40.*
And if any thing in this world
could come ought near them,
(methinks) our *Sins* were
likeliest! O then, let each of
Them number out a *wound* in
him, and finde its *Cure* there! And if they
come short, why, then to reach his multi-
plied miseries, to our *offences* adde his *Ene-*
mies; who had they been either *Graves*, or *Earth*
or *Rocks*, or any thing but *Jems*, how would
they have *Opened*? *Rent*? and *Quaked* in
compassion? and added no more *scoffs*, and
sponge, and *spear* unto his *Crucifixion*? which
yet *They* do, even till the *Sin's* ashamed!
the *Temple's* angry! and the *Earth's* afraid!
Insomuch that the very *Astrologers* of that
Age ackewledged from that totē! unnatural

Cerne, Homo, quid pro te patior,
Vide pœnas quibus afficior,
Vide clavos quibus confodior;
Cum sit tantus dolor exterior,
Intus tamen planctus est gravior,
Tam ingratum dum est exterior!
Hugo de Passione Christi.

Eclipse

Aut Deus Natu-
re paritur, aut
machina mundi
dissolvitur.

Deus
natura Calvinus.
lib. 7. de Bel.
lib. 2. c. 12.

Eclipse of the Sun, the Moon being then at full, That either the World or its Maker was then a dying! And *Josephus* tells us of the *Angels* valediction, a voice heard in the Temple about that thime, *Transcamus hinc*! Let us fly hence, and pitch our Tents no longer about such wicked Persons! And now, one would think we were near the *Consummatum est*, his Passion finished. Indeed, of his outward suffering is somewhat opened to you; but I have said nothing as yet of his *Internal Passion*! The deep impressions of all those Ignominies and ingratitude cast on him! Nothing of the Burden of his *Fathers* *Anger*, and our *Sins*! which caused that second *Agony* on the *Cross*, *My God, My God!* wherein his *Soul* Complaineth, and even *Descendeth into Hell*! And therefore we may well joyn prayer with that old Greek *Liturgy*, By thine unknown sufferings, good Lord, deliver us! And here that *Ecce homo* is lost into an *Ecce Agnus Dei*, Behold the slain Lamb of God, that taketh away the sins of the World. Not onely Heaven and Earth, but Hell it self also seemed amazed at the Passion! by the Cessation of all Oracles (as *Plutarch* tells the story) how in the Reign of *Tiberius*, a voice came to certain Mariners, they knew not whence, that great *Pan* was dead: and *Nicephorus* (who reports the story) affirms that this great *Pan* was πᾶς Ἑβραίου, or Hebrew Childe, and that that Childe was Christ, and that was the last time that ever Oracle was heard. And here standing by his

Cross

Cross, 'tis considerable how
Christ six several times
hath shed his
blood for us!

*Trajectus per utrumque latus, laticem atque Cruorem
Christus agit; sanguis victoris, Lympha Lavacrum est.
Tunc duo discordant crucibus hinc inde latrones
Contiguis; negat ille Deum, fert iste Coronam.
Prudent. in Enchirid.*

five times in his *Life*, and once here after his
Death! First, at his *Circumcision*! Secondly,
in the *Garden Agony*, *Agony*! Thirdly, at his
Flagellation, or *scourging*! Fourthly, at his
being *Crown'd* with *Thorns*! Fifthly, at his
Crucifixion! and lastly, here, after his *Death*,
by the *Spear* broaching of his *Heart*! whence
flowed both the *Sacraments*, to the Comfort
of all *Believers* on Him: yet scarce warrant
enough for *canonizing* the Souldier that did it
into a *Saint* called * *Longinus*.

* *Vide Dr.
Sutcliffe ex-
aminat. of
Rom. c. 7.*

Here I might winde you into the *Labyrinths*
of *School-Disputes*, *Why Christ* so earnestly
did deprecate his *Passion* with a frequent
Transcat Calix, Let this Cup pass from me!
whether out of the *Dominion* of his *In-
feriour will* or no? or onely out of humane
infirmity? How far *then*, and after, he
he was *Relinquish'd* of the *Deity*? whether
onely in regard of momentary *Suspension*, or
of any *Separation*? As also how his *Temporal
Passion* could satisfie for our *Eternal Debts*?
Whether by the *Excellence* of his *Person*, or
by the prevention of *His Graces* in us? But
aiming more at the *Kindling* of *Devotion*,
then swelling up a *Volume*, we will send
these *Questions* back again to *School*; while
with more profit we now apply the *QUARE*? The *Quare*?
Why all this was done and suffered? What

Q

David

1 Sam. 17. 29. *David* said to his Brother *Eliab*, 1 Sam. 17. when *Goliath* defied the Host of *Israel*, is there not a Cause? the same (methinks) *Christ* here answereth his brethren of flesh and blood, to their treble *Ecce* of *Attention*, *Admiration*, and *Compassion*, Demanding also, Why camest thou down hither? Down from *Heaven*? down to *Earth*? down to misery? down to the Grave? nay, down to *Hell* it self? (as an inchoation of his Triumph, after the consummation of his Passion.) Why is there not a Cause, saith *Christ*? Doth not *sin* play the insulting *Philistine*? and *Satan* defie the *Israel* of God? and therefore here encountereth him like *David*, with the Staff and Sling of his Cross and Passion, slaying the *Goliath*, *Death*, and with his own sword beheading him. *Is there not a Cause?* Yes hence we see a double one! on *Christ's* part *Love*, on man's part *sin* and danger! on *Christ's* part not only, that all the prophecies and prefigurations might be fulfilled, though even in that sense also, saith the *Evanglist*, ought not *Christ* to have suffered these things, and so to enter into his *Glory*? but likewise an invaluable love, an incomprehensible Affection to poor Man kinde: Not Faith, or any works foreseen (which were effects, not causes of this mercy,) but only that *curia*, *Eph. 1.* that same free grace, *good will and pleasure of the Deity*, of all the glorious persons of it. Their Actions outwardly being undivided, though distinguished: the love of the *Father* sends the *Son*. *John 3.* the *Holy Ghost* overshadowed the Blessed *Virgin Mother*, *Luke 2.* yet neither impedeth the voluntary coming of

*Ecce, nota
Attentionis,
Admirationis,
Compassionis.*

*Ut impleantur
omnia.*

Luk. 24. 26.

*Non praevisa
fides, non opera.
Ephes 1. 9.
Quorum opera
ad extra
sunt indivisa.
John 3. 16.
Luke 2. 34.*

of the second person, who layeth down his life here, none taketh it from him, *John 10.* *John 10.16.*
 Thus the whole sacred *Trinity* wrought this great work of mans *Redemption*. Whatsoever one worketh, the other two cooperating, consenting; as here the *Father* of Mercies, *Unicuique operanti cooperantibus duobus.*
 and *Spirit* of Consolation, joyn'd with the Son *Specialiter tamen Filio attribuitur.*
 of everlasting love; yet is it notwithstanding principally attributed to the Son, the work of our Redemption, because (as his Word witnesseth) 'twas his Person that became *God with us*, *Matth. 1. &c.* in whom we have redemption through his blood, according to the riches of his Grace: I, that onely was both the leading and impulsive cause of all Christ's woes and sufferings! the sole *Quare?* why this good *Shepherd* left the ninety-nine in the Wilderness, (i.) the fallen Angels in their sin and punishment! and died to ransom this one lost sheep, *Mankind!* Well therefore may the vulgar Latine read it *Nimia Charitas*, *Greater love hath no man*, so great a love, '100 great on both sides! the *Quare* on his part being the expiating of sin, *Rom. 4.* and conferring of Grace, *1 Cor. 1.* being hereby made unto us *Wisdom*, and *Righteousness*, and *Sanctification*, and *Redemption*. The Riches of his Grace paid our *Talents*, and much more will our *Pence*, we doing our *Duty* in mean time, and giving but *all diligence*, *2 Pet. 1.* Satisfied both our *Eternal* and our *Temporal* Debts to God, cancelled *Satan's*, that black scrowl against; us and is to us, as the *Angel* to *S. Peter* bound in Prison; as the indulgent *Father* to the returning *Prodigal*, and the very good *Samaritan*.

When the Passion of Christ.

Ma. 53. 5.

Tim.2.6.

John 16.23.

III.3.

Cum per absti-
nenciam affli-
gitur corpus,
& per compas-
sionem animus.

unto the wounded Traveller : For by his stripes we are healed , *Isa. 53. πικτυες*, 1. Tim 3. His we are by *Ransome* , his by Purchase , *ἐξ ἀποδότης* , ye are bought with a price , *Εἰς* 1 Cor. 6. and his by *Conquest* , John 16. ἐγὼ νενικηκα , Be of good chear , I have overcome the world. Thus Christ's sufferings were proportioned to his *Person* suffered in, to the *Sins* suffered for, to the *Good will* he suffered with , and for the *End* he suffered to ; all Universals and Superlatives , all inexpressibles ! our business is to be *συνπαθῶν* , *Conformed* in some measure to his *Life* and *Death* , that being partakers of his Sufferings , we may be also of the Consolation : and that's done two wayes chiefly , *When we beat down the body with Abstinence and Devotion* , and the *Minde* with *Patience* and *Compassion*. Sit thee down then (*my Soul*) *This Day* , and make it thy *Good-Friday* by application , that was so bad to *Christ* by bloody passion ! Chear up to think , with how many *Priviledges* this day was honoured, *viz.* Sin cancelled , Death subdued, *Hell* spoiled , *Heaven* opened , *Scriptures* verified , *Man* redeemed , and all this by this *thy Saviour * crucified.*

ἡ Πίστις καὶ τὴν ἐλπίδα συνόσπει-
 ρει· ἡ δὲ ἐλπίς ἐστιν ἐν τῷ Θεῷ,
 καὶ ἀναμνηστικὴ ἐστὶν, ἡ
 ἀναμνηστικὴ ἐστὶν ἐν τῷ Θεῷ.
 Διὰ τοῦτο καὶ ἀναμνηστικὴ ἐστὶν
 ἐν τῷ Θεῷ. St. Chrysost.

This *Meditation* would allay all our *Extravagancies*, and moderate the *Excesses* of our former pleasures: 'Twould *sweeten* all our *bitter thoughts*, and fit us in some measure to pledge *Christ* in this bitter Cup, if he should please to call us to that

Нонскт.

Honour, as we have comfortably seen in Others! this would fortifie us against the worst could happen. Then let not Ignorance (for shame) be more busie with superstitious Figures of the Cross, then true Devotion with this frequent Meditation, and the more lively representation of it in the Word and Sacraments. For ἐν τῷ κυρίῳ is the Motto of every true Christian as well as Constantine, Under this Banner onely shalt thou overcome.

From the Quis, the Person of this glorious subject, if we behold it with Attention, we may gather, First Obedience and Compassion (among many other Frutes on the Tree of the Cross,) Obedience to God, Psal. 40. and to his legitimate Vicegerents, Rom. 13. And never was there such compassion. Indeed 'tis storied of Trajan (that was styled the Good) that he tore off his own Robes all to pieces, to bind up the wounds of his Loyal Souldiers, and 'twas a noble pity: But our great Captain here (though Monarch of the World) throws off his Robes of Glory, and imparts them: Suffereth not his Garments onely, but his Skin, his Flesh, his very Heart to be all rent and torn! that through his Death we might have life: though so great Love hath no man, yet each one may gain somewhat from it. This boundless love of Christ, with all its Distances, may teach men how to stand affectioned to each other. Men, I say, twixt whom (unless in some few Transitories) there is no difference, as after a

Heb. 10. 9.

The Ecce Attentionis.

φιλαρδελφία
τὸ Θεὸν, φιλα-
δελφίαν τῶν ἀ-
δελφῶν.

few years, whoſo looks into their *Graves* will finde but little difference between their *bones* ! *Love* is the Christian *γινώσκω*, the *Ear mark* of Chriſt's Sheep, *John 15*. And therefore the Apoſtle preſſeth it with a *πρὸ πάντων*, *Above all things have fervent Love*, &c. *1. Pet. 4*. And he gives a good Reason, *For love covereth a multitude of ſin*, * Here, by preventing, by excuſing, by forgiving; hereafter, by Returned mercy.

* *In utraque ſoro ; in inferiore, præveniēdo, excuſando ignoſcēdo: in ſuperiore, inclinādo Deum ad implendam promiſſi ſui miſericordiam.*

† This is attended with an *Ecce* of admiration.

From the *Quid*, what our † Saviour ſuffered, we muſt learn *Mortification* and *Submission*, *Phil. 3*. *Crucifying the Old Man with his corrupt Affections*. There is a ſtory of *St. Francis*, that by aſtere meditation of the Paſſion, he

had Chriſt's five main wounds imprinted on him, and ſo plain, that many ſince ſeem ſcarce to know the *one* from the *other*: and that *Ignatius* by the like *mortification*, had the *Holy name of Jeſus* written *viſibly* in his *Heart*. However theſe may ſtand in credit, I am ſure the Apoſtle cannot fail, who maketh *Fellowſhip* of his ſufferings the beſt aſſimilation unto *Chriſt*. *Philip. 3*. Nay, even incorporates us into his body, and writes that *new Name* on us, *Rev. 2*. And for *ſubmiſſion*, remember the demeanour of this Sheep before the ſhearers, and let not each *Trivial injury* incenſe us into ſuch an uſual *Fury*; Look on *Him* here, who loſt all but *Patience*; and be not ſo crucified with a few worldly loſſes! Whatever is thy *Diſtreſs*, it cometh far ſhort

1. Rev. 2. 17.

Upon the passion of Christ.

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short of *His* ! Let some of *His* *Patience* bear thee company , and He that gave *Himself* will not deny thee succour : mean time accept of his own *Legacy* , *Luke* 19. without *Luk. 19. 21.*
 which no man is possessor of his own *Sine patientia*
Soul ; and we should look to this especially, *nemo compos*
 living in an age wherein none knoweth *Anima.*
 how long he may possess anything else ! And now the last Circumstance , the *Quare* ?
 Why all this ; Calls for an *Ecce Compassionis*,
beholding with Compassion : Hints us to *Grati-*
tude , *Emendation* , *Comfort* : *Love is the*
Loadstone of Love. Let not *Christ* ask again
Where are the Nine ? Nor forgetful *Israel* be
 the Type of us : *Disobedient at the Sea* , even *Quanto pro*
 the *Red Sea* , *Psal. 106.* Let us not pledge *me vilior,*
Joseph's Butler in his *Cup of Oblivion* ; but *tanto mihi*
David rather in his *Cup of Salvation* , prai- *charior.*
 sing the *Lord* for his *Goodness* , and declaring *S. Bernard.*
 the wonders that he doth for the *Children of*
men. Prayer and Praise (saith the *Jewish*
 * *Proverb*) is the sum of all *Devotion*. If then
 a single *Heart* be too barren of *Tankfulness* ,
 borrow a *Magnificat* of *Mary* , *My Soul* doth
 magnifie the *Lord* ; *Job's* grateful *Extasie*, *Psal. 106.*
Quid faciam ? (as it all were too little)
 what shall I do unto thee , *O thou Redeemer*
 of *Men* ? *A Te Deum* of all the *Saints* , *We*
 praise Thee , *O God* , &c. Joyn with that
 grateful *Consort* , *Rev. 5. Worthy is the Lamb*
 that was slain to receive *Power and Riches* , and
Strength , and *Glory* (all outward and in-
 ward gratulation) for ever and ever. And be-
 cause true *Gratitude* is *Gratiarum actio* , not
 a *Thanks-Saying* , but a *Thanks giving* , it must

Be evidenced in our *Emendation*, our bettered *Conversation*. Sin hath cost so dear, as the dear Son of God, O beware how we come ever so in debt again! As 'twas our Sins that crucified him once, so our Sins will even crucifie him again! Believe St. Paul else,

Heb. 6. 6.

Ἀποστολὴν
τῆ ἐλπίδος.

Heb. 6. They crucifie (at least to themselves, and in his outward honour) the Lord of Glory!

Gal. 5. 24.

Every unrepented Sin is as a Thorn, a Nail, and Spear unto him! In a word, Those that are the Fleshes Souldiers, crucifie Christ; but those that are Christs crucifie the flesh, with the affections and lusts thereof, Gal. 5. And to close with comfort (as an effect of all Christs sufferings) How can we but rejoyce to see our *reconciliation* made with God? of *Enemies* thus to become *Friends*, *Sons*, *Heirs*, *Co-heirs with Christ*? and all this (saith the Apostle) *through the blood of his Cross*.

1 John 2. 2.

1. John 2. Oh what a comfort is it to *Spiritual Israel*, to see the sinful *Pharaoh* and his numerous Host, all drowned and overwhelmed in this same *Red Sea*! Well may that

*Jubilate cæli,
plaudite terra
& universæ
creatura.*

St. Bernard.

Phil. 4. 4.

1 Pet. 4.

Father invite here to a *Feast of joy*, (And let the Apostle English it unto the Readers *Heart*) Phil. 4. *Rejoyce in the Lord alwayes*; and again I say, *Rejoyce*: *Rejoyce in as much as ye are partakers of the sufferings of Christ*, that when his *Glory* shall appear, you may rejoyce. And now to shut up thy *Saviour* in thy Bosome, go act the devout *Arimathean*; as thou hast hitherto beheld *Christ* on the *Cross*, so now take him down from thence, and bury him in a *new Tomb*, that is, in the *Tomb of a new Heart*; embalming him with
sweet

sweet Odours, that is, of *Faith*, *Prayer* and *Good works*: and at least so far imitate the *Jews*, that you do seal the *Sepulchre*, and the Seals must be thy *holy Resolutions* and his *Word* and *Sacraments*; which if well impressed, will hold him faster then the Grave and Death! Thus, as stout *Luther* said, who takes such care of the *Good Friday* of his *Death*, need never doubt a joyful *Easter* of his *Resurrection*.

POEM XII. { On the }
 { Passion. }

IF greatest Grievs be dumb, then This to speak
Who can expect? and yet must Silence break,
Or each good Heart! therefore to save the Cask
By a small Vent, I enter on the Task!
But how shall I begin? with words, or Tears!
Informing of your mournful Eyes, or Ears,
Or both! Oh where shall I begin this Act?
Plenty doth Stifle, Copiousness distract!
Shall we forthwith (as with an Onslaught) Scale
The Mount? Mount Calvary! and give you all
His sufferings (at once) in total sum,
To shorten your laments? or shall we come
To each peculiar act? That so my Pen
Take some Revenge on those accursed Men
That were so barbarous! as This might fit
Such subjects, and a grief-Distracted wit!
Though Sorrow's an ill Methodist, yet we
(Like Him we Treat) will Grieve more Orderly!
And with an Eye of brief Reflexion cast
On his first Passion, Fix upon the last!

Both

Both speaking his *whole Life*, one *Crimson Thred*!
 From *Cradle* to the *Cross* be-Scarletted!
 (His *Stable*, *Flight*, and *Travels* touch'd before)
 His *Dangers*, and *Long hardships*, I pass o're,
 Speeding unto the *Garden*, and see there
 Our *Dear Lord* turn'd all *Agony*, and *Fear*!
 A sad *Transfiguration*! opposite
 To that of *Chearful Tabor's* glorious *Light*.
 The *Cure* grew where the *Curse*; a *Garden-Plot*
 'Twas kill'd our *Sins* (you see) as 'twas begot.
 But what strange *Fountains* in this *Garden* run?
 Of *Sweat*, of *Tears*, of *Blood* stream'd all in one!
 Oh may that threefold *Juice* of his press'd *Soul*
 Purge *Sloth*, melt *Hardness*, *Cleansing* what is foul!
 But see, an *Armed Crew* as 'gainst a *Thief*,
 To *Seize* him comes! and who *Commands* in *Chief*
 But ev'n his own dear *Judas*! heightning This
 With the *dissembled Badge* of *Love*, a *Kisse*!
 Of *Threcherous Designs*, there's none to those
 Of our own *House*! Take heed of *bosom Foes*!
 Their black *Approach* with *Lanthorns*, *Swords* and *Staves*,
 Speaks them the *Prince of Darkness* bloody *Slaves*!
 Yet *Christ* Accosts his *Danger*, scorns to flie;
Amazeth them with *Answering*---'tis I:
 And if his *veiled Presence* strike to ground;
 How shall his *Open Glory* such confound?
 But coming to *themselves*, they *Transport Him*
 (For all's Kinde *Miracle* to *Malchus* Lim)
 To their *High Justice-Court*, that *Forge* of woes.
 Where he the *wit* of *Malice* undergoes!
 There they begin with *Accusations* high,
 'Gainst *Caesar* *Treason*! 'gainst *God* *Blasphemy*!
 As he, so his traduc'd! Though both in this
 Giving to *God* his own, and *Caesar* his:
 No matter, 'tis so *Constru'd*, and He's try'd,

'Tis *voted*, and He must be *Crucifi'd* !
 So fatal are *Elections* popular ,
 They oft a *Barabbas* to *Christ* prefer !
 He that had *kill'd the Living* must be *Spar'd* :
 But He that *rais'd the Dead* no mercy shar'd !
 Nor is their *Rage* so kinde , as soon to ease
 Him of a *burthenous Life* ! themselves they please
 With *varying* his *Reproach* , and lingring smart ,
 As they would *Crucifie Him* in *Every Part* !
 Right *Sampson's Antitype* , in thronged Court
 Brought forth to exercise their *wits* and *sport* !
 They *blindefold* him , that unto all gives *Light* ,
 And *spit* on *Him* , whose spittle rescu'd *Sight* !
 And when , who *buffs* *Him* , they make demands ;
 It needs no *Prophecy* , our impious hands.
 While their own *Souls* are clad with *Rags* of *Sin* ,
 They *strip* his *Body* both of *Gloaths* and *Skin* !
 Some trouble their own *Heads* to *Torture His* ,
 For which a double *Engine* studied is :
 A *Crown* , his *Kingly Office* to delude !
 And *Thorns* , his *sacred Temples* to intrude !
 Strange *Coronation* is't not in mean-while ?
 Where *Briers* are the *Crown* , and *Blood* the *Oyle* !
Thorns too that grew in our own *Sluggard's field* ,
 Yet planted *There* , will us *Grapes* one day *yiled* .
 Others , to suit that dismal *Crown* , *Command*
 A *Reeden-Scepter* into his *Right-Hand* ,
 Who *made* , and could *blast* all with equal speed !
 But that-----He will not break the *bruised Reed* .

On still proceeds insatiable *Scorn* ,
 Which woundeth more then either *Scourge* or *Thorn* !
 Him next with *Robes* of *Mockery* they dress !
 That best his *Candor* , and their *Guilt* express ;
 (By whose *Celestial Garment* overspread
 His *Servants* , all their *Sins* are Covered.)

Thus

Thus *sadly dight*, they publickly Expose
 Him to the *view* and *Fury* of his foes!
Pilate presents Him *with*-----Behold the Man!
 Whether in *Scorn*, or *Pity*, do you Scan:
 But whate're he did, we *with pitying Eyes*
 Must look upon our bleeding *Sacrifice*!
 See willing *Isaac* bear his *funeral Pile*!
 That must *Requite* him in a little while!
Loyal Uriah, poor *Bellerophon*,
 With *Engines* of his *Ruine* marching on!
 And such a *Burden* to his *Shoulders* tyed,
 That He's with *Sin*, *weight*, *Cross*, thrice *Crucified*!
 Exceeding what the *Jews* *Petitioned*,
 And *Christians* *Sins* have too much *Ech'ded*!
 Thus *Panting*, *Sworn*ing, up a tiresome Hill,
 (Not out of *mercy*, but of *haste* to kill)
 Another's forc'd to *help*! but happy *He*
 That freely bears, O *Christ*, the *Cross* for Thee!
 Being come to *Calvary*, that fatal *Mount*,
 Where *Adam* was interr'd (as some recount)
 And *Isaac* t'have been *sacrificed*, There
Him and his *Cross* together up they Rear!
Prophetick Pilate doth un'wares command
 His *Scribe*, to set down with a *careful hand*
 What suiting *Inscript* to the *Cross* belongs.
 An *Envyd Title* in three *Mother Tongues*
 He fixeth on't; that all the *world* may know
 To whom, as *King*, they their *Alligance* owe:
 That wilful *Jews* might the *Messiah* read
 In their own *style*; and Learned *Greece* be led
 Ev'n by their *sense* to *Faith*; and gilded *Rome*,
 Instead of *Pagan*, *Christian* might become.
Hard-hearted Nails, that bore each *Hand* and *Foot*!
 But what, *chide you*? alas you'r driven to't!
 Ah *flinty Jew*! that still remorseless stands!

But

But why Rate you ? our *Sins* did *Arme* your *hands* !
 Yet hereby this *great Good* was done , at last ,
Sin , *Death* and *Hells hand-writing* nailed fast .
 So well confutes *he* their contrary *Brave* ,
Sav'd not himself , that *He might Others Save* .
He's numbred with Transgressors , whose device
 Commits a *Burglary* on *Paradise* :
 And though the *Thieves* in *Fates* and *Faults* seem *Even* ,
 Yet one *robs God* , while th'other *stealeth Heaven* .
 Thus on his *Cross* , *Christ* making his *last Will* ,
 (And leaving all to him that can fulfil)
 His mournful *Mother* and *Disciple* *He*
Bequeaths a rich , -and mutual *Legacy* .
 And then , that nought without a *Prophecie*
 Might happen to him , by a *Lottery*
They share his Vesture , and the *Seamless Coat* ,
 That *Figur'd* out his *Church* , the *Souldiers* got !
 Whose *Pristine Glory* 'twas for to defend
 Her *Patrimony* , and not for it *Contend* .
 This was the *healing Serpent* lifted up ,
 Who to our *Health* , dranck off this *bitter Cup* !
 Bitter indeed , as *Gall* and *Vinegar* !
 Yet , all the *Cordial Jews* administer ,
 When *Custom* taught it *Mercy* to propine
 To dying Men , some draught of *cheering wine* !
 As *He* did unawares , who *Pierc'd the Side*
 Of our *Dear Lord* ! a *Fountain* broach'd , whose *Tide*
 Shall know no *Ebb* ; whence two such *Torrents* ran
 As glad (in *Life* and *Death*) the *Fear* of Man :
 From *Christ's* transfix'd side a *double Spring*
 Of *Blood* and *Water Issues* , *Figuring*
 His *Churches Breasts* , both sacred *Mysterice*
 Of *Cleansing Baths* , and *Ghostly Victories* .
 And now to *kiss* his *Sponse* , *He bows the Head* !
 His *Arms* Embracing all *Believers* , spread !

Oh when shall we have done his *outward woe* !
 But for his inward , that no *Pen* can do !
 These *Tortures* , though *Methodical* to Sense,
 Nothing to Those of his *Intelligence* !
 The *Apprehensions* of his *Father's wrath* ,
 An *unknown Continent* , no Limits hath !
 His *Body's* pain was but the *Shell* of woe ;
 That of his *Soul* must for the *Kernel* go !
 All those were *Feathers* to his heavy *Load* ,
 Which wrung out that *strong Cry*-----*My God ! my God !*
 How *justly* may our *Litany* run thus ,
 Lord by thine *unknown Griefs* , Deliver us !
 Yet were *These* hinted by those *Prodigies*
 That then *astonished* both *Earth* and *Skies* !
 The *Rocks* did rend , teaching *hard hearts* to mourn !
 When *Seas* of *Blood* this *Rock* did overturn !
 The *Graves* did open ! either to present
 Each of themselves his willing *tenement* ,
 Or else to *swallow* up those *murderous Jews* ,
 That so *inhumanely* their *King* did use !
 The *rending* of the *Temple-Veil* in sunder
 Was both a *mystical* , and *lit'ral wonder* .
 The *Earth* shook with an *Ague* , Quak'd for Fear ,
 Such *curst Burdens* as the *Jews* to bear !
 And *Heaven* had *view'd* so long their *Cruelties* ,
 'Twould see no more , nor longer lend them *Eyes* !
 At once , the *Sun* of *Light* and *Glory* Set ,
 And to the *world* a double *Night* began !
 Which so *Prodigious* an *Eclipse* did make
 As ne're was read in *Natures Almanack* !
 The *world's* in black , all things in *Sable-Weed* !
 The *Garb* of *Mourners* , when their *Lord* is dead !
 The *Cross* (of all *deaths vizors*) known the worst ,
 If not for *shame* ! or *Pain* !- yet as *accurst* !
 But as our *woe* grew on the fatal *Tree* ,

So doth our fruitful Comfort too (you see.)
 Our bitter water's sweetned by this wood;
 True *Lignum vite*, for the Nations Good.
 Then with his Friends, Let us not onely mourn,
 But bury Him, like *Ioseph*, in our Urne,
 In our own Tomb, that is, our Heart of stone!
 He make it new, and then the fittest One:
 While Pray'r doth watch, and Faith impress a Seal,
 That nothing of this world Him thence may steal.

PRAYER XII. { On the }
 { Passion. }

O All-sufficient Saviour, teach us this day,
 by thy great good Example, Obedience
 and submission to thy Divine Will; give us Re-
 signation of Spirit to practice what we pray for,
 that thy will be done, though in a sense of our un-
 doing: thy will be done, and suffered too, in any
 measure or manner, that may seem good unto thy
 Providence, or may glorifie thy Name: to which
 End, O holy *Iesu*, fit us with all those Graces
 thou knowest fitting for our Callings, and our
 trials! from that fulness by which thou under-
 wentest the greatest tortures that ever were in-
 flicted upon Mortals, (take them all together)
 considering the double Burden (Sins of Earth,
 and wrath of Heaven!) vouchsafe us some mea-
 sure of that fulness, of that supporting Grace,
 having left us here as Lambs among Wolves,
 as Doves among Birds of Prey, like enough to
 meet with some of thine own Hardships, in these
 worst ages of an Evil world. O therefore give

Upon the Passion of Christ.

us leave, and also give us grace to stand at the foot of thy Cross (this Day) to beg and to Learn Patience and Humility, Affiance and holy Resolution: especially thou having in thy last Will and Testament bequeathed to thine Apostles persecution, and thy Cross unto all Christians! that so we may imitate (in some measure) as well as contemplate thy Passion!

X. O infinite Justice of the Almighty, in taking so full a vengeance upon Sin! even upon thee, his own his onely, his beloved Son! that we might fear and tremble at the effects of Sin! O the infinite Mercy of the Almighty, ever to bethink him of a Remedy, for that same one lost sheep; of such a Remedy for miserable Mans Restoration! And O the Equal Goodnesse of thee our dearest Lord, who wast the willing Sacrifice, and as it is written in the volume of thy Book, thou wast content to do it, (a most voluntary Agent in the work of our Redemption) content, nay ambitious, hungering and thirsting our Salvation, by thy dreadful Passion! for which we throw ourselves at the footstool of thy Cross, with thy holy Mother and beloved Disciple, mourning thy sufferings as occasioned by our Sins! O let the Drops of thy Blood trickle down into our Bismes, and wash out the stains there! let thy Thorns prick us at the heart, and the Nails fasten us to thee, as much as ever they did thee unto the Cross. Thou that entertainedst Judas with tranquility, and sufferedst him to Kiss thy Cheek; Reject us not (unworthy as we are) but Kiss us with the Benedictions of thy Lips, and with the Affections of a Saviour. Thou that permittedst the Souldiers to binde thee,

to expiate our Loosnesse and abused Liberty;
O-let those bands that tyed thee fast, binde us
unto thee, sc. the chains of Love: that such holy
Union may dissolve the cords of vanity, and
confine all our unruly Passions. Dearest Lord,
as in our Body of Sin, so in thy suffering Body,
there was no whole part! nothing but sores, and
stripes, and wounds, and bruises! Because our
Heads had imagined mischief, thine (O Lord)
was crown'd with Thorns! our Eyes having been
casements of vanity, thine were blindfolded,
and bedew'd with tears! and because we have spit
Blasphemies (as it were) into the Face of
God, thine Angelical Face was spit on! Our
Ears have been open doors to Looseness and Pro-
phaneness and therefore thine were buffeted, and
saw'd with scoffs, and Taunts, and Blasphemies!
our Nostrils have trespassed in the luxury of per-
fumes and sweet Odours, and therefore thine
were offended with the stench and noysome sent
of Golgotha! our Palate oft transgressed in Riot
and Excess, and therefore thine disrelished with
Gall and Vinegar! our Feet having been swift
to bloodshed, thine were nailed to the Cross! and
our Hands being defiled with idleness and Evil
works, thine were bound and boar'd, and
nailed to the Tree! We having offended in all
parts; thou wast tormented in all thine! and our
whole Bodies having been stretch'd upon our
beds of Idleness, and wantonness; thine was
extended with the tortures of the Cross! and
because our Hearts are pierced through with
Sin and worldly sorrows; thine (O Lord) was
pierced with a Spear! never Sorrows like unto
thy Sorrow! never such a Cause, the sins of

Upon the Passion of Christ.

The world ! never such an Inflicter, the Almighty
 wrath ! never such a Sufferer, the excel-
 - lence of whose Person sets a Rate beyond all va-
 luation ! O Lord, we are appalled at thine
 Agony, we are astonished at thy Fear, we are
 amazed at thy Patience, we are ravish'd at thy
 Love : our spirit riseth, our veins swell, our
 blood boyleth against thy Persecutors ! If in our
 power, how would we return their tortures upon
 their own heads, and put them to a thousand
 deaths ? False Judas that betrayed thee, and
 Temporizers that condemned thee, the envious
 Pharisees that Ensnar'd thee, the perjur'd Wit-
 nesses that rose up against thee, the barbarous
 Souldiers that (in that night of Horrour and
 Collusion) so abused thee, and that execrable
 Rout that crucified thee ! But O when we con-
 sider thoughtly, we finde our selves as deep in all
 this guilt as they, our sins (O Lord) did all this
 to thee by their hands : Each of us was thy Ju-
 das, and we all thy Jews ! and therefore we
 condemn our Eyes to Tears, our Hearts to Sighs,
 our thoughts to Pensiveness ! O let the spear that
 pierced thy Heart (Sweet Jesu) pierce ours with
 compunction : let the nails which printed thy flesh,
 imprint thy Love in our Souls ; the thorns that
 pricked thy temples, let them suffer the temples
 of our Heads to take no rest in Sin ! Let the
 Vinegar which was given thee, melt our Ada-
 mantine hearts into Repentance ! and O let the
 sponge presented to thee, wipe out all Satans
 hand-writing, and all our scores of Sin ! which
 dipped in thy blood it easily will do ; and so turn
 all our sower Passions into Sweet ; our Anger
 into Gentleness, our Fear into Hope, our Sor-

upon the Passion of Christ.

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row into Joy: to which end (O thou Redeemer of men) Deal with Each of us (this day) as thy Prophet with the widows Son; for thy Church is a Widow since thou lesteft her! and we are some of her dead Children! dead in sins and trespasses; and thou the true Elias, apply thy Body stretched on the Cross to all the Members of us thy Children; that thy Head, and Mouth, and Hands, and Feet, may Revive ours into newness of Life! Thus let us minde thy Passion with infinite harted of Sin, that occasioned it! with infinite Gratitude to Love, that performed it; being that of God the Father, Son, and Holy Ghost, to whom, &c.

{ The COLLECT PRAYERS. }

Epistle.
Heb. 10.
from vers. 1.
to 16.

Almighty God, we beseech thee graciously to behold this thy Family, for which our Lord Jesus Christ was content to be betrayed and given up into the hands of wicked men, to suffer death upon the Cross, who liveth and reigneth, &c.

Gospel.
John 18. v. 1.
to the end of
Chap. 19.

Almighty and Everlasting God, by whose Spirit the whole Body of the Church is governed and sanctified, receive our Supplications and Prayers, which we offer before thee for all estates of men in thy holy Congregation, that every Member of the same in his Vocation and Ministry, may truly and godly serve

R 2

thee;

Upon the Passion of Christ.

thee, through our Lord Jesus Christ,
who liveth and reigneth, &c.

Merciful God, who hast made
all Men, and hatest nothing
that thou hast made, nor wouldest
the death of a sinner, but rather
that he should be converted and live;
have mercy upon all Jews, Turks,
Infidels, and Hereticks, and take
from them all Ignorance, hardness
of heart, and contempt of thy word;
and so fetch them home (blessed
Lord) to thy Flock, that they may
be saved according to the Remnant of
the true Israelites, and be made one
fold under one Shepherd, Jesus Christ
our Lord, who liveth and reigneth,
&c.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

M.
Psal. prop. 2,
57, III.
E.
113, 114,
118.

UPON Easter Day.

is The Resurrection. Luc: 24.



1. And they found the stone rolled away
from the Sepulchre
2. And they entered in, & found not the body
of the Lord Jesus
3. And it came to pass, as they were much
perplexed thereabout, behold two men stood
by them in shining garments
4. And as they were afraid & bowed down
their faces to the earth, they said unto them, why
seek ye the living among the dead
5. He is not here, but is risen &c.

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M. Lesson.
1 Exo. 12
2 Rom. 6.
E. Less.
1 Exo. 14.
2 Acts 3.

DISQUISITION XIII.

This is the highest of all Festivals, and is
as ancient as Resurrection of our Blessed
Lord himself, and therefore ought to be pro-
portionably sacred to its subject: as it

Epiphan. in
Festum Pas-
che.

R 3

was

was highly venerable to the *Primitive Fathers* of the *Church*, witness their innumerable *Sermons* on it, and most solemn *Acts* (even of both *Sacraments*) reserved for it: to which end, two dayes were added to attend it and *Whitsunday*, there being a multitude of busi-
nesses at those seasons, however this *stolid* *disobedient Age* condemn the Devotions of *Antiquity*, as though they would be *Christians* by passing *Acts* of *Oblivion* upon the *Records* of *Christianity*! But *God* hath still his thousands in our *Israel*, whom I shall here greet with the old *Christian salutation*,

*Christiani
sive Christo.*

*The Eastern
and Gr. Chur-
ches Salura-
tion, *Christus* *resurrexit*.

† Not wel
derived from
the Latine
Hostia (i.e.)
a Sacrifice,
but rather
from *Ostereon*,
corruptly
from *V'sterend*,
(i.e.) Resur-
rection. The
old Saxons
called *April*,
(in which
Easter is com-
monly) *Ostere-
monst* *Vir-
stigan*. *Antiq.*
p. 60. And the
very word
E. ster is used
in the Saxon
Spel.
p. 25. 19.

Christ is risen, desiring the Reader but to *Echo* with joy and gratitude that same usual *Response*, The *Lord* is risen indeed; or to *Paraphrase* it with that good *Christian*, who meeting his *Enemy*, said, *Surrexit Christus*, *Christ the Reconciler* is risen, and therefore let us be friends again. This *King of Dayes*; and *Queen of Feasts* is among us called *Easter*, a *Compellation* made up of a † *German*, and an *English* term; the former of which the *Saxons* brought in among us, *sc.* *Oest* signifying *Arising*, or the *East*; and *Star* we know imports a *Luminary* of *Heaven*, the chief whereof at this time of the year are in their *Culminations*: and both therefore now most *emphatically* suited unto *Christ* and his *Arise*, whose *Name* is the *East*, *Zech.* 9. 12. and whose *Nature* is the *bright morning Star*, *Rev.* 2. 8. so that reflecting on this *Star* in the *East* (like the *wise men*) we are come to worship him, and by *Piety* endeavouring to make his *Easter* ours, the *Day Star* of *Grace* arising

arising in our Hearts. The *Fathers* (of both *Churches*) generally call it *Pascha*, as succeeding, and in many fit *Analogies* answering the *Passeover*, (*Christ* being the *Lamb of GOD*, whose *blood* lately besprinkling us in his *Passion*, now taketh away our *sins* by his *Resurrection*.) And hence it is that *St. Austin* notes the *Passeover* and this *Feast of Easter* (both under the *Old* and the *New Law*) was much about this time to be solemnized; yet not precisely at the *first* full *Moon* of the *first moneth*, (lest we should *Judaize*, and comply exactly with them in their *Passeover*, which was but *Typical*, ours being *gratulatory*) but as the *Nicene Council* determined, and *St. Augustines* Phrase is, *Statim post*, presently after, *scil.* the next *Lords Day* after the *first Full Moon* following the *Vernal Equinox*, because both *Sun* and *Moon* at that time hint us to *Conversion* and *Increase of Light*; for the *Moon*, while at *Full*, is most *diametrically* opposed to the *Sun*, (as we in our *full Naturals* are to *Grace*) but now being come to her point *vertical*, she draweth nearer daily and nearer to *Conjunction* with the *Sun*, as he doth heighten and encrease in strength. So *God* would demonstrate by this *Signe Celestial*, that man, who formerly was full opposite to *Him* by *sin*, should now (by the *Passion* and *Resurrection* of our *Saviour*) meet with his *Spiritual Tropick*, and term of *Reflexion*, and thence date his *Conversion* unto *God*; hastening to a nearer and nearer union with him, till he grow in *heat* and *lustre*, till he

Epist. 19. 4. 5.
ad *Januar.*
post *primum*
plenilunium.
EXO. 12. 2, 5.

A rule to
finde *Easter*
for ever.

arise and mount up with this Sun of Righteousness.

Gen. 3. 15.
*Trophæum de
morte excita-
vit.* Aug.

Acts 17. 3.

A and Ω.

1 Cor. 15. 14.

Matt. 12. 35.
*Resurrectio
mortuorum
est summa con-
solatio vivo-
rum.*

John 4. 18.

1 Cor. 15. 17.

*Solennitas
solennitatum.
Ludolph. do-
vit. Christi in
lōr.*

The first stone of *Christian Faith* was laid in this same Article of the Resurrection; in this was the first promise performed, *Ipse conteret, He shall bruise the Serpents head:* for in this he triumphed over Death and Hell. And the last stone of our *Faith* is laid in the same, that is, the *Day of Judgement*, of which God hath given assurance unto all men (saith Saint Paul at *Athens*) in that he hath raised *Christ Jesus from the Dead*: In this *Christ* makes up his Circle, in this he is truly *Alpha and Omega*. His coming in *Paradise* in a promise, and his coming to judgement in the clouds, are tied together in the *Resurrection*; and therefore all the *Gospel*, all our *Preaching*, our *Believing*, and endeavour, are all contracted into this one *Article of the Resurrection*, 1 Cor. 15. And that being all the sign *Christ* would at any time afford the *Jews*, the *Pharisees*, *Sadducees*, or any that importuned him, the signe *Jonas*, and the destroyed *Temple*, still turning upon the *Resurrection*, Matt. 12. And so true is that of *Tertullian*, The *Resurrection* of the dead is the main *Consolation* of the living; as without which, all *Christ's* former Actions and Passions had been fruitless, 1 Cor. 15. But by which we hold our hopes of *Immortality*; from whence all the *Sundays* of the year *cheerfully* borrow new *Denomination*, and are (as 'twere) new *Christned*, The *Lord's Day*, in memorial of this happy *Reparation*. So that *Ludolphus* (out of *Nazi-*

ANZEN

men and others) may well call this day the Festival of all Festivities : Most of the Learned applying that of *David* to it , *Psal.* 118. *This is the Day which the Lord hath made,* &c. And not onely for our gladness , but also inverting it for his Honour : So *St. Cyril* in *loc.* *This is the Day which* (in a sense) *made the Lord* , that is , declared Him. For hereby (saith the Apostle) *was he wonderfully declared to be the Son of God.* Wonderfully indeed , the wonder of all Miracles , wrought by a God , testified by *Angels* , seen of *Men* ; of Men , not onely as witnesses , but partakers : and yet a no lesse Benefit then *Miracle* ; a Benefit both Corporal and Spiritual , extending to both parts of *Man*. And whereas *Christ's* former *Miracles* (for the most part) tended but to the *Bodies* good , as Restitution of Limbs , *Eyes to the Blinde* , *Ears to the Deaf* , *Tongue to the Dumb* , and *Feet to the Lame* ; or else for Restauration of Health , as *healing Diseases* , *casting out Devils* , *raising the Dead* ; or for humane sustenance , as feeding many *housands with few Fishes* , multiplying the Loaves , metamorphosing of *Water* into *Wine* , &c. But this miraculous Benefit , and beneficial *Miracle* of *Christ's Resurrection* , extendeth it self both unto *Soul* , and *Body*. And first , it cheareth up the drooping body , comfortably telling it , That it shall not all-ways sleep in Dust ! not ever be the food of Worms , and companion of creeping things ! but shall be one day raised to incorruption , to the society of *Angels* , and vision of the Blessed *Trinity* : that even *Flesh*

Psal. 118. 24. *Hæc est Dies quam fecit Dominus.*
Hæc est Dies quæ fecit Dominum.

This is an extensive benefit to both parts of man. *Sensu philosophico*, Resurrectio est tantum corporis ; sed *theologico*, est totius compositi.

and

Job 19. 25.

Calvin loc.

and Blood (though not as yet a while) shall one day inherit the Kingdom of God. So that the the Body (now) the Body of every faithful penitent, may be as confident as ever Job was. I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth. And though after my skin worms destroy my body, yet in my flesh shall I see God; whom I shall see, &c. And that not only in Calvin's sense, of a Temporal Restitution; but even in Job's own sense, and the Fathers Exposition, of a literal and numerical Resurrection. Again,

Quid hac prophetia manifestius? nullus tam aperte post Christum, quam iste ante Christum de Resurrectione loquitur; nondum erat mortuus. Dominus, nondum vivus, & Athleta Ecclesie. Redemptorem suum videbat ab Inferis resurgentem, &c.

Hieron. ad Pammachium.

Nosco meum in Christo corpus, consurgere, quid me desperare jubes? veniam quibus ille revenit Calcata de morte vitis, quod credimus hoc est: Et totus veniam, nec enim minor, aut alius, quam Nunc sum restituar, vultus, vigor, & color idem. Qui modo vivus, erit, nec me vel dente vel ungue fraudatum remouet patefacti fuisse Sepulchri.

Prudent. de Resurrect.

* 1 Cor. 15. 20.

Ἀπαρχὴ
καὶ οἱ πρωτόγονοι.

Rom. 4. 25.

Childe of the Grave, the first-born of the dead, the the first-fruits of them that sleep; all comfortable Relatives, first still implying the latter: Christ's Resurrection altogether as sure as Death, Rom. 4. Who died for our sins, and rose again for our justification. For us you see, Both, not for Himself, but us: and that

this likewise secures the Soul, that she is Christ's holy One, whom he will never suffer to see corruption: assur-eth her, that she neither hopes nor believes in vain, * 1 Cor. 15. This is the Foundation Article. But happy Time this, happy Day for us, whereon Christ became the eldest

for

for both parts of us , our *Souls and Bodies*. As if your meditation please to draw near the *Sepulchre* , Luke 24. you shall there meet with *two Angels* that will witness it , and tell you , *He is not here , but is risen*.

Luke 24.5.

But ere with *Peter* and *John* we enter the *Sepulchre* , 'twill be no uncivil Digression to take notice of the *Company* we meet with there , that were the first *Evangelists* of these glad tidings ; and those were no less then *Angels* , vers. 4. to no greater then *Women*, vers. 10. Some mention but one , yet St. *John* expressly telleth us of two *Angels*. Two for a full and sufficient Testimony by the *Jews* own Law. Witnesses of all sorts , from *Heaven* and *Earth* too , *Angels* tell the *Women*, *He is not here but , &c. Angels*, I, they were always ready attendants on our *Saviour* ; and most fit it was , that the *King of Heaven* should alwayes have such a *Guard* , such a *Retinue* , and such *Harbingers* ; and had so , at his *Conception*, Luke 1. an *Archangel* : at his *birth* , Luke 2. a multitude of the heavenly *Host* : In his *Temptation*, Mark. 3. In his *Agony*, Luke 22. *Angels ministred unto Him* : At his *Apprehension* (had he so pleased) he could have easily prayed down more then twelve *Legions*, that is , an innumerable company of *Angels* , (had he meant to countenance the propagating of *Religion* by the *Sword* :) And to come home here to his *Resurrection* , (and so likewise afterward to his *Ascension*) miraculously proclaimed by *Angels*. And if *These* to the *Creature* be appointed *Ministring*

Luke 24.5.

Duo propter testimonii sufficientiam.

Et congruum fuit, ut Rex Caelorum Satellitum haberet Angelorum.

* πνεύματα
 ἀεὶ πτερόεσσα.
 † Pennati
 procures indu-
 ti vestibus al-
 bis, Matri-
 bus hi Chri-
 stum jam sur-
 rexisse repor-
 tant. Virgil.
 Evang.
 John 20. 12.

Matt. 28. 5.

Apostolorum
 Apostola, (as
 Cajetan cal-
 leth her.)

string * Spirits, how much more ought they to be allwayes *ministring* Spirits to their Maker? *Heb.* 1. 14. These † winged *Mercuries* of Heaven here tell the seeking women to their joy and astonishment, *He is not here, but is risen.* To women then *Christ* first was manifested, to three women, and to them doubly by the voice of *Angels*, and his own *first appearance*, *John* 20. Three pious women, *Mary Magdalen*, *Joanna*, and *Mary* Mother of *James*, *vers.* 12. who (to the glory of their Sex) were led by their Devotion, as the three Wise men by the Star, unto their Saviour; for they were seeking *Christ*, *Matt.* 28. 'Tis not here worth while to dispute, whether or no *Christ* first appeared to his *Mother*, (as some contend) since the *Evangelists* mention not his appearing unto her at all; but sure we are, 'twas to her Sex, I, and to her *Name* also, *Mark* 16. *Mary Magdalen*, she was the first Preacher of the *Resurrection*, the *Apostles* of the *Apostles*: and various are the reasons of this *Condescension*. I pass the phantasie of some *Misogynists*, (as too light) that it was because they are the more garrulous, the more divulging Sex, to spread a rumour, (sticking too rigidly on the tenth and eleventh verses.) This might hold in secular affairs perhaps, but here too contrary to *Christ's* humble modesty. --- *Nemini dixeris*, still prefaced to all those Acts tending to his honour, *See thou tell no man.* More probable is that of *Ludolphus*, --- *in lenimen doloris.* On *Christ's* part, as an Antidote and Cordial to
 , their

their deeper sorrows. First, he appeared to them, lest by his longer absence their griefs should prove too strong a *Passion* for those weaker vessels: *Woman, why weepest thou?* vers. 15. To assuage their sorrow, and comfort them. Then at other side, (saith *Beda*)

Woman that * first made haste to sin, now came first to *Pardon*; She that first broke her Faith in *Paradise* first recovereth it at the *Sepulchre*. That sex (saith he) which first snatch'd Death, as it were, out of Life, here contends much to fetch Life even out of Death. Though that Angelical Attendance on our Saviour pass our dull Earths Imitation; (I, our Souls, and their most active Graces:) yet let us (at least) emulate these *Womens Piety*. Men for shame, lest that feeble Sex prove the *Strongest* in *Devotion*; and *Virtue* appear so far of the *Femine Gender*, as not derived *a viro*.

* *Que prima ad culpam, prima ad veniam. Beda in loc. Contendit de morte rapere vitam, que prius de vita rapuit mortem.*

Emulemur saltem Feminas.

Again, let *Women* imitate them, lest (with the *Foolish Virgins*) they Eclipse the Glory of their vertuous kinde, and honour their Sex onely with that worst of Arguments, The corruption of the best proves the worst. Those that will accompany them must note, how they came *Early*, and not *Empty*; *Early*, in the *Dawning* (saith St. *John*) while it was yet dark. No deferring holy Duties, especially delay not Penitence. Christ himself must be sought *Early*, in the day of Life, (Age and Sickness being *Dies Mortis*, dayes of Death.) In the morning of this day, that is, in time of strength and health. *Early in this Morning*, that is, in the prime of youth, with Sa-

Corruptio optimi, est pessima. Nec ubi morabitur, nec tam cito orta dies. Ovid. John 20. Penitentia sera raro serva.

Epist. ad
Eustoch.

Nemo in con-
spectu meo va-
cuus.

Exo. 23. 15.

Quelibet
Aromata &
Unguenta.

* Odore vir-
tutum, & sua-
vitate Orati-
onum.

Rev. 8.

Psal. 141.

Tres. mulieris
aromata feren-
tes. sunt Mens,
Lingua.

Manus.

Bern. Serm.
in loc.

Persona &
Motus.

John 1. 1.

muel and Timothy; nay in the very *Dawning*;
(viz.) in the time of tender Infancy, as St.
Hierom of *Eustochium*, *Materno lacte*. That
she sucked in Piety with her Mothers milk,
loving to hear Childen --- *Balbutire Christum*,
Chanting *Hosannah's* ere they well could speak.
None ever came too soon to Christ, or can
make too much hast to Heaven. Many *Esa's*
with too late *Tears* to gain a *Blessing* ' And
as early, so these came not empty; reflecting
upon that of *Exodus* 23. *None shall appear be-
fore me empty* (saith the giver of all things.)
And minde it you cheap Auditors, and Rea-
ders. *Each here brought her Oyntments*, and
sweet Odours. And such must be our Addres-
ses, with * flowers of Vertue, and fragran-
cies of Prayer. *Rev. 8*. With the precious un-
guents of Alms and Hospitality. All which
indeed are like *Mary Magdalens* effused
Oyntment, *Matth. 26*. And to close this
with St. *Bernard's* sweeter Allegory: The three
good Women here bringing precious Oynt-
ments, and sweet Odours, must be (saith he)
the *Minde*, the *Tongue*, the *Hand*. Those of the
Minde, are *Zeal*, *Compassion*, *Patience*:
Those of the *Tongue*, are *Prayers* and good
Exhortations: Those of the *Hand*, are *Cha-
rity* and *Distributions*.

Thus having saluted the Company, observe
next the *Person*, and his *Motion*: *He is not
here, but is risen*. *He*, a word of the Person.
He that was the Word, John 1. *He* that was
born among Beasts, lived among Publicans,
and died among Thieves! *He* whom they at-
tached, bound, reviled! *He* whom they
but

buffeted, scourged, thorned! He whom they nailed, pierced, crucified! whose Sepulchre they stoned, sealed, watched! and that with the *Garison* appointed to guard the Temple, (saith *Josephus*) yet He, (so little the Plots of the impious prevail against the Righteous,) He who sitteth in Heaven, so laugheth them to scorn, and Catastropheth all their wiles into Derision, that---*Ipsissimus*. The Person He.
 He the very self-same Christ, awakened his Divinity, which seemed before to sleep, and at once conquereth those fatal Enemies, *Sin*, *Death*, and *Hell*, even to a sensible Demonstration, *Luke 24. Handle me and see me.* Luke 24:39.
 When the Priests and Scribes, those grand Counsellors at Law, expected from the Grave an *Habeas Corpus*, the body which they gave it, they receive from Angels, a *non est inventus*; He is not here, but is risen. Hence then our Faith and Hope are quickned sufficiently, both confirmed and fortified.

Now, what though Afflictions and Diseases torture, and even crucifie our Body? what though our burthenous Tomb-stone stop up the mouth of our Grave, and forbid Re-entry into this world? what though the inviolable course of Nature seal up our Sepulchre, for Time ne're to open? what though Corruption set worms and other noisom creatures (as 'twere) to watch our carcases? yet shall they maugre all these, the very same (I say) shall one day likewise finde themselves redintegrated by this powerful Resurrection; we shall not be stollen away either by mortality or time. Then fear no more

* *Pellite corde metum mea, membra,
& credite vosmet*

*Cum Christo reditura Deo, nam vos ge-
rit ille,*

*Et secum revocat; morbos ridete mi-
naces,*

*Inflictos casus contemnite, tetra Se-
pulchra.*

*Respite, exurgens quo Christus pro-
vocat ite.*

Prudent. de Resurrect.

† Luke 21. 18. *Mirum esset si caput
per unum foramen, corpus per aliud in-
traret. Decet quemodum præcessit
caput, sequantur membra.*

Bern. Sermon. in resurrect.

Terminus à quo, & Terminus ad quem.

at another. *Socinus* therefore was but sottish, to deny the consequent of ours, from *Christ's Resurrection*: It is but natural proportion, that as the Head is gone before, we all the other Members should follow after.

Thus being acquainted with the *Person* observe next his *Motion*. His progressive or egressive motion. Wherein are also those two points of local motion. *He is not here, he is risen.* The first is, whence he rose: and that was, a *statu mortuorum*, not from any Poetical *Limbus*, but from the state of the Dead; his body from the Grave, where the unseparated *Deity* kept it from corruption; and his *Soul* from *Paradise*, that Region of *Spirits*, and place of happiness, by visitation of *Angels* and irradiations of *Glory*: yet a State of incompleatness and expectance, where (as the

*Corpus a Se-
pulchro,
anima a Pa-
radiso.*

* more to trust thy *Body*, then the *Sower* doth his *Grain* unto the *Earth*. The Grave must come to *Restitution*, and give account of each Dust and *Atome* committed to her trust, and not so much as an hair of our head shall perish, † Luke 21. While the head is above water no fear of drowning. 'Twere strange indeed, that the Head should enter Heaven at one door, and the *Body*

Apostle saith) *our life is hid with Christ in God*; Coloss. 3. 3. and when he who is our life shall appear, in the Re-union of both parts of us at the Resurrection, then shall we also appear with him in glory, and full Beatitude; yet in mean time a fulness of joy, proportionable to the Soul's Receptivity; which doubtless shall be much enlarged at Re-union and entrance into the holy of holiest, the highest Heavens. His Soul returned also from visiting those dark Regions, triumphing and relieving those Prisoners of Hope, Zech. 9. astonishing and confining those evil spirits: from triumphing over Hell it self, as the original of Psal. 16. He is not here: where our Meditations have overtaken the Disciples, and are entering the Sepulchre; where we finde nothing but the linen left, and watchmen stupified: * But that Lamb which was slain is now the Triumphant Lion of the Tribe of Judah, too holy an One to see corruption. He is not here in Earth, or Earthly Elements, that is, every where according to his Deity and Spiritual influences. Come hither then Atheistical Seducer, and let thine eye tutor thine Infidel Heart to a belief of the Resurrection. Mark but the method of the Linen; that not onely remaining, but keeping the several postures of the parts that wore it. And would a Thief have left it (thinkest thou) or left it so distinguished? Or if the world had a Thief so honest, what opportunity could he have had of stripping off those cleaving Sca-
 c'oaths, and bearing forth the Body, so many Souldiers, so many Watchmen pre-
 S sent?

Zech. 9. 11, 12.

Psal. 16. 10.

David's

7th and the Septuag.

is & pro
 is & will
 bear it all.

* Agnus oc-
 ciscus jam Leo
 vincens.

Accedas Sad-
 ducae, & Se-
 pulchrum in-
 spice, Lintha-
 mina posita,
 & bene dispo-
 sita, &c.

Quam oppor-
 tunitatem ha-
 buisset?

Bern. in test.

ὡς νεκροί,
Matth. 28. 4.

O flulta in-
sania! dor-
mientes te-
stes adhi-
bent.

Rhemigus
in loc.

ὡς νεκροί ὡς-
δε.

Christ's
strange Epi-
taph, Non
est hic.

sent? No, no 'twas that same *Power* onely which loosened formerly *St. Peter's Fetters*, made this *Winding-sheet* fall off: the *Deity* it self so kept this *City*, that the *Watchmen watched but in vain*! In vain indeed; for the sight of an *Angel*, countenanced like *Lightning*, so terrified and amazed them, that as though they had been struck with *Lightning*, they became even as dead men! fitter to be buried in the *Sepulchre*, then to watch it! So that the envious *Sanedrim* endeavour to revive them with money, (that usual *Aqua vita* of fainting, Causes) hiring the *Souldiers* to say, That his *Disciples came by night and stole him away*; the *Jews* strong delusion to this day. Alas fond dream of sleeping *Watchmen*! (faith *Rhemigius*) if they slept, how could they perceive the *Theft*? if not perceiv'd, how could they witness it? Not taken away, and therefore risen: For *he is not here*.

And this is the strangest *Epitaph* that e're was read on *Sepulchre*! Turn over all the leaves of *Story* and *Antiquity*, become *Companions* of the *Sun*, (like *Drake* and *Cavendish*) travel the whole *Circle* of the *Earth*, view all the *Monuments*, *Pyramides*, and *Tombs* of *Mortals*, and you shall still meet with there a *Trophie* of *Death's Conquest*, a *Stone* engraven with a *Hic jacet*, Here lieth such, or such an one. Here he lieth, be he a *Nebuchadnezzar*, a *Nimrod*, or *Belsazzar*! Here the bright *Hellen*, and Great *Alexander*! Here the Wise *Cato*, and Learned *Aristotle*! Or whatever other *Gran-*
dees

dees of the world ; Here lie their Bodies ,
 bound in Fetters of Corruption , chambered
 up in Dust , prisoners to the Grave , and cap-
 tives unto Death ; *Hic jacet* ! But in an
 holy Pilgrimage come we to our Saviours
 Sepulchre , and to our equal joy and wonder,
 we meet with Ensigns of Death's overthrow,
 the stone removed from off his Grave , and
 there an *Angel* penning this his Epitaph ! No,
 his *ἐπιτάφιος* and Song of victory , *He is not* *Ἀδνατον* *ἔσθ'.*
here. He who is Life it self , could not be *Ruptis Le-*
 detained by Death , *'Twas impossible he should* *thi vinculis.*
be holden of it (saith the Apostle .) But like
 his Type *Sampson* , He breaketh the bonds
 of Death , and casteth his Cords from him ;
 nor from himself alone , but from his ** Ser-* *1 Cor. 15 15*
 vants also , *1. Cor. 15.* Where you may see ** Ἐλευθέρω*
 one of them (through his Conquest) out- *ἔκτισσ' οἱ δι-*
 braving Death and Hell : *Where is thy sting ?* *ῥαυτο ἔσθ' α. 7-*
where thy victory ? To which *S. Bernard* *ἔπειτα ὁ Σάββα-*
 sweetly alluding ; Where now , oh stony *vs. Cyr.*
7ew , are all thy Cruelties ? Alas ! † Where *Cateches.*
 are now the sports , the Reed , and *† Vbi oppro-*
 Purple of your injured King , and all *bria, Judae ?*
 those other instruments of his Captivity ? *ubi fabulae ?*
 Nay , Death it self , where's now thy *ubi vasa*
 Conquest ? Then alluding to the Answer , *Captivitatis ?*
 as well as to the Question : ** The Mock-* *Vbi mors*
 er is mocked ? *He that sitteth in Heaven,* *victoria*
hath laughed them to scorn , and Death is *tua ?*
 swallowed up in victory by *CHRIST's* ** Confusus*
 glorious *Resurrection.* He is not here. Mark *est Calumnia-*
 (Christian Reader) † Christ is not to *tor , raptor*
 be sought for in these Earthly Transitories ; *spoliatus.* —
 I am *Bern. in*
 nis, *Fest.*
† Christus
non quæren-
dus in Terre-

Upon the 'Resurrection.

I am sure, not to be found there. Not in the Avaritious man's Coffers : *Achan* found a *Non est hic*, in the Golden Wedge, He is not here ; Not on the Ambitious Pinnacle : *Haman* found a *Non est hic*. In the Chair of the scorner ; He is not here ! Not in the voluptuous man's bed : The Spouse her self found a *Non est hic*. In Ease, Idleness, or worse : He is not here. And therefore Set

Ester 4.

Cant. 5.

* Τὴ ἀναζητεῖτε, τὰ ἀνωτέρω.
 * Ἀν π' ἐρεξῆς μετὰ πόνου καλόν, ὃ μὴ
 πόνος οἴχεται, τὸ ἡ καλὸν μὲν εἶναι π'
 πώσης ἀνταρῆς ἡ δὲ οὐκ, ὡς καὶ ἡ δὲ
 οἴχεται, τὸ ἡ ἀνταρῆς μὲν. Musonius
 apud Aul. Gellium l. 16. c. 1.

* your affections on
 things that are above,
 and not on, &c.
 Colof. 3. 1. and
 that leadeth to the
Terminus ad quem,
 the point to which

Christ arose, and that is *ad vitam*, unto life and glory.

And here is a comfortable sight to wipe sad eyes. Here the *Sun*, that was eclipsed, cometh forth like a *Bridegroom* : That *Eagle's* age renewed, by casting off his Bill : the good grain sowed, and quickned by dying : the destroyed *Temple* the third day repaired : (but the Glory of the second is more then of the first.) Here is the substance of all those shadows, CHRIST is risen from the Dead ; and yet no Article of our Faith so much opposed ; *Satan knows well*, that *Shaking the Foundation will hazard all the Building* ! But all his poisons are strongly Antidoted several ways, (besides the mentioned prefigurations.) First, by predictions. *Psal. 72. He shall live, &c. Ezek. 37.*

in

*Eccle Joseph
 de carcere,
 Sampson de
 Civitate, Da-
 niel de Specu,
 Jonas e Ceto,
 &c.*

Matt. 28.14.

*Psal. 72.15.
 Ezek. 37.*

in the vision of the *Dry bones*. And the *Evangelist* applieth that of *Jonah* unto Christ, *Matth.* 12. Secondly, by the *Apostles Declarations*, *Acts* 1. 3. Chap. 2. 24. Chap 13. *A&S* 1.3.c.2, 34. But thirdly, and convincingly, by his *24.c.13.34.* own frequent Appearance (five times on the day of his *Resurrection*) *1 Cor.* 15. from vers. *1 Cor.* 15. 4. &c. And that an Eminent *Jew's* testimony might confirm *Christianity*, hear what *Josephus* saith of him: "There was at that time (saith he) a certain wise man, if it be lawful to call him a man; for he was the performer of divers admirable works, and the instructor of those that willingly entertain the Truth: and he drew unto him divers *Jews* and *Greeks* his Followers. This was Christ (saith he) who being accused by the Princes of our Nation, and condemned to the Cross by *Pilate*, appeared to his Disciples alive the third day after, according as the Divine Prophets had before testified the same, &c."

Josephus his Testimony concerning Christ.
Josephus his Testimony concerning Christ.
Josephus his Testimony concerning Christ.

What can be more manifest? Why should Philosophizing Flesh and Blood so stick at this, That the self-same thing corrupted, can never possibly be re-entired? is any thing impossible to *Omnipotence*? Nay, whenas (to say nothing of the *Phoenix*) we know some daring *Chemists* have reduced Flowers, at least, to shap and colour, after they had been consumed unto ashes; how much more easily can the *Almighty* (think you) recal both Flesh and Sinews, till Dry Bones live again, *Ezek.* 37. Till they freindly jog each other, as *Ezek.* 37. 'twere, asking, *Livest thou Brother?* Sure

Idem numero corruptum requit reproduci. For it is not.

Author tol-
lit dubitati-
onem.

it is as easie to Reduce , as to Create
Methinks, the very Author then should take
away all hæsitations, in that *Christ* is risen,
and that *Christ* is God, and that same God
Almighty.

1. King 21.

2. Kin. 13. 21.

*Suscitatio-
nes potius
quam Re-
surrectiones.*

Bern. in fest.

Rom. 6. 8.

* Former
Resurrections
how differ-
ing from
Christs.

For those *Præcursores*, those Harbingers
of *Christs Resurrection*, (as St. *Bernard*
calleth those revived by the Prophets) they
were rather to be styled Raifings then Risings,
Suscitations more then *Resurrections*, as ap-
pears by their Discriminations. * First, *surrexerunt illi morituri*, They rose shortly to
dye again, and so will one day need ano-
ther Resurrection? but *Christs* being risen,
dieth no more (saith the Apostle) and in that
he liveth, he liveth unto God.

Again *Illi virtute aliena*, Those were raised
by the power of another, nay, indeed, of
CHRIST, who lent that power; but
CHRIST here, *Virtute propria*, by his
own power, by his own Arm, by his own *Right*
Hand hath he gotten himself this Victory. He
whose mercy had formerly bestowed many
miracles on others, his power now worketh
one upon himself. He who by his Word
raised *Jairus* Daughter, *Mark* 1. who by
his *Touch* revived the Widow's Son, *Luke*
17. who by his *Prayer* restored unto life putre-
fied *Lazarus*, *John* 11. Sure, with as much
ease could his inhabitant Divinity re-animate
his own Body to a Resurrection: and there-
fore in St. *Luke* 'tis not *ἠγέρθη*, He is
raised, but *ἠγέρθη*, He risen, and actively
translated, not *suscitatus*, but *surrexit*.

The time too of his *Resurrection* is time
well

Mark 1.
Luke 17.
John 11.

תלית
קומי

well spent to contemplate ; and that was the first day of the Week, and the third of his *Passion*, at once fulfilling the *Prophesie*, and translating the *Sabbath*. Therefore after three dayes Christ Arose, to intimate and manifest the consent of the whole *Trinity* in the *Passion* of the Son : On the third (saith *Bernard* that himself and Prophets might be found faithful, who foretold it, *Hosea* 2 *Matth.* 27. Within three days indeed ; for we know he slept not in the Grave above two Nights, and one whole Day, scarce forty hours ; some say but thirty six : and then knitting the end of the first to the beginning of the last, hastned, lest tedious sorrow should too much wreck the mindes and faith of his Disciples. For so our dearest Lord abbreviates the dayes of our sorrows, and lengthens the years of our consolations ; knowing that a day of sorrow seems a year to us, and a year of joy passeth like a day. And here the *Mathematicians* help out well, to make good that same Type of *Jonah*, of three dayes and three nights, which taken as generally as his death, that is, all parts of the *World* considered, and then his burial cometh up full to that of *Jonah*. Yet but three dayes at most, to teach us all, not to bury our desires in the earth, to become *Eagles* and not *Moles*, to spend but two or three dayes, that is, but some small time and industry to gain a competency : For those worldly *Lazar-seuls*, that lie four dayes interred, (that is) all the four quarters of their lives grovelling for transitories, stink in the nostrils of the

Ideo post tres dies, (saith Augustin.)
Lib. 4. de Trin.
Hosea 2. 6.
Matt. 27. 63.
Intra tri-duum.
See D. T. G. E.

Quatriduan- ni tetent. (Think of that.)

= *Almighty*. O happy those, when Christ with an offended

Ruke 24.
Surrexit, non
est hic.

✕
Non Reditus,
sed Transitus,
Bern. in Fest.
Non rediit in
nostram mor-
talitatem, sed
in sublimius
aliquid tran-
sit.

Humana na-
tura in Divi-
nam conversa.

Luc. 24. 39.
Qualitas
transit, Natura
non defecit
Some of the
conditions of
glorified Bo-
dies.

* Totus sur-
rexit glorio-
sus.

Claritas,
agilitas, sub-
tilitas, im-
passibilitas.

Exod. 34.
Splendor stel-
latus, Hier.
Matt. 17. 3.
Chap. 13. 43.
Beauty.

offended eye beholds these earthly vanities, of whose soul he may say, as this Text doth of him, *Luke 24.* It is not here, but is risen. And then more and more still rise it shall, until the scale of Grace lodge them among the stars of Glory.

And this *Resurrection* of our Saviour (saith *Bernard* on this Argument) was not any Regress into his former state again, but a kinde of Transmigration into a better. CHRIST returned not (saith he) into our mortality, and the miseries of this present life again: but rose into some higher degrees of perfection, even to a glorified condition: Yet not not as the *Eutychian* Hereticks phantasied, as though CHRIST'S Humane Nature by his *Re-*
surrection had been changed into the Divine; *sed servatis essentialibus*, but reserving still the essential properties of an humane Body:

It was visible, palpable, and circumscribed, *Luke 24.* The Body was adorned with refined qualities, but not divested of it's former Nature. His corruptible here put on incorruption: his mortal, immortality:

+ He is risen altogether a Body glorified +
Whose eminences the *Schoolmen* are very busie with, (I confess) and write more of, then ever Saint *Paul* himself durst, that had been wrapp'd up into the third Heaven. I shall mention onely the most probable. The first is Brightness and *Angelick Beauty*; which was prefigured by shining *Moses*, and acknowledged in *Christ*, (by St. *Jerom*) even a starry lustre. And if in his *Transfi-*
guration his face did shine as the Sun, and his

very

very rayment as the light, Matth. 17. how bright (think you) how much more radiant was his *Resurrection*? Nay, if (as himself telleth us) *The just shall shine like the Sun*, &c. Matt. 13. with what resplendent Rayes (think you) arose this *Sun of Righteousness*, this Sun of Glory himself? whereof all other lights whatsoever are but beams. Answerable to this, the second is *Agility*, and lightsonness of motion, such a supernatural activity of Body, as (if we may believe the *Schools*) giveth it an equal facility of either motion, of *Ascending* or *Descending*, such an imperceptible quickness as made *Christ* sometime seem invisible, when he pleased to *pass through*, or to appear in the midst of the company, *John* 20.

Agility.

John 20. 6.

But that which they term *Subtily*, as to which (they say) material things make no *Resistance*; that seemeth so destructive to the properties of a natural body, that I pass it as a meer subtilty indeed, but ushering the way to a double *Herefie*, both in Philosophy and Religion, viz. *Penetration* of bodies, and *Transubstantiation*. The last condition of a body glorified, is *Impassibility*, that is an incapacity of any further sufferings, or indigence of *Natures* substance; after the *Resurrection*, mans bodie shall not need the *staff of Bread* to walk with, nor any other Antidotes of humane frailty. But did not *Christ* after his Arise eat?

Cui aliud non resistit.
Subtily.

Luke 24. Yes, but that was not to nourish himself, but his Disciples Faith; not out of want, but power: it not turning to *Aliment*, but (like drops of water sprinkled on fire) evaporated, vanished: such glorified bodies

Impassibility
Aquinas in loc.

Non in nutrimentum sui, sed Discipulorum Fides.
Non ex gestate sed ex potestate.

neither Rev. 20. 1.

Rev. 21.

hunger no more and thirst no more, Rev. 21. neither do they need Sun or Shield, for the Lamb to them is all in all. These are some of the Transcendencies of a glorious Body.

Prudent ante.
Prudent ante.

And to satisfy some other scruples of flesh and blood, *How arise the dead? and with what Bodies shall they come?* whether of the same age, Sex, Form, or deformity they died in? (though these are rather *Niceties* then necessities) yet know it shall be of the whole *Compositum*, the whole person (like Christ here) both parts re-united; both have shared here in *Good* or *Evil*, so shall they in the *Retribution*. And for deformity (*Tertullian* telleth us) All imperfections shall be done away from, *Rev. 21. There shall then be no more sorrow, no more death;* and the lameness or deformity of any part is the grief (as it were) and death thereof. So that if Death shall then be totally expelled, then by

* *Qui jubet ut redeam, non reddit debile quicquam; Nam si debilitas redit, in-saturatio non est; Quod casus eripuit quod, morbus, quod dolor hausit, Quod truncavit edax seni-um, populante veterno, Omne revertenti reparata in membra redibit.*
(Prud. de Resur.)

* fair consequence, from each particular member. To this some add that of *S. Peter*, *Acts 3. 21 ἀρχὴ ἡ ἀρχαὶ τοῦ χρόνου* till the Times of *Restitution*; that is according to the perfection of *Adam* in his innocence: whereupon *St. Augustine* saith of *Monsters*, that all defects shall be amended in the second moulding of the great Artificer. And for the

scars and wounds of *Martyrs*, that those shall make more for their glory, and then be in their bodies like stars in the Firmament, the brighter parts of all about them; there and then so much more glorious, as they here have been more dolorous. But as for the wicked, 'tis

Non est impiet.

not

not so with them, thy shall arise with all their blemishes, with all their imperfections whatsoever ; whatsoever may conduce to the improvement of their shame and punishment.

For the *Sex*, *Tertullian* again biddeth us remember, that the same bodies we lay down we shall take up, from that of *Matt. 22.* *Matth. 22.8.* where *Christ* answers the *Pharisees*, not that there should be no *women*, but no *wives* at the *Resurrection*, no *marrying*, or *giving in marriage*, but *ὡς ἄγγελοι*, as the *Angels*; natural *Relations* cease there, *Sexes* do not. Lastly, for the *Age* that all shall rise in, *St. Augustine*, and from him the whole *Cry* of the *Schools*, proportion it unto the *Age* of *Christ*, that is as about 33. years, as-
serting it from *St. Paul's* Oracle, *Ephes. 4.* *Ephes. 4.13.*
and likewise from that forementioned *Re-* *Acts 3.21.*
duction, *Acts 3.* that so, as in *Adam* all die,
so by *Christ* (say they) even for the
same age also shall all be made alive. Yet *Rev. 20.12.*
St. John telleth us of a great multitude he
saw before the *Throne*, both of small and
great, whether for stature, or degrees of
Glory, is not manifest; and therefore these
things I intrude not into the *Articles* of any
ones *Belief*, but onely present them modestly,
as *Scholastick* Probabilities; fully contented
(for mine own part) gratefully to read
That *Christ* will change our vile bodies, and
make them like unto *His*, &c. *Phil. 3.* *Phil. 3 21.*

And therefore to turn *Scruples* into *Exhortations*, let us *σωφρονεῖν*, not *σοφρονεῖν*, be
wise unto sobriety, and possess our vessels
in

Surge, mea anima, surrexit Christus. Bern. in Fest.

Ephes 2. 1.
* *Majus est peccatore ex peccato in gratiam migrare, quam ex hoc mundo in cælum S. August.*
† Rev. 20. 6.
John 6. 54.

Homer. *Ilad.*

John 6. 54.

Divinus natus est.
Non disputo, sed credo, et ut credo, edo.

*in holiness, as those that are (you see) and shall be the Temples of the Holy Ghost. Each one therefore now rowse up his sluggish soul. Awake, arise, O my slumbering Soul, for thy Saviour is already up: Stand up from the dead; for sin is the grave of the Soul, and that dead in trespasses and sins! and buried in the customes of it; yet Christ shall give thee life, Ephes. 2. Yea, * he lendeth the same hand unto us as unto Lazarus, reviving, raising, sweetning of us, with his fragrant graces. And this may be our confidence of the second Resurrection, if we give but all diligence to be partakers of the first, that is, from sin, then no fear of the † second death. Believe Christ's reason of it, John 6. whosoever eateth my flesh and drinketh my blood, hath eternal life, and will I raise him up at the last day. This is the true Nectar and Ambrosia: (the Poets did but feign such fare for their Gods) *ἄμβροτον ἕρπον* (to use Homer's phrase) the immortal Blood, the true Nepenthe, that shall make us forget sorrow, wordly sorrows, that will renew our Age better. then an Æson's Bath: this the heavenly Manna, the living, the life-giving bread: so that the Schools in general, and many of the Fathers were opinioned (from this of St. John 6.) that there is a kinde of divine seed infused by the Eucharist, not onely into the souls, but into the very bodies also of faithful Receivers; whose vivifying quality inclineth, and, as 'twere, fitteth them to a Revivification: how far the words may bear it, I dispute not, but believe him that said*

said it, *John 6. 54. Whosoever eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.*

POEM XIII. { On the Re-
surrection. }

YOU *Pensive Souls*, who lately by the *Cross*
 Stood sadly mourning your dear *Master's* loss!
 You that partook his *Agonies* and Fears,
 Washing his *Wounds* and bathing them with *Tears*!
 You that with *John* and *Mary* did lament
 The Tragedy of that sole *Innocent*!
 You *Magdalens* and *Peters*, that wept there
 Until a *Sin* dropt with each several *Tear*!
 Come hither, *this Day* brings an *Handkerchief*
 To wipe your *Eyes*, and period your *Grief*:
 Come see (as that sweet *Lark of Heaven* sings)
The Sun arise, with healing in his *Wings*;
The Sun of Righteousness, that lately sate
 In a *Cloud* red as *Blood*! yet now in *State*,
 Here re-approaching with refulgent *Rays*,
 Chearing our sadness, lengthning of our *Days*;
 Changing our *Tropick of Mortality*
 Into a *Solstice of Eternity*.
 This is the *Day* which the *Almighty* made,
 Nay his *Almightiness* this most display'd;
 That *Pow'r* which had so many wonders shew'd
 On others, now one on *Himself* bestow'd.
 Here honest *Joseph* from the *Dungeon* hies,
 While from the *Grave's Inclosure* *Christ* doth rise.
 This stronger *Sampson* breaks the knotty bands

Of *Grave*, and *Hell*, with his *Triumphant* hands.
 The *Gates* of *Gaza* t' other bare away,
 But *Christ* the *Gates* of *Death* unhing'd to day.
 Stout *Daniel* comes from fierce companions *Den*,
 While *Christ* from vanquish'd *Fiends* returns to men.
 This is the *Temple* which the *Jews* did rase,
 And the third *Day* repair'd with greater *Grace*.
 Here too, the *Whale* doth *Jonah* cast on shore,
 The hungry *Sepulchre* doth *Christ* restore.
 A morsel which hath *Death* so surfeited,
 Will make him vomit all that's swallowed.
 Mean'time the *Grave's* transform'd into a *Bed*,
 And warm'd by *Christ*, fear not to rest thy head.
 Though what is sown do die, you see, the *Grain*
 With gay advantages revives again.
 Thus *Christ* our *Humane Nature* doth calcine
 Into a *State*, short onely of *Divine*.
 That now each faithful one with *Job* may sing
 A song of triumph over *Terrours King*:
I know my Corps from the devouring Urn
 (A way *Despair*!) shall one day safe return;
 The same way *Christ* came from the vanquish'd *Grave*,
 Shall I (at length) *Redintegration* have:
 I shall new *Moulded* from the *Earth* appear,
 And yet none other then I now am here;
 For count'nance, strength, and colour, still the same;
 Nor shall the *Grave* e're mutilate or lame
 So much as *Tooth* or *Nail*, but that great *Whale*
 Sound and intire shall then revomit all.
 My tim'rous *Heart* and *Limbs*, then banish fear,
 Know you shall one day with your *Lord* appear:
 He bears, and will return you; dread not *Ills*,
Afflictions or *Diseases*; *Death* that kills
 Hath lost his sting, *Christ* rising from the *Dead*.
 Draws all the *Members* to attend the *Head*,

More then *Angelick Beauty* crowns that face
 Wherein of late a *servile form* took place.
 That *Body* new *Agility* doth move
 From Earth to Heaven, whose Center is above;
 Enfranchis'd from low necessities,
 And humane succours by *Divine* supplies;
 Not needing *Rest*, *Food*, *Raiment* (as before)
 Being now to *hunger*, *thirst*, and *tire* no more:
 While in a *Body* rais'd, the *wounds* and *scars*
 In their fair *Orb* become the *brighter stars*.
 Such the *Prerogative* Spiritual is
 Of *Bodies* glorifi'd, of *Christ* and his.
First-fruits imply the latter; look what *He*
 Injoy'd, we shall; for *Act*, though not *degree*.
He that commands our *Rise*, will not restore
 Those *Imperfections* that we had before.
 For should *Defects* revive in their old station;
 It could not then be term'd a *Renovation*.
 But whatsoe're *Chance*, *Age*, *Disease*, or *Grief*,
 Have here impair'd, shall there all finde *Relief*;
 Each *vessel* full of true *Felicity*,
 According to its *Receptivity*.
 If we (meanwhile) but *Rise* from *Graves* of *Sin*,
 And *Transients*, which the most are *buried* in!
 If for such *Bats*, we pitch an *Eagles* flight,
 And to be where this *Carcase* is, delight;
 Then doubt not, but who thus the *first* partake,
 The second *Resurrection* Blest shall make.
 Thus by the *Resurrection* of the Dead,
 The *Living Faith* is chiefly comforted.

PRAYER XIII. { On the Re- }
 { surrection. }

O Thou bright Sun of Glory, who didst this
 Day prevent the Sun of Nature, Arising
 from

from the Chambers of Death , (like a Bridegroom , or mighty man refreshed with wine , rejoicing to run his course) shining with the beams of a glorified body , before the dawning of the Day ; make hast also, O thou Son of Righteousness , to Arise on our wounded Spirits , with healing in thy wings : as by thy speedy re-appearance thou didst cheer the drooping spirits of thy Friends and Disciples ; so let thy Beams of Mercy dispel the clouds both of our Sins and Sorrows ! O Lord , make haste to help us ! O God, make speed to save us ! O how thy dear Relations hung the Head , when as thy Head hung down upon the Cross ! How they wrung their Hands , when thine were nailed ! How their Hearts bled , when thine was pierced ! Their Spirits deaded at thy Passion , and their hopes even buried in thy Sepulchre ! But now thy victorious Resurrection (like another Creation) infused a new life into them , so that their Tears are turned into Smiles , their Hopes into Fruition , and their Desires into Possession of Thee ! How did their comforts revive with thee ? Giving them beauty for Ashes , and garments of gladness for the spirit of heaviness ; their tongues were filled with laughter , and their hearts with joy. And although those of that age had the advantage of the sense of these Miracles , yet (O Lord) make us also equal sharers of the benefits thereof , be unto us also a Sun and a shield : Let the beams of thy Grace dawn on our benighted souls , to chase away the shades of sin and ignorance , to lengthen the days of our comfort and obedience : Let the Sun of Grace arise on our bewintered hearts , to thaw our frozen uncharitableness

tableness and obduration , to cleanse our dirty ways , and to make our withered affections spring into flowers of vertue , and complacencies to thee. Illuminate our understandings with truth and knowledge , our wills with obedience and submission , our affections with love towards Thee (and thine for thy sake) with joy in Thee , desire of Thee , and the things of that better life. Put upon us (O Lord) the whole Armour of light , that we may walk honestly as in the day , not in gluttony and drunkenness , not in chambering and wantonness , not in strife and envying ; but that denying ungodliness and worldly lusts , we may live righteously , soberly , and godly in this present world. Quicken all thy Spiritual Graces in us , by the power of thy Resurrection. And blessed be the Right Hand of thine Eternal Father , for raising Thee from the Grave , thereby raising of our Faith and Hope ; and what is our hope ? Why , our hope is even in thee : Thou art the Resurrection and the Life to all them that believe on Thee. Death (like an Hornet) by stinging of Thee lost his sting ; and now may make a buzzing noise about us , cannot hurt us : O Death where is thy sting ? The Grave (by thy lodging a while in it) is become a Bed , a soft , a warm one , where nothing shall disturb our rest ; 'tis made but a withdrawing Room , where we retire awhile to put off these old Rags of flesh , to be attired with the Robes of Glory. Then what though we mourn here ? we shall be comforted : What though here disgraced ? we shall be glorified : What if our flesh here be eaten with worms , and those worms

T turn'd

turned to dust , and that dust scatter'd over all the Elements ? Why , thou victorious Saviour canst recollect it , canst gather it again all together , unto thy blessed self , who turnest man to destruction , and sayest , Come again ye chil ren of men. O establish this Foundation-Article , Thou who art the chief Corner-stone ; without which all our hopes , and all endeavours too are vain. Let Faith and Religion beat down all the forts and scruples which Sense and Reason can raise up against it ; and let us ever more and more feel the power of thy Revivification : as the vintre of thy Birth in our Regeneration , and of thy Death in our Mortification ; so grant us the efficacy also of thy Resurrection , in our rising from sin , unto the life of Righteousness. O thou that art risen , raise us from the dead , from the dead in trespasses and sins. They that conceive sin in their heart , are like him that was dead in his bed , yet thou raisedst him ; they who bring forth sin into action , resemble him that was carried out upon the Bier , yet thou also raisedst him ; but they that live in custome and long habits of sin , are too like putrified Lazarus ! yet thou didst also re'weeten him to life : and such as these are we (O Lord) the worst of these ! O be thou such to us , and say to each of us , now this day of thy glorious Resurrection , as thou sometime didst to him , (now in respect of our Souls , as hereafter of our Bodies) Come forth , awake thou that sleepest , stand up from the dead , (that is) from dead works , and I will give thee life ; a life of Grace , tending to , and ending in a life of Glory. Amen and Amen.

The

{ The COLLECT }
for Easter Day.

Epistle.
Colof. 3.
verf. 1. unto
verf. 8.

Almighty God, which through thy
only begotten Son Iesus Christ hast
overcome death, and opened to us
the gate of everlasting life; we
humbly beseech thee, that as by thy
special Grace preventing us, thou
dost put into our mindes good desires,
so by thy continual help we may bring
the same to good effect, through Je-
sus Christ our Lord, who liveth
&c.

Gospel.
Joha 20. v. 1.
to 11.

Our Father which art in heaven, &c.

The Grace of our Lord Iesus Christ, &c.

M.
Psal. prop.
 8, 15, 21.
 E.
 24, 68, 108.

UPON
Ascension Day, or Holy
Thursday.

M. Lesson.
 1. *Deut. 10.*
 2. *for D.M.*
 E. Lesson.
 1. 2 *Kim. 2.*
 2. *for D.M.*

The Ascension of Christ Mat 26 Mar 16 Luc 24



30. And he led them out as farre as
 Bethany, & hee lift up his hands & blessed
 them, 31. And it came to passe while hee
 blessed them he was parted from them
 and carried upp in heaven

DISQUISITION XIV.

WE may well say of this *Feast*, as the
 Jewes of that same *Sabbath*, John 19.
 That this is an *High Day*; *Dies Solemnis*,
 Christ's perfectest *Triumph*, *Ephes. 4.*
Opening

John 19, 31.
 μεγαλη η-
 μερα.
Ephes. 4. 8.

Opening the Kingdome of Heaven, &c. carried up the first-fruits of our Nature. ! A day of Joy to all Generations, both in respect of *Christ* our Lord, and of all true Christian people: as being the first day of *Christ's Ascension* in the *Flesh*, (for his *Deity* cannot be said either to ascend, or descend) this being the first day of his *sitting* in joy and glory, rest and triumph, *at the right hand of God*. And as to our *selves*; This is the first day (as it were) of our right to Heaven, or rather of our taking Livery and Seisin, and Possession if it by *Christ*: The first day that our Nature entered there, whence we have both a Priviledge and an Assurance to follow. As this day the sentence of our corruption was changed, and in stead of that curse in the beginning, *Earth thou art*, &c. it was now said unto our Nature, Ascend to Heaven, and (which never was to Angels) *Sit thou at my right hand*, &c. *Heb. 1.* Sure, *Heb. 1. 13.* an inestimable happiness was *Christ's* personal Society, his bodily Presence while he lived on Earth, could the hardened Jews have seen, or seeing have perceived it; but *Light came into the world*, and *darkness comprehended it not*. They, like the brutish *Gadarens*, had rather have their Swine then this Pearl, while the devout St. *Augustine* made it (you know) the chiefest of his chief Desires, to have seen widowed *Rome* in her Virgin Felicity; to have heard that Divine Oracle, Saint *Paul*, out of the Pulpit; but above all, to have embraced his Redeemer in the *Flesh*: And could then have sung his Swan-like,

St. Aug. 3.
chief Desires.
Romam in Flo-
re, Paulum in
Cathedra,
Christum in
Carne, vidisset.

Upon Holy Thursday.

Anthem, the *Nunc dimittis*, as chearfully as old *Simeon*, could willingly have closed his eyes with that blest Object. How full of joy needs must his presence be on earth, in whose presence is fulness of joy in heaven; I, and who still carried Heaven along with him.

And so fill'd with this joy of his presence were his *Apostles*, (he having often miraculously fed them by Land, saved them by Sea, instructed them both by Sea and Land) that they could not with patience endure once to think of his absence, or hear of his departure: and therefore one of them, to enjoy him longer, dissuadeth him from his Sufferings, *Matth. 16.* (though he be called *Satan* for his labour) the rest, in a sad co-partnership of sorrow, lament the death and losse of him. All his other actions were things to be desired, but this parting as another death! here their affections cry out with the Pilgrims of *Emmans*, Abide with us, we have now most need of thee; For now the dark evening draweth on, &c. All of them at his Final *Valediction*, his telling them of his Ascending to Glory, seem impatiently unwilling to stay behinde him,

John 13. Why cannot I follow thee now? (saith *St. Peter*.) He hath done with his *Bonum est esse hic*: now he thinks nothing worse then to be be-e, his Master gone! How can we know the way? saith *S. Thomas*, *John 14. 15.* How indeed, Thou gone, who art the way? Then saith *St. Philip* unto him, Lord, show us the Father, *vers. 8.* hearing Christ speak of going to him. Thus all of them in an united Longing desire either to detain him, or accompany

Desiderabilia.

Mane nobiscum, Domine.

Advesperascit.

* *Via in exemplo, veritas in verbo, vita in premio.*

company him. And sweetly St. Bernard *Quantus*
sympathizeth with them; What heart-breaking *dolor irrapit*
Grief alas seized on the Apostles, when *Apostolica*
he for whom they had left all, was now lea- *Pectora,*
ving them! Oh how could the *Children of the* *dum eum*
Bridechamber chuse but mourn, when the Bride- *propter quem*
groom was to be taken from them! Matth. 9. *omnia reli-*
And if so irksome be thy corporal absence! O *querant, a*
Christ, *Let us never know how unsufferable is* *se tolli vide-*
th. Spiritual, thine eternal separation! But since *rant? In 2.*
for his corporal Absence there is an *Oportet*, *Serm.*
Acts 3. for the heavens must contain him till, *Ascens.*
&c. and an *Expedi*, John 16. that it was *Math. 9. 15.*
expedient he go to the Father, for else the Com- *Acts 3. 21.*
forter would not come; see how like a tender *John 16. 7.*
Parent he goes about to wean their affections,
John 14. *Little Children* (saith he, admoni- *John 14. 2.*
thing them to be such, in the best sense) yet a
little while, and I am with you, (our longest
abode here is no better, Job 14.) but let not *Cur turba-*
your heart be troubled: What need your heart *tur cor, cum*
be troubled, when he onely leave h your eyes *tantum de-*
and not at all your heart? Therein I am with *serit oculos?*
you to the end, and therefore be not troubled,
either to think what shall become of you here-
after; For I go to prepare a place for you, vers. *John. 14. 1.*
2. For there was never any place for humane
flesh, till he carried it up thither. Nor fear
your selves left desolate in present, for you
shall not lose, but change your Com-
forter, &c. *Orabo Patrem*, that is his
Office of Intercession, I will pray the Fa-
ther, and he shall give you another Com-
forter; you shall rather have two, then
lose any one: I pass my word, whose

John 14. 18. *Videte ascendentem, credite absentem, sperate venientem; sed tamen per misericordiam occultam, etiam sentire presentem.*
 Aug. 157. *Serm. de Temp. Greg. in Hom. in Ezek. 1. &c.*

Resurrectio Morti, Ascensio Descentus, Sessio ad extream per man sioni in Sepulchro.
 Christ's Exaltation
 threefold.

word shall never pass, *Non relinquam, I will not leave you comfortless*, John 14. To which St. *Augustine* sweetly alludeth, Behold him now ascending, believe in him being absent, expect his second coming; and yet by his inward mercies apprehend him present with you. 'Tis handsomely observed by some learned Authors, that those four Beasts (*Ezek. 1. and Apoc. 4.*) mystically represent the four chief Actions of *Christ*, in his work of our *Redemption*: the first with the face of a *Man*, pointeth at his *Incarnation*; the second like a *Bullock*, denoteth his *Passion*; the third like a *Lion*, speaketh his *Resurrection*; the fourth of the *Eagle*, this of his *Ascension*, flying above the clouds, and pearching in the highest heavens, at the right hand of God. Though our Saviour's first life on earth, (for he lived two, you know, before, and after his *Resurrection*.) although his first (I say) was but one crimson thred, a meer debasement and continued *Passion*! yet was his second as full of *Triumph* and *Exaltation*: whereof there were three degrees or *Sublimations*, answerable to those three of his latter *Humiliation*, viz. his *Resurrection*, opposed to his *Death*; his *Ascent* into Heaven, to his *Descent* into Hell; and his sitting on the right hand of God, to his lying in the *Sepulchre*. The first step of this *Exaltation*, was his step out of the *Grave*, his *Resurrection*, (as before demonstrated.) The second stair of his *Triumphancy* is this which now we contemplate, his translation from Earth to Heaven; and

and this (saith *Bernard*) is, as it were, the complement of all other Solemnities, and happy period of *Christ's* whole Journal in the flesh.

Consummatio reliquatum Solennitatum, & felix clausula totius Itinerarii Christi. In Fest. Lu. 24. 50, &c.

St. *Luke* describeth the substance and circumstances of it, *Luke 24. Eduxit Discipulos*, &c. *Christ* now about to take his *ultimum vale* of his Disciples, He led them forth the City to *Bethania*; out of the City, to admonish them and us of a *Non habemus, that we have here no continuing City, but must seek one to come*, *Heb. 13.* and led them forth, *Heb. 13. 14.*

only a few witnesses, to shew, he was as private in all those actions tending to his glory, as publick in those that pointed out his shame: as his Twin-born poverty is laid open in an Inn; nay, the commonest room of that same common house, a Stable! His buffetings and derisions in *Pilate's* open Hall! His Crucifixion in the eye of *Jerusalem*, when that was the very face of the world! But the glorious attendance on his Birth, that's by night, *Luke 2. A multitude of the Heavenly Host.* His radiant Transfiguration hath but three beholders, *Peter, James, and John.* All his miraculous cures he would have gratified with silence, *See thou tell no man.* *Domus populi.*

His Resurrection, at first, manifested but only to *Mary Magdalen*: and this his most glorious *Ascension* but to his *Apostles* only. He led them forth. And all this to prick the bladder of vain glory, which so puffeth up the heart of man, especially nowadays so much made of, every where so beplush'd and scarletted! but you see, *Ostentatious ones* *Nemini dix- ris, all the Fee Christ required for his Cures.*

The Blessing
and the
Charge.
Luk. 24. 50.

Write &
predicate.

The double
Commission
requisite to
Preachers.
Rom. 10. 15.
Jer. 23. 21.
Matth. 10.

Acts 1. 9.
Agape lo.

ones are *Christ's Antipodes*, who here contenteth his wonderfull perferment with no more pomp then his *Apostles* company. *He led them forth*, and that for their own sakes too, giving them both a *Blessing* and a *Charge*, vers. 50. *He lifted up his hands and blessed them*. Happy those employments that are so led on with his *Blessing*; and so those parting too, that close in mutual *Benedictions*. Secondly, there was, *Go ye forth into all Nations, and preach the Gospel*. There is a double Commission for them whom he chuseth, both of *Authority* and *Ability*. This not to be done without warrant, *Romans 10. 7er. 23*. The *inward call* is best known by the *talents*, and both best made known by the *external Call* of lawful *Authority*. And here that former Edict was repealed, *Matth. 10. Go not into the way of the Gentiles*; that was to be the main way now, to all Nations, to every creature that is capable thereof, or to the *System* and *Epitome* of all creatures, *Man*, and to whom they are all subservient. Yet this large *Commission* of the *Apostles* is since again contracted into *Provinces*, *Dioceses*, and *Parishes*: yet that too with some latitude of preaching any where, as need or occasion shall require. *And when he had spoken these things he was taken up*, Acts 1. not till then. Observe the God of Order, he would not leave the world, as it were forbears his Glory, untill he had first established all things in a composed settledness: It is Christian wisdom, then, the timely ordering of our affairs, ere death prevent the care. *Achitophel* was so far com-

we are , that his stay was not , (as some of his *Apostles* thought) then to restore again the Kingdome to *Israel*. St. *Bernard* calleth those , weak thoughts of so well instructed *Disciples*. What should an heavenly Body do with an earthly Throne ? How poor a business is the Temporal Kingdome of *Israel* , for the King of all *Eternity* ? And methinks the fond *Millenaries* should be cautioned by these Misprisions. No , a more acceptable reason , why our Saviour did not immediately ascend from *Golgotha* to *Paradise* , from his Grave to Heaven , *per saltum*, (which had been all one to his Omnipotence) was , more fully to convince the diffident world of the infallible evidences of his *Resurrection* ; as also more fully to instruct his *Apostles* in the *mysteries pertaining to the Kingdom of God* , *Acts* 1. Yet longer then forty dayes he tarried not , (saith *Augustine*) lest he should seem to affect or meditate on earthly things : and thereby (I hope) lendeth our *Souls* wings , to flie along with him to Heaven. And , by the way , take notice of the *Place of Christ's Ascension*. And there in of a double term , the place from whence , and the place whither. The *Terminus a quo*, St. *Luke* in his Gospel telleth us , was *Bethania* , in his Book of the *Acts* , *The mount of Olives* ; but he will soon be reconciled to himself , if we take notice that the Village *Bethany* is situate in the way , and on the side of the Mount of Olives , both near *Jerusalem*. This Mount (you know) our Saviour much frequented , so that a

Reve-

Acts 1. 3.

*Ne videretur
terrena medi-
tari.*

*Duplex termi-
nus.*

The place of
Christ's Af-
cension.

Luke 24. 50.

Acts 1. 12.

* Reverend † Prelate of our own calleth it his *Pulpit*. Thence indeed was his *Doctrine* wont to distil like the *Dew*, and his *Prayers* to ascend as *Incense*. And this very Mount was the place of his *Agony* ! but now the Hill of his *Triumph* and *Victory* : once he found it planted with

Thorns, or worse ! but now one of those

Mountains of Spices, Cant. 8. How fit was it, the same place which had witnessed his

Humanity, by suffering there should likewise testifie his *Deity*, by his *ascending* thence ?

The same place for both, * demonstrates both his *Passion* and *Ascension* tended to the same

end, man's salvation. And in that he ascended from † *Bethania*, which signifieth an

house of *Affliction* and *obedience* ; how doth it incite us to that better sacrifice, *obedience* ? and

and forewarn us, that we likewise must not look to ascend but from the place of suffer-

ings ? *Through many tribulations must we enter into that Kingdome*, Acts 14. 22. Now the

Terminus ad quem, the place to wick he ascended, was the highest Heaven ; I, whi-

ther else but home to his own habitation ? And (saith holy *Bernard*) having already

proved himself Lord of Earth, Sea, and Hell ; as the Earth acknowledged him her Lord,

when at his voice she rendred up his *Lazarus*, and quaked at his *Passion* ; the Sea obeyed

him, whenas it became a glassy pavement

* *Montis Oliviferi Christus de vertice sursum*

Ad Patrem rediit, signans vestigia Pacis :

Frondebis æternis præpinguis liquitur humor,

Qui probat infusum Terris de Christomate donum.

Prudent. advers. Judæos.

† *Bishop Hall*, Bishop of *Normich*.

Cant. 8. 14.

* *Passionem, & Ascensionem eodem sepelire docet.*

† *Syr. from וית Domus,*

Afflictus.

Per varios casus, per tot discrimina rerum, Tendimus in Latium. Virg.

Jam cum se Dominum universorum quæ sunt in terra, mari, & inferno probasset. Bern. in fest.

to his feet, and his Treasury for Tribute; and Hell confessed him Conquerour, when Satan yielded in the wilderness, and was outbraved by him: O Hell, where is thy victory? It therefore now remained, that as Lord of Heaven also he should pass through all the yielding Regions of the air, unto the Glory of the highest Heavens. Old Philosophy told us of eight several Heavens, and hath since found out three or four Orbs more; but the safest guide, Theology, reduceth all to three, 2 Cor. 12. The first taken for that Element of Air, Gen. 1. and frequently in Scripture, the fowls of Heaven. The second, for the whole Frame of the celestial Orbs, viz. the Firmament and Planets, Psal. 19. *Cœli enarrant gloriam Dei*: Every Star is as a golden tongue, materially to speak the praises of its Maker. But the third is that Glorious Mansion, where are the many Mansions of the Blessed, called by some the Empyrean Heaven, not as being of any burning nature, but of a fire-like, lightsome brightness. Saint Paul, who was Rapt thither in a Seraphick Contemplation, calleth it the third Heaven, in relation to the former two. St. * Augustine giveth another, and a very proper Tripartition: The Corporal Heaven (saith he) contains the Spheres, and whole material Fabrick: The Spiritual one is the Habitable of Angels, and all blessed Spirits, departed in the Faith of Christ, and Love of God: The Superintellectual is a place apart, a *Sanctum Sanctorum*, solely appropriated, to the Deity, and thither (saith he) Christ

now

Arist. 1. de
cælo.

2 Cor. 12.2.

Sedes Beato-
rum.
John 14.2.
Cælum Em-
pyreum.
2 Cor. 12.2.

* Cælum cor-
porale, spiritu-
ale, & super-
intellectuale.
Saint Aug.

now ascended, as the *Apostle* meaneth; by that superlative expression, *far above all Heavens*, Ephes. 4. into that highest *Paradise*, that habitation of light, that *light inaccessible*, the Kingdom of Heaven; not onely the Suburbs and outward Courts of it, but even into the *Holy of Holies*. And 'tis most agreeable to the proportion of the *Mysteries* of our *Redemption*, that we believe the first entrance into such *Glory* to have been made by our Lord at this his *glorious Ascension*; and by consequence that his *Soul* went not thither before then, to come back again to

ὑπερ πάντων τῶν ὀρατῶν.
Ephes. 4. 10.

be contracted into the span of *Humanity*, and to dwell forty dayes in his

Justinus Martyr ait, Bonos statim ducti a morte ad Paradisum, ubi consuetudo & aspectus est Angelorum, & visus Christi Salvatoris. Inter Quast. Gentil. 75.

Body upon *Earth*: but that he should return from *Paradise*, from the common *Receptacle* of departed *Spirits*, dying in the love of *God*, to earth again; was no improbable *Diminution* or lessening of his condition; since himself in *mercy* called back *Lazarus* from thence, and some others also in both *Testaments* returned to live a life of *Grace*, which in all senses must needs be less then the least of *Glories*, without his stronger Influences, and fuller Manifestations. But read we not of others that *ascended* before *Christ*? Yes, but, like those that rose before him, with difference enough. *Enoch* indeed *walked with God*, and was taken away, Gen. 5. And *Elijah* found a *Coach-way* to Heaven, 2 Kings 2. Some dare not think these bodily ascended,

Gen. 5. 24.

2 Kings 2.

*Sua fruuntur
insania.*

*Homopus
adjutorio in-
digeat.
Greg. Magn.
in loc.*

*Causa fuit
ejus Ascensio
ceterarum.*

*Acts 9. 11.
Psal. 104. 3.
Posuit Nubem
vehiculum.*

Acts 1. 11.

ascended, but as 'tis said of *Moses*, Deut. 34. *That God buried them, no man knowing of their Sepulchre unto this day.* Others dreaming that they are still alive, reserved in some by-part of the world, personally to fight with Antichrist: but let them have their phancy to themselves; while we here distinguish with Saint *Gregory*, (besides the different receptacles forementioned:) These, though purest of men, wanted supporters, (you see) a Chariot from Heaven, and Angels to draw it: but Christ by his own power, whereby he first made all things, lifted himself now above all things; nay indeed, his Ascension, though later in time, yet in order of nature before, was the sole efficient of their elevation, as it shall be one day of ours. Next for the Instruments of his Ascension: a Cloud (saith the Text) *received him out of their sight*; and not unprophefied, *Psal. 104.* He it was that made the Clouds his Chariots, and rode upon the wings of the wind. I, that Cloud was the Canopy of the King of Glory, which the blessed Angels carried over him; while he was now going to that high Court of Parliament, the Court of the most High, to treat about a Peace 'twixt Heaven and Earth. A cloud received him out of their sight. We cannot, without a just Reprehension, pry with curiosity, where God hath interposed a cloud of secrecy, Acts 1. And therefore let not the Piety of our Affections spend it self in vain desires of an Earthly Pilgrimage, to see the pretended steps of our ascending Saviour, the

Pres-

pressures of his feet still on Mount Olivet ; but rather view and trace his spiritual footsteps (I am sure more certain , less expensive) in his sacred Oracles of Scriptures ; for thereunto are we called (saith the Apostle) 1 Pet. 2. For Christ also suffered for us, leaving us an example that we might follow his steps ; though not with the soles of our feet , yet with the feet of our Souls. Ephes. 5. Be ye followers of God, &c. and walk in love as Christ hath loved us.

1 Pet. 2. 21.
Et si non
passibus a-
quis , amaris
tamen.
Ephes. 5. 2.

Lastly, the End of his Ascension was, Ephes. 4. that he might fulfil all things : all things concerning us, all that concerned himself. For us, to compleat the work of our Redemption, and to Prepare each of us one of those many Mansions ; to open the Kingdom of Heaven to all believers, for he only keeps the Keyes. Christ his Ascension (saith St. Bernard) was also for our exaltation , assuring us here with a confirmed hope , that our Souls shall, whe- soever separated , ascend to him , and at length our Soul and Bodie both , like his , by his to Heaven , John 14. And as unto himself, to fulfil Prophecies , Psal. 68. Thou art gone up on high , thou hast led captivity captive , &c. Also to shew an irrefragable Demonstration of his God-head, by this exalting of his Man- hood into heaven : to manifest to the whole world (to Heaven as well as Earth) that glorious Majesty of his , which by Divine dispensation had so long lay shrowded in the form of a ser- vant , till now by entring God and Man into Heaven , such a new Guest , as the glad An- gels never saw there before : and how readily

Ephes. 4. 10.
Ut impleat
omnia.

John 14. 2.

Pro nobis
act.

John 14. 3.
Psal. 68. 18.

3. 4. 5. 6. 7. 8.

ma³.
See Rationale
of Com. Pr. in
Dism.

(methinks) how joyfully did thole *Door-keepers* of the House of our God open unto him? when he called, *Stand open ye gates, be you lifted up ye Everlasting doors, that the King of Glory may come in.* I will not with some affirm, that the Quire of Angels then sung the 24. *Psal.* in Dialogues, Questions, and Responses.

But if some serious Devotions have believed, that at *Christ's Passion* the whole Quire of Angels and Saints were interrupted in their *sacred Hymns*, and for a season ceased their singing *Halelujahs*! O what increase of joyes, by Rule of contrariety may we here imagine, when he returned Triumphantly unto his *Throne of Glory*! *David*, as though he had heard that *Musick of the Spheres*, awakeneth his *Harp* and *Lute*, bears a part with them, *Psal.* 47. *God is gone up with a merry noise, and the Lord with the voice of Melody.* Gone up, I, to the third and highest step of all his exaltation; and that is, *the right hand of God.* And but a touch of that, which mortals cannot handle. The *Right hand* is a Metaphor, expressing Power, Honor, Glory, Empire and Dominion, to all which *Christ* was here exalted, *Ephes.* 1. 21. *Raised from the dead, set at Gods right hand in heavenly places, far above all principalities and powers, might and dominion, and every name that is named in this world, or that to come.* Indeed his *Resurrection* and *Ascension* were but only the motion tending to this perfection: this being his transcendent Throne of Glorie, where (*Triumphing over sin, Death and Hell*) *Leading captivity captive,* *Ephes.* 4. He shall Reign (*saith the Apostle*) till

*Deus ascendit
cum jubilati-
one.*
Psal. 47. 5.

*Dextra Ma-
jestatem,
Gloriam,
Honorem,
Imperium
denotat.*

*Resurrectio &
Ascensio quasi
motus ad hanc
Terminum.*

*Solum Tri-
umphale.*

Ephes. 4. 8.

1 Cor. 15. 25.

till He hath put all things under him, 1 Cor. 15. And whereas the other two, *Resurrection* and *Ascension*, shall be in some manner common to us with *Christ*, (through his infinite goodness) one day to Arise, and ascend to Glory: yet to *Sit at the right Hand of God* in his Kingdome of Glory, is too high for the most beloved Disciple; that is onely the *Father's Gift*, and the *Son's Prerogative*, not communicable, either to *Man* or *Angel*; Heb. 1. There he *Sitteth* alone, * the Posture of State; of Rest, of Judgement (as one pithily and sweetly.) Well is our Redeemer after his Passion and Ascension said to Sit at the *Right hand of God*

Heb. i. 13.

(saith he) as || keeping his Sabbath of *Rest* after his graund † *Labours*; as after *Conquest* reigning; and after himself adjudged; being the Judge of all things. And what a comfort is it to have a Friend of the Judge, before we come to the *Bar*? and that is

* *Quiescentis, Regnantis, Judicantis*
ist sedere.

|| *Quia post Laborem Requiescit, post*
Prælium Regnat, & post prælium Ju-
catus est Judicat. Ardens in lo-
cum.

† His Nativity, Circumcision, Pre-
sentation, Baptisme, Passion;
Resurrection, Ascension, *Ranting*
in *F* st.

our consolation; if not our own default. *Christ* is ascended, our best friend, our Brother; our Advocate; and now we have a *Mediator* in Heaven: I, till his *Peace-maker* went up, Sin had set open War twixt Heaven and Earth; Justice with an upbraid Arm fetched a more heavy stroke! not onely on single persons, but upon whole Cities; Gen. 19. Gen. 19: nay, on the whole sinful world, Gen. 7. Then Gen. 7: no *Moses* in the gap, no *Jacob* there to wrestle

Upon Holy Thursday.

Heb. 9. 24.
The Sanctam
Sanctorum.

Rev. 12. 10.

Ostendit Patri
vulnera.
Aug.

1 John 2. 1.

Ephes. 4. 30.

for a Blessing ! but now (happy day for us)
the Angel of the Covenant is gone up , to hold
the hand of the striking God of Abraham :
our Aaron is at the high Altar to pray for
the People , Heb. 9. Christ our high Priest is
entered into the Heaven of Heavens , once
for all , to make an attonement for us.
What place then is there now left black
Despair , but onely Hell ? Rowse thee , af-
flicted Soul , and lie no longer in the groans
of Cain ! For though the envious man Satan,
be ever pleading against us at the Throne of
God , yet now is Salvation in Heaven , (saith
S. John) and the power of Christ , which casteth
down the accuser of the Brethren , &c. Rev. 12.
There his Intercession cries louder for us , then
our sins against us (saith St. Augustine .) He is
ever shewing to his angred Father those
wounds he suffered for our sins ! and so , what-
ever he be with us , God is in him appeased.
Thus pleadeth he our Cause before the eternal
Judge : an Advocate , 1. John 2. If any man sin ,
&c. Yet for all this , presume not , Ran-
somed soul , be not high minded , but fear : God
forbid sin should , because Grace abounds : De-
speratim , like Saul , slayeth thousands ; but Pre-
sumption her ten thousands. This were even
to crucifie the Son of God afresh , and grieve the
Holy Spirit , Ephes. 4.

Lastly , Though we have now one , yet
have we but one Mediatour in Heaven : we
dare not admit of that Delusion that there
are as many Saviours as good men , (each
one meriting for himself , some for others)
and no fewer Intercessours then Saints and
Angels ;

Angels ; since Noah, Job , and Daniel shall deliver but their own souls by the'r Righteousness, Ezek. 14. We dare not so rob God of his Honour , nor derogate from Christ's all-sufficient merits and Intercession ; (for all the thin distinction of Mediation , of Redemption, and of Intercession ; since the same Qualifications are requisite to both.) Away with cobweb shifts and airy fancies , and listen to infallibility it self , 1 Tim. 2. *There is one God, and one Mediator between God and Man, even He that was both , (and none but He) Jesus Christ.* Then to close with Saint Bernard's counsel ; Christ

*Mediatio
Redemptionis,
& Intercessionis.*

*1 Tim 2.5.
Es. 43.10.
Heb. 1.3.*

is now ascended into Heaven , what do we grovelling so on Earth ? Let us follow, Brethren,

Ascendit Christus , sequamur Fratres ; sequamur Agnum. quocunque ierit , sequamur Patientem , Resurgentem , multo lubentius Ascendentem , &c.

let as follow the Lamb whithersoever he goeth.

Let us follow him suffering , arising , much more willingly ascending. We all love to be exalted , born *Corahs* all , of an aspiring nature ; yet change but the object , sed Heaven and Grace in the place of earthly Transitorities, and keep your ambition still. If risen with Christ , ascend with him. Borrowing the wings of the Dove , make a ladder of your sins , (saith Saint Augustine) every one of which subdued , and every vertue added , is as a new step toward Heaven , and makes up the scale of our Ascension.

Exaltationem concupiscimus omnes.

Si consurrexeris, resurgescens.

Scala le vitium.

POEM XIV. { On the }
 { Ascension. }

F *Zeechiel's mystick Vision* doth afford
 Four pregnant *Emblems* of our glorious Lord,
 The first designs his *Birrh*, by *humane Face* :
 The visage of an *Oxe*, took proper place
 In his last *Sacrifice* : a *Lion* then
 Spake him *triumphant* when he *Rose* agen :
 The last an *Eagle* shews his piercing fight,
 And best demonstrates this celestial *Flight*.
 The *Poets* Fiction of that Bird of *Jove*
 Is here well *morall'd* in our *Saviour's* love ;
 Upon whose *lofty wings* He *towering* flies
 To his *Imperial Throne*, above the Skies ;
 Where *Crown'd* with *Glory* and *refulgent State*,
 He doth for true *Believers* *Mediate*
 To his eternal *Father*, and obtain,
 That next to *Grace*, they may in *Glory* Reign.
Chryst in his *Passion* deign'd to stoop so low,
 That therein were three strange *degrees* of woe !
 Yet here his *Exaltation* rais'd as high
 As those debas'd in *Humility* :
 A *Building* of three *Stories* too, and quite
 To all those *Degradations* opposite.
 His bitter cup of *Death* and *Crucifixion* !
 Sweetned (you see) by speedy *Revivition* :
 And for a *Bed* of *Dust* with worms to lie,
 Here *Clouds* and *Angels* bear him up on high :
 And for *descending* to th' *Infernal Pit* !
 He now *Euthron'd* at *Gods* right hand doth sit.
 The first *step* we have trac'd let's now *ascend*
 The rest, and *Heaven* will be our *Journeys* end.

Christ from the top of lofty *Olivet*
 Returning to his *Father*, there doth set
Prints of his peaceful *Feet*, whereby that *Ground*
 With *Triumphs* and *Fertility* was crown'd.
 Then for the *Mount of Olives*, that's the place
 (*Christ's* wonted *Pulpit*) that must have the grace
 Of this triumphant wonder, there while *He*
 Instructs and comforts his *Disciples*, see
Elijah in his *Antitype* again
 Transported thence in a *Celestial Wain*;
 The *Clouds* his *Chariots*, and the nimble *Winds*
 His winged *Horses*, *Angels* in their *kindes*
 His *Train* and *Lacquies*, not his *needed aid*,
 As is of *Enoch* and *Elijah* said.
 Thus stately mounted his *Ætherial Chair*,
 He glides through yielding *Regions* of the *Air*,
 To th' everlasting *Doors*, which open wide
 To th' *King of Glory*, bringing a *Spring-tide*
 Both of new joy and wonder to that place,
 Where ne're (till now) appear'd an *humane Face*.
 He this day turn'd the *Key* of *Glory's Gate*,
 That faithful *Souls* might enter in thereat:
 And, in mean time, our *Nature* to prefer,
 The *first-fruits* of it *Christ* hath fixed there.
 And as the *Angels* pry, so let us scan
 What e're was said to them, as here to man.
 Sit thou on my *Right Hand*, I freely give
 To Thee alone this high *Prerogative*.
 Where b'ing repos'd on his *Triumphant Throne*,
 He still (for us) makes *Intercession*,
 And such as needs no help; who *Rivals* joyn,
 His *honour* and their own success purloin!
 His *Mediation* like his *Merits*, count
 Such, as the *Cisterns* need not help the *Fount*.
 He there checks that *Accuser*, who with spight

Traduceth us to God both day and night !
 Hence 'tis we *Rescu'd* are from hellish Powers !
 Hence 'tis our *Blessings* fall in heavenly *showres*,
 Of *Grace* and *Nature* ; both *waves* to endear
 To their *mysterious Head* his *Members* here.
 Then from his *Mount* let our *Souls* take their *Rise*,
 (Whose *Olives* speak both *Peace* and *Victories* ;)
 Follow his *Conduct* in this *holy Flight*
 From *Earth* and *Sin* , soaring to *glorious light*.
 Follow the *Lamb* we should wheree're he goes,
 Through *joies internal* , or external *Woes* !
Rising , or *setting Sun* : but to be sure
Ascending wee'l ambitiously endure,
 Born *Corah's* all ! yet be't *Olympus* hill
 You climb , and then keep your *Ambition* still.
Souls are but sparkles of *Celestial fire* ;
 O let them to their *Center* still aspire.
 Though *Bodies* are slow-pac'd , let *Souls* ascend,
 And *these* will overtake their *joies* i'th' end :
 That so a full *Beatifying Ascent*
 (As *Christ's*) may be our *Travel's* complement.
 Since then our *Carkass* is so lodg'd on high,
 Let all true *Christian-Eagles* thither *flie*.

PRAYER XIV. { On the }
 { *Ascension* }

Most glorious Mediatour , all whose former *Passion* was now abundantly recompenced with *Triumph* and *Ascension* , with *Elevations* exquisitely opposite to all degrees of past *Humiliation* : afford us *grace* and *strength* (by imitation of *Thee*) to persevere in goodness through all the dangers and troubles of this world,

world, knowing that our Passion shall one day end in an Ascension, considering that these light Afflictions are not to be compared to that weight of Glory. Because thou humbledst thy self, and becamest obedient to the death, even the death of the Cross ! therefore hath thy Father highly exalted Thee : the lower the foundation is laid in humility, (we see) the higher is the superstructure rais'd in glory. i.e. hath exalted Thee above the Grave in thy Resurrection, above the Earth in thine Ascension, and above the Heavens by thy Session at his own Right Hand : and moreover, answerable to all this Majesty, (as great States and Personages have proportionable Titles) he hath given Thee a Name above all Names, there being none other under heaven whereby we can be saved, that at the Name of Jesus every knee should bow, both of things in heaven and in earth, and of things under the earth ; that all creatures in their natures and capacities should pay a Tribute of Gratitude and Reverence ; and therefore, in the natural posture of our Duty, we bow the knees not onely of our Bodies, but also of our Souls unto Thee entertaining every thought and mention of Thee with high veneration ; admiring the Mystery of thy Incarnation, trembling at the horror of thy Passion ! adoring the power of thy Resurrection, and triumphing in the glory of thy Ascension ; and that especially for making thy self ours all the while, both in thy Depressions, and thy Elevations. If thou hadst not been born, we never had been born anew : If thou hadst not died for our sins, we had died in them ! If thou hadst

Upon Holy Thursday:

Hast not risen from the dead, (where ever our
 Souls had been) our body should not have rested
 in hope, nor ever have seen God in the flesh! If
 thou hadst not ascended, we might perhaps have
 been freed from Hell, but never have had a
 place prepared for us in heaven! As thou art
 ours in all (O Lord) make us thine (in our pro-
 positions) in all the changes of our Scene, that in
 sudd accidents with Job, though thou kill us, we
 may trust in thee! and in prosperities with
 David, we may sing of thy praise all the day
 long, our life being the day. O blessed Repairer
 of our Nature, who in thy Passion wast the death
 of death, (cutting off the head of that Goliath
 with his own sword) and in thy Resurrection
 wast the burial of the Grave it self, and
 the destroyer of destruction; and here in
 thine Ascension wast the Conquerour of Victory
 it self, leading Captivity captive. O thou that
 this day liftedst up thy Body from the Earth, lift
 up our hearts above it also: Thou that transport-
 edst thy self to Heaven, we beseech thee, tran-
 spirent also our desires thither: as thou hast fixed
 thy self in thy Celestial Throne, at the Right
 hand of thy Father, so fix our thoughts,
 and settle our affections upon Thee in Heaven,
 and upon Heaven for thy sake, who art there
 making Intercession for us; so that if our trans-
 gressions anger Heaven, we have a Reconciler
 where, nor need we go far to be assured of it.
 Sure never any Ages, no, not those of Noah,
 more sinful! and who can justly call Sodom or
 Gomorrah wickeder than our Cities! How
 can the waters when so calm, they break not
 forth again, to give the world a second Laver?
Whence

Whence is't there cometh not fire from Heaven?
 Whence is it the sword hath not yet quite de-
 voured so small a Nation in so great a while?
 Whence is it the oft kindled Pestilence doth not
 yet flame amongst us? O whence all this, but
 from thy prevalent Intercession? Because thy
 blood speaks better things then that of Abel;
 begging off our due punishments, excusing our de-
 linquencies, promising our amendment, procuring
 us daily blessings: and had we such a Friend in
 Court, how careful would we be not to shame him,
 not to grieve him? An all-sufficient Advocate.
 Why are any so unwise, to forsake the Fountain
 of Living Water? and dig unto themselves Ci-
 sterns, (Intercessours of Saints and Angels)
 broken Cisterns that will hold no water? when
 we are invited to the Fountain by the Fountain,
 Come unto me all ye that labour, &c. Whom then
 have we in Heaven but thee? and as Thou art
 preparing there a place for us, so we beseech
 Thee prepare us for that place; by giving us en-
 deavours to make a ladder of our repented sins,
 and thine indulgent Graces; by adding to our
 Faith Vertue, to Vertue Knowledge, to Know-
 ledge Temperance, to Temperance Patience, to
 Patience Godliness, to Godliness Brotherly
 Kindness and to Brotherly Kindness Charity,
 which is the bond of perfectness, a vertue
 both of the way, and of our Country also: That
 so ascending by these steps of Grace, we may
 at length overtake Thee in Glory. Effect this
 in us, and for us, O powerful Mediatour, O
 sweet and holy Iesus. Amen, Amen.

{ The COLLECT }
 { for the Ascension. }

Epistle.
 Acts. 1. vers.
 1. to 12.

Grant we beseech thee, Almighty
 God, that like as we do believe thy
 onely begotten Son our Lord to have
 ascended into the Heavens; so we
 may also in heart and minde thither
 ascend, and with him continually
 dwell, who liveth and reigneth with
 Thee and the Holy Ghost, one God,
 world without end, Amen.

Gospel.
 Mark 16. vers.
 14. to the
 end.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psal. prop.
48, 67.

E.
104, 145.

UPON
 { *Whitsunday, or the De-*
scent of the Holy Ghost. }

M. Lesson.
 1. Deut. 18.
 2. Acts 10.
 E. Lesson.
 1. Wisdom 1.
 2. Acts 19.

17 *The coming of the holy Ghost Act: 2.*



1. And when the day of Pentecost was come :
 they were all with one accord in one
 place
 2. And suddenly there came a sound from
 Heaven etc.
 3. And there appeared unto them tongues,
 like fire, & it sat upon each of them
 4. And they were filled with the holy Ghost. And
 began to speak with other Tongues etc.

DISQUISITION XV.

THIS Day is worthily devoted to the
 Holy Ghost, the third person in the *Blessed*
Trinity, by whom all Things, Times, and
 Persons (that are such) are sanctified,
 by

Epist. 118.
January.

Πεντηκστή,
from Πεντή-
καιστή, (i. e.)
Fifty.

Acts 2. 1.

by peculiar separation, and made holy by solemn dedication : and therefore so devoted over all the world, (saith *Augustine*) in memorial of that day, *Acts* 2. wherein the *Spirit* after a wonderful and mysterious manner descended, for the propagating, governing, and preserving of Christ's holy *Catholick Church*, unto the end of the world. 'Tis sometime called *Pentecost*, as being fifty dayes after our Christian Passeeover, (*Dent.* 16.) The *Jewish Pentecost* was a memorial of the Law, which was an hidden Gospel; but our *Pentecost* a memorial of the Gospel, which is the revealed Law: One delivered in Mount *Sinai*, the other in Mount *Sion*. And sometimes called *Whitsunday*, or bright Sunday, from the glorious light of Heaven that was then shed upon the Earth from the Father of Lights; as also from a custome of some * new baptized *Christians*,

* Inde parens sacro ducit de Fonte
sacerdos

Infantes niveos corpore corde, habitus;
Fulgentes Animas vestis quoque Candida
signat;

Et gregi de niveo Gaudia Pastor habet.
Lactant. de Resur. Carnis.

then clothing themselves in white, in token of the joy and solemnity thereof; who were sometime also called the *Illuminati*, the enlightened, from the *Spiritual*

Light received in *Baptism* their white Garments being *Emblems* both of that *Spiritual whiteness* and purity of Soul conferred by the *Sacrament*, and which ever after they were carefully to preserve; as also of their Joy, for being then made *Members* of Christ; Children of God, and Heirs of the Kingdom of Heaven. And therefore this and the Sunday

alter

after Easter also called *Dominica in albis*. This the colour of Purity, Rev. 19. 8. of Victory, vers. 14. of Joy, Eccles. 9. 8. of Glory, Dan. 7. 8. Revel. 3. 4. And whereas *Christ's Birth*, and other times, we keep in Honour of his coming in the flesh; now at *Whitsuntide* we should rejoyce more for his coming in the Spirit: Now we have double joy (saith holy *Augustine*) that we have not lost our *Christ* departed, but yet enjoy the Spirit approached. 1. the Sun of Glory being now in his height, shines forth on his *Apostles* in a Light from Heaven: and knowing the world's charity would soon wax cold, (as he foretold, *Matth. 14.*) He warmeth them with a showre, of Heaven's better fire: and lest great sorrows for his absence strike them dumb, (as great sorrows use) He sendeth each of them for a token, an aspired tongue, *Acts 2.* *Christ's* promises, O how worthy confidence! that so in each point answered their necessities, as not in any thing left them comfortless, John 14. whereas without him and his Comforts, what forlorn *Orphans* are the best of men? very *Apostles*, you see in the Metaphor, here as fatherless children, or widowed Mothers! *Orphanos*, *Hierom* rendreth it: *Orbos*, *Beza*. One of the words speaking a near Allegory to helpless children; the other to deprived parents! both pregnantly expressing man's destitute condition without *Christ*; *Christ's* fatherly affection towards man: man, who left alone, is the dolefullest creature in the world! especially for *Spirituall*s, how unable therein to help himself? so much

*Quid dicam
in Christum
non amisi-
mus, ve-
ntem Spi-
ritum posside-
mus.*
Serm. 139.
de Evang.
Cetera locos
loquuntur
ingeres per
part 1

Orphanos in
his locis
John. 14.
15. 16.

in locum

Rom. 7. 19.

much as to a good thought, *Rom. 7.* When thus the *Apostles* without *Christ* are very *Orphans*, as children, fatherless, exposed to oppressions, injuries, and delusions! let Nature boast of nothing, what are the rest of men without him, but even *worms* (as it were) and no *men*! But on the other side, how manifestly did *Christ's* Parental care appear to them! that while present, gathered them as an Hen her Chickens, and now absent, set so good a *Guardian* over them! Earth could not afford a Comforter sufficient; no, alas! *hers are miserable ones*! and therefore Heaven shall: nor is any *Angel* there thought good enough to be entrusted with so dear a charge, but even *God* himself, the *Holy Ghost*; who from the sweet effects of his Illumination and assistance is *emphatically* styled *παράκλητος*, of all the world the *Comforter*; indeed sometimes he is called *another Comforter*; yet not exclusively, but relatively, *Christ* still remaining one: *Christ*, though absent in body, yet by spiritual protection, *Lo I am with you to the end of the world*, *Matth. 28.* Nay, and so far even literally it is made good by him, being personally for ever with our humane Nature:

ἐλθὼν παράκλητον,

John 14. 16.

Abiit per id
quod Homo
est, manet
per id quod
Deus, S.

Aug.

Matt. 28 20.

In locum.

* διὰ τὴν
τῶν χαρισμάτων
τῶν,

1 Cor. 12. 14.

Lo I am with you, &c. Or else another Comforter (saith *Calvin*) both for distinction of *Persons*, and difference of *Gifts*: as it was proper to the Son to pacify the wrath of God, to ransom us from hell, to purchase life by dying; but peculiar to the *Spirit* to apply these benefits, to make us partakers of *Christ*, and all his saving graces. 1, we have * *Diversities of Gifts by the same Spirit*; or as the same

Apostle

Apostle elsewhere calleth it, the manifold wisdom of God. He is a Spirit of Comfort, as various as our misery; a Spirit of Love, to unite the envious; a Spirit of Strength, to support the weak; a Spirit of Truth, to guide the ignorant; a Spirit of Consolation, to bidde up the afflicted. So that David's Prophecie is fulfilled here, *Psal. 68. Thou art gone up on high, and hast given gifts unto men. I, thou hast now given all good gifts, by giving them the* *ενε* of all, the Holy Spirit.

Spiritus benignus, Spiritus dulcis, Spiritus fortis. S. Bern. Psal. 68. 18. Ascendisti & dedisti, &c.

The Gifts bestowed, as upon this Day, were of a double considerability, viz. Abilities or Graces: Either Gifts of Edification for the Church, which are legible, Ephes. 4. He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers: or Gifts of Sanctification, for the immediate benefit of Souls, whose Catalogue you have, Gal. 5. The Fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, &c. *Psal. 68. 18.* Which St. Paul repeats, Ephes. 4. 8. David's Word received, and the Apostle's—gave, are no opposition, but shewing the heavenly Derivation, &c. But what? had they not formerly received the Holy Ghost? John 20. Yet some say, This signifies here not the actual giving of the Holy Ghost: for that came not on them till Acts 2. and they are appointed to abide at Jerusalem, Luke 24. 29. till they were endued with power from above; which therefore before his Ascension they had not received; and when the Spirit came, it would lead them into

Dona Spiritus Sancti fuerunt Officia; & Gratie. Ephes. 4. 11. Gal. 5. 22.

Αὐτὸν ἔμενον. John 20. 22. Dr. Hammond in loc.

The Holy Ghost not fully given, or received, till now.

all truth: and as yet it appears by their question, *Acts* i. 6. they were not thus led, but onely the confirming to them his former promise, and by the ceremony of breathing on them, to expresse the πνεῦμα, the eternal Breath and Spirit of God, sealing it, as it were, solemnly unto them, and preparing and fitting them for the receiving of it. So

* Τὸ δὲ [ἀ. ἔπει πνεῦμα] ἐν τῷ, δίνεσθαι ὅτι πᾶσι πρὸς τὸ λαβεῖν πνεῦμα. In Joh.

|| Εὐχομένη ἐ τὴν πνεύμα δώσειν τοῖς ἀγίοις πνεύματι. οὐν αὐτοῖς νέμωι, &c.

* saith *Theophylact*, The words (*Receive the Holy Ghost*) signifie, Be ye ready to receive him. And again, || He breathed on them, not now distribu-

ting the perfect gift of the Holy Ghost, for that was to be done at *Pentecost*, but fitting them for the receiving of it. For though in the next words, (*Whose sins*, &c.) the power of the Keys, or Stewardship of the Church, were actually instated on them; yet not to be exercised by them, till the Holy Ghost came down upon them, as *Ephes.* 4.8. It is first, *he gave gifts to men*, (at the descent of the Spirit) and then *gave some to be Apostles*, &c. *vers.* 11. Yet this preparation of them amounts to what others assert of the *Holy Ghost* formerly given, though in remiss degrees: according to *David's* begged * infusion, not to *Joel's* effusion (saith *Ludolphus*) by *Christ's* breathing on them, (the patern of our Churches pious Ordination) *Receive ye the Holy Ghost*. The *Apostles* (saith he) had received the Spirit before, but now the fulness of it, they receive now, not onely it but him; not onely the Grace of the

Ephes. 4.8,
&c

* Per insufflationem, non per effusionem: Per insufflationem, non per immisionem. Spiritum ante, hic plenitudinem.

Spirit

Spirit, but the *Spirit* of Grace himself, by a more personal *immission*. Before they had a *Spirit* of Faith and Understanding; now one of Zeal, and higher Illumination. So that they had now what *Elisba* sometimes prayed for, *Duplicatum Spiritum*, the *Spirit* doubled on them, 2 Kings 2. 1, they had already *Baptismum fluminis*, the watery Baptisme of *John*, but now *Flaminis*; they receive this of the *Holy Ghost*, and of fire; here every of their tongues is touched with a Cole from the *Heavenly Altar*; and as of old *God* throwed upon *Israel* the Food of *Angels*, so here he seemeth to bestow on men the *Tongues of Angels*: I, so many Tongues, so many *Lights*, that they kindled such a Light in the world (upon this day) as never shall be extinguished to the world's end. Thus *Christ* ascending up on high, and leaving of the world, that we might be the better assured of his coming again, (saith *Tertullian*) took our *Pledg*, that is, our *Tertullian* Flesh, to *Heaven*; and also left with us his *Eft*. *Pawn*, to wit, his *Spirit*; which is therefore called *Arrha*, or *Arrabo*; 2 Cor. 1. Who hath given us the earnest of the Spirit in our hearts. And the earnest, you know, is a *Relative* to the rest of the *Recompence*.

Præus Spiritum Fidei, & Intelligentie, nunc fervoris & Illuminationis acceperant.
2 Kings 2.

2 Cor. 1. 22.

The *Jews*, you know, had three more solemn Feasts, which their *Levitical Law* bound them to observe, *Deut.* 16. viz., the *Passover*, the *Feast of Tabernacles*, and that of *Weeks*. First, the *Passover* so called and instituted for a Remembrance how the destroying Angel, smiting the *Egyptians*, passed over the Houses of the *Israelites*. The se-

Παράκλησις
τοῦ πνεύματος
τοῦ ἁγίου
Deut. 16.

cond, the Feast of *Tabernacles*, being an humble Memorial of their living in *Tents* in the *Wilderness*, after their deliverance from *Egyptian bondage*. The third, this of *Pentecost*, or the Feast of Weeks, in commemoration of the Law given in Mount *Sinai*, fifty dayes after their coming out of *Egypt*, and therefore named from the number, and celebrated so many dayes after the *Passeover*. Upon this latter Festival, (which now we solemnize with this last Reflexion) the *Chorus Apostolicus*, or whole *Company* of the Apostles being assembled, *Acts* 2. as in one place, so all with one Accord. Unity is a Preparative for Sanctity, and holy gifts are seldome bestowed on such as love Divisions; the promised *Comforter* is performed to them, given some ten dayes after Christ's Ascension, (when Re-promised.) God often heareth prayers which he answereth not presently. Ten dayes after, that in-mean time the Apostles might with prayer, and other pious exercise prepare for so divine a Guest, and render themselves fit *Temples* for the *Holy Ghost*; as on this Festival, the Invisible himself appeared visibly. And now (as one observes) all the three Persons of the *Sacred Trinity* have (as it were) bodily manifested themselves to man: God the Father to *Adam*, to *Moses*, and the *Patriarchs*; God the Son exhibited himself in humane flesh to, and for all the world; and here the *Apostles* are so unanimously, so devoutly met, as that the *Holy Ghost* thinks good to be of the *Company*. Where but observe the Act,

Acts 2.1.
 ὁ πᾶς λαὸς
 ἑνωθὲν ἦν.

Vt Apostoli
 orationibus
 se aptos Ad-
 ventui præ-
 pararent.
 Hodie visibi-
 liter apparu-
 it invisibilis.

Act, and the Concomitants, the *Person*, and *Spiritus Sanctus* and his Attendants. The Spirit, to emblem forth his variety of operations, cometh here accompanied with several remarkables: And first, a sudden sound from Heaven beginneth the wonder: and this Sound was but the Symbol of the Apostles Doctrine, whose sound went out into all Lands, Psal. 19. I say, the preaching of the Gospel through the world after this Receipt, was but the Echo of that sound. Next, there was *Flatus vehemens*, a mighty Winde; and that was the winde that bloweth where it listeth. A winde that is, and need be mighty to blow away the chaff of all Carnality, and teach an holy impetuosity against the strong holds of sin. Then after these two Ushers, cometh the Spirit himself in cloven Tongues like Fire: where I resolve all into these three Queres, Why the Holy Ghost here pleased to descend in Fire? why in tongues? and why in cloven tongues?

Spiritus Sanctus in variis figuris pro varietate operationum.
Ludolph. in loc.
Sonus hic symbolum sonitus Evangelii.
Psal. 19.

First, Why in fire? for to some it may seem strange to hear of a fiery Comforter. Did not Sodom and Gomorrah? did not Elijah's Enemies finde that a Destroyer? And were not some of the Disciples themselves chid by their Master for such fiery zeal? And shall not that same angry Element make one day a Bonfire of the world? Talk wethen of such a Comforter? Yes. When God is in the fire, the veriest bush shall not consume: and yet mistake not this as meant of real fire, such as is comburent, it being but a *Tanquam*, onely like it in appearance. So the Original *ὡς τι πυρ*, (in the Genitive)

Ventus hic a carnali Palae Corda purgabat.
Three grand Questions.

2 Kings 1
Luke 9.
2 Pet. 3.

Tanquam vo-
lat similitudi-
nem, non ve-
ritatem à La-
pide & Caje-
tan in loc.
Why in Fire?
Propter lumen
pariter & ar-
dorem.
Revel. 3. 16.

Tongues, like as they had been of Fire; and this Word imports Resemblance, not Reality of fire: *Speciem ignis habens*, having indeed a shew of fire for Colour, Light and Motion, but without combustion. And He appeared like fire, rather then ought else, to shew, He gave both Light and Heat to his Apostles, that is, both zeal and knowledge: Heat, for God detesteth cold devotion; nay, but a luke-warm one *Nauseam creat*, maketh his stomach rise, *Rev*, 3. He must have continual fire burning on his Altar, (much more then *Vesta*) ardent love, and servent zeal, always in the hearts of his Disciples.

Secondly, Like fire for Light too, and that a double one, *viz*, of Charity and Knowledge: *To give knowledge of salvation to them that sit in darkness, and the shadow of death*; and too, of good example, to shine before men, that they seeing our good works, may glorify, &c. So that this holy Fire commendeth each of the Apostles to the world, as *Christ* did St. *John Baptist*, both for a *burning* and a *shining Lamp*. And indeed, he that hath Knowledge or Charity without Zeal, is but too-like the Glow-worm; he hath some cold splendour, without heat or efficacy! whereas whoso hath Zeal without the rest, (as now a days too many such blinde mettled Horses) they are so far-like Hell fire, that they burn, and give no light! but in whose breast soever they are united, such are *baptized with the Holy Ghost, and with fire*. Again, fire is a bright Hieroglyphick of Grace; I, those seven chief

chief Donatives of the Holy Spirit are not
frigidly demonstrated by fire : as ,

Septem
eigui . The
seven Graces
of the hcy
Spirit,
Pargat.

1. Fire , you know , purifieth the Gold from
dross : So doth the *Spirit* , by the gift of *Love* ,
purge out the old leaven of Malice and Hy-
pocrisie , turning all injuries into a Golden
Patience.

2. Fire melteth the most obdurate metalls ,
and mouldeth them into any Figurations : So
doth the *Spirit* , by the gift of *Penitence* , dissolve
our steelly hearts , conforming them to Christ ,
and the best patterns , making them flow
through our eyes like a Celestial Spring !

Liquefacit.

3. Fire constipateth and hardeneth the clay ,
so that no rain or storm can injure it : And so
doth the *Spirit* by the gift of *Patience* , confirm
and fortifie us against all Afflictions.

Consolidat.

4. Fire maketh new , and burnisheth the
Metalls : So doth the *Spirit* by the gift of
Knowledge , adorn and beautifie the mindes
of men.

Decorat.

5. Fire carrieth up vapours , and things of
lighter nature , with its ascending motions : So
doth the *Spirit* , by the gift *Faith* , raise our De-
sires , and sublimate our Endeavours towards
Heaven.

Elevat.

6. Fire imparteth light to all that are a-
bout it : And so doth the *Spirit* , by the gift of
Wisdom , enlighten the Understanding , and di-
rect the Practice.

Illuminat.

Lastly , Fire (you know) sweetneth and
preserveth things from corruption : So also
doth the *Spirit* , by the gift of *Innocence* or *Pe-
nitence* , sweeten our whole life into a continual

Dulcorat.

לִשְׁנוֹן שֶׁן

πῦρ καλὰ ἀνὰ
λίανον.

Deut. 4. 2,

24.

Heb. 12. 29. X

Second Que-
stion, Why in
Tongues?

Non carnes
lingue. Go-
ran. in loc.

* Ut qui in-
telligit lucem,
ardorem affe-
ctui, ori ver-
bum ministra-
ret. Goran. in
loc.

Feast, and keepeth Souls entire from spiritual putrefaction. In a word, our great God himself is a *Fire* (saith Scripture) to the wicked, *Deut. 4.* (which St. Paul translateth, *Heb. 12.*) an eating fire, to *Sodom* and *Gomorrath*, *Nadab* and *Ahibu*, to such stubble a *consuming fire*; but to the faithful, to the penitent, (as here) *Ignis illuminans*, a light unto their feet, and a lanthorn to their paths, to guide their steps into the way of peace; peace temporal, spiritual, and eternal. And now the question of this fire being extinguished, admit here a few words of Tongues; that's the second, Why in *Tongues*? The *Holy Ghost* was pleased formerly to appear in the milde *Emblem* of a Dove, viz. when he flew down on him, who was as void of guile, as that same bird of gall: but now, pointing out the effect by the external cause, he speaks his presence in the form of Tongues. But, as before of Fire, so neither must we here imagine *real* Tongues, but their Similitude (saith my Author:) these were no fleshy tongues; no, those had been too gross, incongruous Representatives of the subtlest spirit; these were of a rarer substance, suppose of purer air condens'd into this shape, and lightened from above: So that as before the Spirit descended, *sicut columba*, *Matth. 3.* but in the likeness of a Dove: so here no more then *tantumquam lingua*, onely in the similitude of tongues; and in them specially, in Tongues above all Figures, that he who had given light to their * intellectuals, and fervency to their affections, might now also add
a voice

a voice and expressive faculties to the tongue, without which all abilities are but like *the talent in the napkin*, and the napkin hid in the earth! Jewels lock'd up in a Cabinet, whose key is lost: Elocution being the Orators first, second, and third; Expression the ornament of all; here is therefore opened to them *a door of utterance*, Acts 2. They spake with divers tongues, as, &c. These tongues then betokened the *Gift of Languages*, whereby they were enabled to perform that great task Christ had set them, *Go forth and teach*, &c. See, God never giveth a burthen, but withall strength to bear it: if he will have them teach, he will furnish them with Tongues: else the Apostles themselves (you see) were not to go from *Jerusalem*, and preach, till they had received the tongues, though they had abilities before, yet stir'd not without Order and Commission: *Rom. 12. How shall they preach, unless they be sent?* Yet how many in this daring Age precipitate into the holy Function, before any Receipt of the Holy Ghost in Tongues? Of as many Languages as their Mother, without ever waiting as the *Apostles* here, or perhaps scarce once seeing the place where they are bestowed, *an University!* But on the other side, no sooner have the *Apostles* here received the *Gift*, but, like good stewards, forthwith they employ it. Men ought to make a timely use of their endowments (still moving in the proper *Sphere* of their vocation.) And what have they to answer for, that have received this Gift

Primum, secundum, tertium, Elocutio. Quintil.

Acts. 2. 4.

πορευθητες παντακτα λαλουντες εν ονοματι κυριου ιησου.
Mat. 28. 19.

Rom. 12. 15

3

* Pars optima, Deo immo-
latur. Ecce nostri corporis
digna est Fidelis lingua que
est hostia, Interpretis animi,
enunciatrix sensuum, Cordis
ministra, prece operi
pretioris. Prudent.
mei sig. d. i. v.

† Etiam otiosus
sibi, utis red-
denda ratio.
Bern. in Mat.
12. 36.

perpetua et
Gen.
Magnalia
Dei.

of * Tongues, and yet are
dumb? I mean not that infor-
ced silence which now many a
David keepeth, not without
pain and grief for it! which sin
shall light on its Imposers:
but for voluntary Mutes. I am

sure the Prophet gives them but a biting cha-
racter, *Isa. 56.* and † *St. Bernard* (as seri-
ously as wittily) on that twelveth of *Matthew*,
vers. 36. Of every idle word, &c. as of idle
words, so of every idle silence (saith he) must
an account be given. Here they immedi-
ately began to *speak with tongues*, as, &c. Straight
the whole multitude of *strangers*, *Parthians*,
Medes, and *Elamites*, *Romans*, *Jews*, *Meso-*
potamians, *Cyrenians*, *Cretes*, and *Arabians*,
all in a general wonder acknowledge them
speaking in their own tongues the wonderful
things of God. And it may pass for one of
those *Magnalia*, the sudden Rise and strange
Growth of the Church immediately there-
upon: How from that *Embryo*, In *fury* is
God known, it commenced, as it were, *per*
Saltum, into a full stature by *Profelytes* of all
Nations, and daily numberless additions. This
brighter *Moon* doth wax, and may she know
no wain, but still encrease, until she be multi-
plied unto her full of *Glory*. The Spouse (I say)
that till then, like *Jacob* beyond *Jordan*, was
but obscure, and of small Retinue, able to plead
but little visibility; but here, like him again,
having once passed some bitter waters, can
challenge either Stars or Sands for number,
singing now, *Praise the Lord all ye Lands*, &c.

I, what else do the tongues of all Nations here import, but the conversion of the Nations? Again, whereas at first all Languages save one were as a curse for Sin, *Gen. 11.* a punishment of pride; and none of them as yet (by some) thought holy, unless the three inscribed on the *Cross of Christ*, viz. *Hebrew, Greek, and Latine*; why here, were all the other sanctified by this appearance of the H. G. in Tongues? for which let all Tongues and Languages, Kindreds and Nations, (especially that enjoy these Fountains open, and not stopp'd up by *envious Philistines*) ever sing praises to the Lord, and speak good of his Name, for so affording them his Word in their own Language as a means and message of their Salvation. Lastly, The Tongue too is an instrument of taste, as well as speech. So doth the *Holy Spirit* rectifie the palat of the Soul, hereby teaching her to relish good, and disgust evil; to prefer a bitter wholesome to a sugered venome, to taste and see how gracious the Lord is, *Psal. 34.* whereas the natural man (saith the Apostle) as wanting this same holy Tongue, *Discerneth not, savoureth not the things that are of God.*

*Quid linguæ
Gentium, nisi
conversionem
Gentium? Lu-
dolph. Gen.
II.*

*Distinguit sa-
pores, lapidum
ab insipido,
dulce ab ama-
ro.*

तां त्वां ॐ
 ॐ
 Non sapit quæ
 Dei sunt.
 1 Cor. 2. 22.

But one may speak too much even of the Tongue it self, and therefore now I will cleave off my discourse from *the Lingua*, to the *Dispartita*, the third *Quer.* *Why the Holy Ghost was pleased to descend in seven Tongues?* Third Question, *Why cloven Tongues.* And this *Dispartita* some take to be no more then *Distributa*, Tongues divided, not in themselves (they mean) but among their Receivers, so as that a peculiar Tongue fate upon each of them. But there is more in the *Ori-* *Ita ut quisque suam habuit.*

Third Question, Why
cloven
Tongues.

Ita ut quisque
suam habuit.

Original, *ἡμεῖς τοῦ σώματος* : that ſignifieth ſuch as were divided from the miſt, diinidiated, as 'twere, by forked tongues; Theſe imitating fire likewiſe in its Pyramidal figure, may eaſily be conceived to ſpread into a Bipartition. And what did the *two* branches hereof intimate, but the equal mixing of the *Law* and *Gōſpel*, for the conversion both of *Jew* and *Gentile*? In the Old Law (you know) the dividing of the hoof was an argument of cleaneſs, Levit. 11. and the Serpent alſo, that emblem of Wiſdome, to which Chriſt ſchool-

Levit. 11. 3.

Matth. 10. 16. eth our Imitation, *Matth. 10.* hath *Linguam bifurcatam*, a kind of forked Tongue : Here

*All candida teſta Columbe.
Spiritus Sanctus odit ſordes;
nec in uno Domicilio morantur
mundities Spiritus
et immundities peccati.*

Bern. Ser. 3. in diem.

*μενυα εὐνοῦς αἰσίου ἀπορ, ἡ
μενυα εὐνοῦς αἰσίου ἀπορ, ἡ
μενυα εὐνοῦς αἰσίου ἀπορ, ἡ*

μενυα εὐνοῦς αἰσίου ἀπορ, ἡ

therefore, why may not the cleaving of the tongue be an apt Symbol of Prudence and Sincerity? Sure that Tongue which rends it ſelf off from worldly and corrupt communication, and ſettleth on God's praises, is one of the *Holy Spi-*

rit's cloven Tongues. For the Devil too playeth God's Ape, and hath his cloven Tongues, viz. Thoſe that love Diſiſion, Flattery, and Diſſimulation; as well as his fiery Tongues, viz. ſuch as love Lying, Slanders, Oaths, Blaſphemy, and Imprecations! and theſe likewiſe, I fear, may all Nations hear. (I am ſure ours may almoſt in every corner) ſpeaking in their own Language, *Horribilia Diaboli*, the fearful works of the Devil!

But not to proportion my diſcourſe of the n

to the Sins of Tongues, lest I be infinite, or rather incessant; but instead thereof, let us take a more necessary glance on the number here the *Holy Ghost* descended on: For we read of an hundred and twenty *assembled*, Acts 1. But *Beza*, and some others, restrain this *Advent* of the *Spirit* to the *Apostles* onely, because indeed the promise was made to them; and he led *Them* forth at his *Ascension*, and the grand Charge was laid on Them, *Go forth, and preach*, &c. Yet for all this, the stream runneth another way: *Cornelius* *in Lapide*, with a cloud of witnesses affirms the *Holy Spirit* shed on all that company, but not without Discrimination: And this argued first from that Question, Acts 10. *Who can forbid water that these should not be baptized, having received the Holy Ghost as well as we?* Besides, we know, more were to preach the Gospel then the *Apostles*; He appointed other seventy, Luke 10. and They then had need of Tongues. But then here may be objected, that there must be divers women in this Company, besides the Blessed Virgin, Acts 1. and they (not permitted to speak in the Church) needed not this Gift of Tongues. But we may thus salve the scruple; the *Holy Ghost* here probably descended on them all, *Apostles* and others, men and women; according to St. *Peter's* exposition of that place of *Joel*, I *Joel* 2. 28. *will pour out of my Spirit upon all flesh; your Sons and your Daughters shall prophesie*, &c. Act. 2. which he there appropriateth to that very business, to take off the *Enthusiastical Pretences* of after-Ages; yet all this not to the same

Acts 1. 15.

In locum.

Acts 11.

Capitulum 47.

Luke 10. 11.

Acts 1. 24.

Esse videtur

Spiritum.

I *Joel* 2. 28.

Acts 2. 17.

1 Cor. 12. 8.

*Spiritum San-
ctum, a Christo
promissum duo-
decim Aposto-
lis datum nu-
mero decu-
plo. Serm.
6. de Temp.
Psalm. 15. 4.*

same end, not in the same degree, as one that was enlightened by the same Spirit. St. Paul will tell you, 1 Cor. 12. *To one was given (by the Spirit) the word of wisdom; to another the word of knowledge by the same Spirit; to others the gift of Faith, to others Prophecie, to others the discerning of Spirits,* (as was most necessary to their several conditions:) but to the *Apostles*, and to their *helpers*, the highest Degree of Illumination, diversity of Tongues, and interpretation of Tongues, because they were to convert the Nations. So that we may conclude it gratefully with St. *Augustine*, O the great fidelity and liberality of Christ, that promised a Gift to twelve *Apostles*, and performeth it to ten times twelve, which is an hundred and twenty! teaching us to be sparing in our protestations, ample in performances: not like *Antigonus* surnamed *Δωσω*, of whom 'tis said, he never denied any thing was asked, nor ever performed any thing he promised; but like *David*, to keep our word, though it be our loss, it shall be our gain a better way. It is a Qualification of a Saint, and an Imitation of Christ, (you see) who here promised his *Apostles* one-ly, and filleth all of them with the *Holy Ghost*.

Acts 2. 15.

And while they are thus filled with the *Holy Ghost*, some mockers are so empty of him, as to say, the *Apostles* are filled with new wine, Acts 2. If they did not, sure enough their *Successours* shall never want *Censures* and *Derisions*. But St. *Peter* confuteth them from their own experience, it being but the third hour of the day, *vers. 15*. Wine was not their mocker, but the *Jews*. Yet St. *Bernard*

upon

upon those words, *Cant. 2. * He brought me* ** Introd. vit*
into his Banqueting-House, &c. faith, that was *in cellam vi-*
fulfilled this Day of Pentecost, the Church *narium.*
was then comforted with flagons, the Apostles *Cant. 2. 4.*
inebriated, not with the Spirit of Wine, but *לֵב בַּיַּיִן*
with the Wine of the Spirit; and therefore *וְהָיָה*
Bernard descants on St. Peter's Answer, These *(i.e.) in do-*
are not drunken, as ye suppose. Others say, *num vini.*
the Apostles Answer confuted them from a
Custom of the Jews, (and since much fol-
lowed by the Christian Church) that is, of
Fasting all the mornings of their Festivalls,
neither eating nor drinking till they had per-
formed their sacred Duties; a Custom com-
mendable; especially before the Sacrament.
Yet St. Bernard confesseth it with a Quali-
*fication: * They are drunk indeed with new* ** Attente,*
wine, (saith he) but not as ye suppose, but *inquit, quod*
with such a new wine as those old bottles, *non omnino*
the unbelieving Jews, were neither worthy *ebrios, sed*
to receive, nor able to contain, being a *ebrios, sicut*
wine powred out by the true Vine himself, *ab illis esti-*
by him that trod the Wine-press alone! Such a *mati sunt, de-*
wine as made † glad the heart, without any *ne gavit;*
disturbing of the brain. The Apostles had *erant enim*
a sower draught of it by their Master's ab- *ebrii, sed Spi-*
sence; now therefore they receive the wine *ritu Sancto,*
of comfort. And this methinks may cheer our *vinomoro.*
Patience in all tentations and afflictions, to *S. Bern. Sermon.*
see it is Christ's Method, to keep the best *49. in Cant.*
wipe till the last. Here then, what if we *† Vinum cor*
must taste of sorrow's cup, while we are *laticans,*
sure hereafter to have our water turned into *non statim*
wine, our tears into eternal joy? For what *mentiscever-*
I say unto you, (saith Christ) I say unto *tens Bern.*
John 4. 18.

all;

all; and that is, *I will not leave you comfortleſs.* To which end let us fervently and frequently ſay unto him again in the prayer

** Veni, Creator Spiritus,
Montes tuorum ſuſcita,
Imple ſuperna Gratia
Quæ tu creæſti pectora.*

of the * Church; O God, make clean our hearts within us, and take not thine Holy Spirit from us.

POEM XV. { On Whit- }
 { Sunday. }

AS when a Storm of horrid War doth ceaſe,
Both Parties uſe to back their new born Peace
With Hoſtages exchang'd; ſo God and Man
Here reconciled; which our Lord began,
Transporting firſt our Nature up to Heaven,
And now to Earth the Holy Ghoſt is given;
That ſo the happy Reconcilement may
Ne're violated be, but laſt for ay.
His Promiſes perform'd exactly are
To pious Union, as his Threats to Jar.
The Sun of Glory now being in his height,
Shines forth in beams of a Meridian Light,
On his Attendants, that expect and pray,
Dawning to both parts of them, double Day.
The Stars ſeem'd ſhot unto this lower Sphere,
As if they thought to mend their luſtre here:
The Sun aſham'd, did poſte to long'd for night,
Seeing here ſo many Suns outſhine his light.
And next, leſt greater Sorrows ſtrike them mute,
He each of his Diſciples doth ſalute
With an inſpired Tongue, thereby to raiſe
Throughout the world the Trophies of his Praise.

And

And because Heaven-born *Charity's* foretold,
 On *Earth* in later Ages to grow cold;
 He gratifies each of their good desires
 With a warm shower of Heav'n's propitious Fires.
 And as it doth *Heroick Victors* suit,
 Their rich *Beneficence* to distribute
 With liberal hand; so our Triumphant Lord
 His *Graces* here doth copiously afford,
 To all the pious Company that sate
 Attending him at *Expectation's* Gate:
 He strews his Gifts, his Conduits run with Wine,
 And all that taste acknowledge it Divine;
 A true *Nepenthe*, which whoever-drinks,
 No more of wonted Sin or Sorrow thinks;
 With which they're all so plentifully fill'd,
 Their Hearts are mended, and their Heads not spill'd;
 A Spirit of Comfort, various as our Griefs,
 Proportioning them all with true Reliefs;
 A Spirit of Strength for to support the weak;
 And binde up wounded hearts, when like to break!
 A Spirit of Amity and sacred Love,
 Uniting lower envies from above;
 A Spirit of Aliment, that doth invite,
 And nourish Souls of pious Appetite.

Two *Ushers* lead this sacred Spirit's way,
 A mighty *Winde*, and *Sound*; fit to display
 The Gospel one, whereof the world must ring;
 Mens *Carnal Chaff* the other winnowing.
 The Spirit himself then in a golden shower
 His fiery Tongues on all their heads doth pour;
 Which now like flaming Beacons blaze, and tell
 The near Invasion of that Host of Hell!
 Giving men warning stoutly to defend
 Themselves, by making Heav'n their speedy Friend.
 But Comforts cloath'd in fire (perhaps) are strange:

Shall not that *angry Element* once change
 The world to *Cinders* ? true, and yet presume
 God in the *Flame* will not a *Bush* consume.
 The *light* and *heat* of Fire best *Emblem* forth
 Science and Conscience, true *Apostles* worth.
Knowledge without *Zeal* Ape's the Glow-worm well ;
Zeal without *Knowledge* but resembleth *Hell* !
 The choicest *Graces* of the heavenly *Quire*
 Are not improperly express'd by *Fire* :
 That doth from Dross the *Metalls* purifie,
 As this by *Love* doth purge out *Enmity* !
Fire melts obdurate *Mines*, and lets us know
 The *Spirit's* Remorse makes steelly hearts to flow !
Fire hardneth *Clay* against injurious storms ;
 As mourning hearts a *Patient spirit* confirms.
Fire *Renovates* and Burnisheth the *Mine* ;
The spirit of wisdom makes the *Face* to shine.
Fire *elevates*, inclines things to *Ascend* ;
 The *Spirit of Faith* too makes *Souls* upward tend.
 As *Fire*, to all about it, light imparts ;
 The *Spirit of Knowledge* doth irradiate *Hearts*.
Fire distributes a warmth to all are near ;
 Fervor of *Sp'rit* doth our *Devotions* chear.
 Some things too *Fire* preserves, not all consumes ;
 Life, *Innocence*, or *Penitence* perfumes.

But why appears this *Fire* in form of *Tongues* ?
 To speak those grand *Abilities*, that *Throngs*
 Converted unto *Christ*, throughout the *Lands*,
 Drawn by such *eloquent* and *pious* bands :
 From whence all *Nations* sweetly wou'd embrace
 (In their own *Tongues*) the *Oracles* of *Grace*.
 But Satan too his fiery *Tongues* hath spread,
 Whose fire by fire shall be extinguish'd !
 These *Tongues* of the *Apostles* cloven were,
 As mixing *Law* and *Gospel* every where.

That they were fork'd, and of dissected hue,
Hints the Conversion both of Greek and Jew.
The parting of the Hoof did cleanness show :
The *Serpent* hath a *Cloven Tongue*, (we know)
Christ's School of Wisdom : then the *Tongue* that's clean
From Putrid Language, is the *Tongue* we mean.

Thus *David's Propheſie's* fulfilled, when
Chriſt went on high, and ſhow'd theſe *Gifts on men*.
 Light on us therefore, O *Celeſtial Dove*,
 So with thy fanning *Wings* enſlave our *Love*;
 That we like *Birds of Paraſiſe* may fly,
 And neſt among the Stars eternally :
 That Hearts and *Tongues* kindled with *holy fire*,
 To thee in endless *Praiſes* may aſpire.

PRAYER XV. { On *Whit-*
 { *sunday.* }

O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us miserable Sinners. As thou didst seasonably visit the Apostles and others that attended thine Appearance; as the Father manifested himself unto the world in the works of the Creation; and God the Son surrendered himself in the works of our Redemption: so wert Thou pleased (this day) to manifest the third Person of the glorious Trinity, (that now the compleat Deity might have visibly and comfortably appeared to mankind) in a wonderful manner descending on the Disciples, and others waiting at Jerusalem; supplying all their wants, and comforting their Sorrows after their Ascended Master. O how punctual?

how full of satisfaction are the Divine Promises? how worthy of our Confidence and best Affiance? being all *Tea and Amen*; how deserving all our vigilance, Prayers, and Attendance? here illuminating their hearts with light from heaven; warming their affections with celestial fire; affording them Conduit-pipes, (as well as Cisterns) Tongues of utterance; and in those faculties of expression, oportunities of Conversion. O Blessed Spirit, whose Treasure's inexhaustible, continue these Gifts and Graces to thy Catholick Church; by enlightning of her Paths, by enlarging of her borders, and by making up her breaches; by Hallowing her Assemblies, and furnishing her Ministers; clarifying their heads with heavenly light, sanctifying their hearts with holy fire, and quickning their endeavours by thy Spiritual motions; by Uniting the hearts of all her Members, knitting them together in the Bond of Peace. O thou Eternal Breath of the Father and Son, perfect the work of Sanctification in all thine Elect; pour out thy Graces this day and hence-forward in the Tongues of the Preachers, in the Ears of the Hearers, and in the hearts of all the Congregation: that so the good seed of thy Word falling into well-prepared ground, may bring forth fruits worthy amendment of life, in some thirty, in some sixty, in some an hundred fold, even the fruits of the Spirit; scil. Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance, and the rest of the links of that same golden Chain. Let that mighty rushing winde (in which thou descendedst)

purge

purge away the Chaff of our Carnal Affections, and with an holy violence beat down our strong holds of Sin, and all the proud imaginations that resist thy Grace. Let that winde dissipate the clouds of Error, Sin, and Sorrow; cool and refresh us in the heat of Persecution, filling the sails of our desires with happy gales into a prosperous voyage for our Haven, Heaven. O sweetest Spirit of Love, who descendedst in the milde Emblem of a Dove, purge out of the midst of us all bitterness, and gall of malice, that with meekness we may receive the engrafted Word, able to save our souls. Descend upon us in the sound of thy Word, (though not in the extraordinaries of Prophecie and Miracles, yet) in the ordinary Graces of Faith, Hope, and Charity; in a Spirit of prayer and supplication, of support and consolation, of obedience and resignation, of sincerity and fervency in our Devotions, of zeal both in profession and our conversation; enlighten our darkness, inflame our coldness, purge our drossiness, sweeten our sourness, pardon our sinfulness, reform our wickedness, seal all the gracious promises of thy Gospel to us, and seal us unto the Day of Redemption. Amen and Amen.

} The COLLECT }
 } for Whitsunday. }

Epistle.
 Acts 2. vers.
 1. to 12.

God, which as upon this Day, hast
 taught the hearts of thy faithful
 People, by the sending to them the
 light of thy holy Spirit : grant us by
 the same Spirit to have a right judge-
 ment in all things, and evermore to
 rejoyce in his holy comfort, through
 the merits of Christ Iesus our Sa-
 viour, who liveth and reigneth with
 Thee in the unity of the same Spirit,
 one God world without end, Amen.

Gospel.
 John 14 from
 vers. 15. to
 the end.

Our Father which art in heaven, &c.

The Grace of our Lord Iesus Christ, &c.

UPON

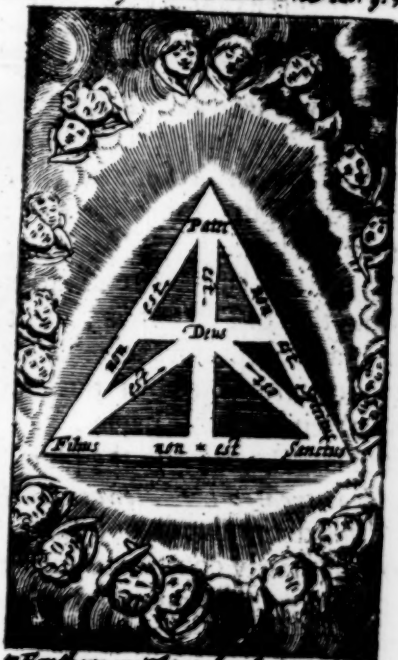
M.
Psal. for
D. M.
E.
Psal. for
D. M.

UPON

Trinity Sunday.

18 And these three are one 18: 9: 7

M. Less.
1. Gen. 18.
2 Matth. 2.
E. Less.
1 Josh. 1.
2 for D. M.



7 For there are Three that have Ruord
in Heaven, Father, Word, or Holy
Ghost etc.
8 And there are Three that have
ruord, in Earth, the Spirit, the Water,
and the Blood, and these Three
are in one

DISQUISITION XVI.

ImmEDIATELY after that admirable Descent of
the Holy Ghost forementioned, (as it were)
consequently ensued notice of the incompre-
ensible Trinity; even thereby given to the

1. Tim. 3. 16.

*Abyssus Abyssum invocat.**Vt per speculum.**Vt per Incem.*

Exod. 33. 20.

ברא
אלהיםGen. 1.
Deut. 5.

Church of God. But, as the *Apostle* saith, *Great is the mystery of Godliness*, 1 Tim. 3. and *this* indeed one of the greatest parts of all that *Mystery*, viz. the *Distinction*, and yet *Union*, of those three glorious persons of the *Deity*. Here, *one deep calleth upon another*: A Theme fitter for admiration, then examination; not visible in the book of the *Creature*, where the *Deity* is seen as in a *Glass*, only by reflexion. No, nor presently legible in the *Book of the Scripture*, where *God* is seen by a kind of *Light*, more directly: You know *Moses* could see but his back-parts, and scarce them neither, they were so glorious; but this *Distinction of Persons* is, as it were, *His Face*, and accurately to be discerned, is scarce an adequate object of this life, *Exod. 33*. And albeit the *Bible* begin, and run on still with his *NAME* in the plural number, that is, *Gods created the Heaven and the Earth*: Yet this determineth not three Persons, although it fairly contribute something toward it, and more then intimateth *Diversity of Persons*, even when applied to *God himself*, *Gen. 1.* and *Deut. 5*. And some even out of the first *Book of Holy Writ* do probably argue that triple personality, from that first plural word of *Gods created*: 'Tis plain enough that there are several Persons hinted; but for the distinction of them, you know the act of creation is generally attributed to the *Father*, (*quoad extra*, according to us, for else, to all the *Three* indivisibly) *God created the*, &c. And in the second verse there is another Person particularized, viz. the *Spirit*,
The

The Spirit of God moved upon the face of the waters, that is, by a cloud of witnesses, the Holy Spirit. And the first of St. John expounding this same first of Genesis, brings in the second Person hither, that is, the Word; and saith, twice for failing in one verse, *All things were made by Him, and without Him nothing.* But to make good my word, in Gen. 32. the Angel wrestling there, and blessing Jacob, is universally interpreted of Christ, (to say nothing of those that came to Abraham and Lot, Gen. 19.) And then you have all the three sacred Persons of the Godhead, though not positively demonstrated, (for that would be a task invincible) yet emphatically intimated in the Book of Genesis. And this is *Effigatio Ansarum*, (as one calleth it) as it were a framing or finding out of handles, which we dexterously lay hold of in so high a Mystery. And others do as much from that of Job. 1. arguing the Trinity from his Treble Benediction; *The Lord hath given, the Lord hath taken away, blessed be the name of the Lord.* three Lords you see, and yet but one disposer, there's Trinity and Unity. But this *Germinatio Gemmarum*, this putting forth of buds and blossoms in the Old Testament, proveth *Protuberatio mammarum*, a fruitful swelling of the breasts in the New, where there are frequent and pregnant attestations. I shall need mention but some chief ones. 1 John 5. *There are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these Three are one.* What can be more manifestly expressed? For which St. Paul is one of them that

ברך
אלהים

John. 1. 2.

Gen. 32. 24.

Job. 1. 21.

1 John 5.

2 Cor. 1. 3.

that returneth gratulations, 2 Cor, 1. (at once witnessing the Trinity, and praising it) *Blessed be God* (saith he) *even the Father of our Lord Jesus Christ, the Father of mercy, and the God of all comfort.* In which alone we discern the whole Trinity : Here is the *Father* ; and *Mercy*, which is his *Son* ; and the effect of this mercy, the Spirit of *Adoption* ; and then all Three comprised, in the *God of all comfort.*

*Rationem qua-
ro? fidem ab-
nego. Aug.*

Natural Reason how far
useful.

But alas ! what is all this to your Rational men (as they call them) the handsome Complement for our modern *Atheists* ? who (like *Thomas*) live not by Faith, but by *Sense* and *Reason*, (if they mistake not) which is a way in some things quite to destroy the Faith, that being an *evidence of things not seen.* And therefore St. *Augustine* saith, He that will admit of no Master but *Reason*, sometimes presents a Fool to be her Scholar. Though I know rectified *Reason* is the work of God, and in it self not contrariant to *Piety*, but being ordered and sanctified, is very advantageous to it : yet not to be relied upon, as any fit measure of the principles of *Religion*, especially in such *Mysteries* and sublimer parts of it : That too being so lapsed and depraved ! Yet even those *Minions of Nature*, (that is) of Second causes, may find some parallels of this sacred Riddle even among the Creatures here below, the Snow, the Ice, and Water : and so above, the Light, and Heat, and motion of the Sun ; have each of them a severality of existence, and yet as 'twere an Identity of Essence. And if ought can be found such in Nature's Inventory, why should we so stagger at the like

like in our Creator? I, and the very *Figure* of the Heart of Man, as well as the nature of it, holdeth some proportion with the *Blessed Trinity*, being * *Triangular*, and as it were extending a *Corner* of it self to each of the three *sacred Persons*; and the capacity thereof being aptest, and indeed onely to be † *satisfied*, by the *All-sufficiency* of that blisful *Triad*. As a *Circle* can never fill a *Triangle*; so the whole *Circle* of the *Earth*, and all things in it, can never *sate* the heart of man, but that some *corner* of it or other will still be empty! (either Riches, Honour, Children, or contentment in them, will be wanting.) *Heaven* onely hath a *Trinity* can do it, can fill all the *Angles* of its *Receptivity*, making it to *acquiesce* in *fulness* of joy and absolute *satisfaction*. Well, (saith holy *Austin*) *Critical Naturalist*, thou that leavest the Master, and denominatest from the servant, do thou argue on, I will admire this *Mystery*; do thou dispute, I will believe it: By his own help, I do both believe this *Trinity*, and admire it. To go on with that sweet Father's warble: * These waters are of infinite depth, O God, unfathomable is their bottom! The bottom is to profess and to feel the distinct working of the three distinct Persons of the *Trinity*, *Father*, *Son*, and *Holy Ghost*. Not one man, not one Christian † of a thousand,

* Δ & τετράς & sacra,
& cordus humani figura;
quæ sibi mutuo
solum sufficient.

† Domine, fecisti me
propter Te, & inquietum
est cor meum donec
requiescat in Te. Saint
August. 1. Confess. 2

Turatiocinare,
ego mirar; tu
disputas, ego
credam.

* Mira profunditas, Deus
meus! mira profunditas!
S. August. Confess. 3. & 4. & 5.
Rom. 11. 33.

† Rara anima, quæ sciat
quid loquatur.

speaking

speaking of these mysteries, knows well what himself means; and those that know the

1. *Profitemur Unitatem,
Veneremur Trinitatem,
Pari reverentia.*

2. *Tres Personas asserentes,
Personali differentes
A se differentia.*

3. *Sive dicas tres vel
tria,
Simplex tamen est essentia,
Non triplex Essentia.*

4. *Pater, Proles, Sacrum
Flamen,
Deus unus, sed hi tamen
Habent quaedam pro-
pria*

5. *Vna virtus, unum
numen,
Vnus splendor, unum
lumen;
Hoc una, quod alii.*

most, (saith he) *contendunt and dimicant*, dispute and wrangle, assisting the common enemies of Christianity by their uncharitableness; while without love and mildeness, none can ever come to know the unity of this blessed Trinity, or to see the *visions of Peace*, in the presence of this God of mercy, peace, and love. And therefore as we receive benefits by apprehending God under these distinct notions; of power, as a Father to protect us; of wisdom, as the Son to instruct us; of goodness, as the Holy Spirit to comfort us: So now must we, on the other side, take the more care, that we make answerable returns of Love, Obedience, Gratitude; and that we sin not against these *Persons* in their several Notions, either by neglect of any of them, in such as God sets over us; or by abuse thereof imparted to our selves: As *David* in that *complicated Sin*, *Psal. 15* where he offended against all the three! First, against the *Father*, by abusing that power which he had given him: Against the *Son*, by depraving true wisdom into craft and treachery: Against the *Holy Ghost*, by contemning the goodness and Piety of *Uriah's* refusal

refusal. But let us rather imitate (both for their Contemplation and Devotion) those Crowned four and twenty *Elders*, Rev. 4. that incessantly sung that sacred Treble, *Holy, Holy, Holy, Lord God Almighty*, &c. For first, their Speculation proves the Trinity, and then their Devotion worships and adoreth it. *Holy, Holy, Holy, which was, and is, and is to come*: *Tenses* and *Persons* both (you see) here speak the Sacred Mystery of Trinity in Unity, and Unity in Trinity. In that they sing * thrice *Holy*, notes the *Trinity*; in that they adde the singular, *Lord God*, notes the *Unity*. Or, as *Fulgentius*, † What is the meaning of this Hymn so trebled, so singularized; but three distinct Persons, and yet one onely Lord God? (according to the * *Athanasian Creed*, composed against *Arrius*, and appointed ever to be read *This Day*) which *was*, without beginning; which *art*, of thy self without means; and *shall be*, for ever without end.

And here it will not be impertinent to acquaint you how *Amphilochius* broke the *Arrian* snare by a pious Ingenuity. He presents a *Petition* to the Emperour *Theodosius*, and that with all lowly *Reverence* to himself; but taking no notice of his Son *Arcadius*, who sate by him: whereat the Emperour displeased, upbraided his omission: What, *Amphilochius*, Regardest thou not my Son? being

6. *Digna loqui de Personis,*
Vim excedit Rationis,
Transcendit ingenia.

* τρις ἅγιος. Per hoc quod ter Sanctus, Trinitatem significat; per hoc quod subdit, Dominus Deus, Unitatem. Hieron. in Isa. c. 6.

† Quid est quod ter Sanctus dicitur? Cur semel Dominus Deus? Respon. ad obiect. Arrian.

* Athanas. contr. totum mundum, &c. e contra.

Amphilochius
Iconii Episcopus. Theod.
Ec. Hist. l. 5. c. 10.

ὁμοῖν Θ,
 ἢ ὁμοῖν Θ,
 consubstantia-
 le. Quæstio
 diu pertur-
 bans Ecclesi-
 am.

Rev. 4.2.

Bullinger in
loc.

† *Verus poten-*
tialiter, Tri-
nus persona-
liter.

*Est tria summa Deus, trinum
specimen, vigor unus.*

Corde Patris genita est Sapientia, Filius ipse;

*Sanctus ab æterno subsistit Spi-
ritus ore.*

*Tempore nec senior Pater est,
nec numine major;*

*Nam sapiens retro semper Deus,
edidit ex le*

*Per quod semper erat gignenda
ad secula, Verbum.*

Prudent. *Σπρ Σίωτα.*

Rom. II. 36.

Lib. Sent. distinct. c. 35. ex Augustino de Trin. l. 6. c. 10.

being more then an Heir Apparent, newly Declared *Emperour* ? To whom the good old *Eastern Bishop* thus replied : Ah , canst not thou , O *Theodosius* , endure thy Son neglected ? being but an Earthly *Prince* , a Prince of *Clay* ! and yet in thy Dominions permit the *Eternal Son of God* to be not onely neglected , but contemned ? A Speech that melted so the good old *Emperour* , as that he not onely acquitted *Amphilochius* from ill manners , but soon granted his *Petition* , and banished all the *Arrians*.

And to draw towards a close : St. *John* in his Vision, *Revel. 4.* beheld one sitting on a Throne, which is *God the Father* ; and at his right hand the *Lamb*, which is *God the Son* ; and the seven-fold Spirit proceeding from both, which is *God the Holy Ghost*. † One in

power and efficacy, Three in
personality, &c. Therefore
after all God's goodness, ce-
lebrated in other Festivals, now
most worthily doth the Church
honour the *Holy Trinity*, the
whole Trinity of *Persons* to-
gether, (as elsewhere in severals)
Declaring the wonders that he
doth for the children of men.
Blessing and praising that same

Sacred Triad, with St. Paul and other Churches out of him, *Rom. 11.* Of him, and through him, and for him are all things; unto him be glory for ever. Amen. Where Lombard out of Augustine, (for as one was the Master, so the other was the Founder of the Schools)

S
fi
fo
v
a
v
E
C
t
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a

Schools) saith ingeniously , that these Prepositions , *Of, Through, For* , are not to be confounded. For *Ex* doth denote the *Father* , of whom are all things ; *Per* , the *Son* , by whom are all things ; and *In* , the *Holy Ghost* , in whom are all things. God the *Father* is the Fountain of all goodness , God the *Son* as the Conduit , and God the *Holy Ghost* as 'twere the Cistern. But , as the Woman of *Samaria* said , *the Well is deep, and thou hast nothing to draw with* , John 4. Indeed this Well is deep deeper then the Heavens are high, no humane judgement able to fathom it ; τίς ικανός ; *Who is sufficient for these things?* Well may we, when S. Paul stands at wonder , *ὡς θαυμάζω* , Rom. 11. 33.

John 4. 11.

Rom. 11. 33.

Rement in flumina fontes.

Rom. 11. O the depth of the riches of this mystery of mercy ! And therefore let all our streams, our comfortable Blessings, return in thankfulness unto This our Fountain: As all our *fresh Springs are in thee* , O GOD , so we desire they should also flow back unto thee.

And therefore turning Contemplation into Devotion , let us with the *four and twenty* Rev. 4. 10.

Elders , here fall down before him that sits upon the Throne , saying , *Thou onely (O blessed Trinity) art worthy to receive Glory , and Honour , and Power ; for thou hast created all things , and for thy wills sake they are , and were created.* And to that end , *Holy Church* so frequently useth that excellent *Doxology* , or return of *Glory* to the *Blessed Trinity* ; concluding all her *Psalms* and sacred *Anthems* with a *Gloria Patri* , &c. wherein she doth but joyn with *Angels* in ascribing *Glory* to the *Father* , *Son* , and *Holy Ghost* , &c.

Indeed

Magdeburg.
Cent. 4. p. 617.

* *ὁμοῦς ὁμοούσιος τῷ
πατρὶ*
Basil.

Indeed so it was in the beginning, not for the Matter onely, but for the *Form* also; being an *Hymn* more then *ancient*, composed in Confutation of the *Arrians*, (and their later *Spawn*) Enacted in that *Oecumenical Council* of *Nice*, consisting of 318 *Bishops*, under *Constantine* the Great *Anno Christi* 320. And (*St. Basil.* faith) as we have *Received*, even so we *Baptize*; and as we *Baptize*, so we *Believe*; an as we *Believe*, even so we give *Glory*. And all this we use in the *Name of the Father, and of the Son, and of the Holy Ghost*, confessing at once *God's Excellencies*, all the *Persons, Offices, and Distinctions*, and the very *Integrity of the Christian Faith*; it being a token of a true and sound * *understanding* for matter of *Doctrine* about the *Trinity*, when in *ministring Baptisme*, and making *Confession* of our *Faith*, and giving of *Glory*, there is a *Conjunction* of all *three Persons*, and no one severed from the other two. So that it is none other then the *Abridgement* of the *Creed*, an *Epitome* of the *Gospel*, indeed the *business* of both worlds, (and the usual *Posture* of *Defence* becomes it;) and therefore as it hath been reverently used from the *beginning*, may it be so to the *end*, as it is *now* at present; *Glory be to the Father, and to the Son, and to the Holy Ghost: As it was in the beginning, is now, and ever shall be, world, without end. Amen.*

POEM XVI.

{ On Trinity }
Sunday.

Come bright *Urania*, nay, come all the *Nine*,
And all too few to sing this sacred *Trine*.
Should *Angels* lend their *Quills* this *Theme* to write,
Or *Cherubins* the *Mystery* indite;
Yet all their *Coelic Strains* would fall too low
To make us meanly *understand*, and know
This *sacred Riddle*: so that well might I
Here make this *Poem* all *Apology*.
No *Pencil*, but his own in *Sacred Wit*,
Can the least *line* of this *Transcendent* hit;
But there, *Illuminated* eyes may read
This *Fountain* clear'd, this *Seal'd Book* opened.
Three things above do *faithful witness* bear,
While here *as many* do the matter clear.
There, how the *Light*, and *Heat*, and *Motion* run,
Three severals? yet *united* in the *Sun*,
Among the *Stars* each nobler *Aspect* shines
(If well observ'd) most commonly in *Trines*.
On earth (you see) the *Water*, *Ice*, and *Snow*,
Three things distinct, yet into one they flow.
Three Letters each prime *Radix* do effect,
Instructing us i'th' *holy Dialect*.
And if in *Creatures* *Parallels* we finde,
Why should our *Faith* (through *scraps* of the *mind*)
Startle at our *Creator*? who alone
Makes many wonders good, of three in One.
A single *Essence* then, a *Person Trine*
Presents the *Deity*; where the *D'vine*
Word and eternal *Wisdom* *Christ* doth rest,
As first begot, within his *Father's Breast*;

Z

While

While the *Celestial Spirit* forth doth flow
 From both these Splendors, yet eternal too.
 Nor is the *Father* ought in time before
 The other *sacred Pair*, or power'd more;
 Nor is the *Son* of any later date,
 But unto both *coequal* Potentate;
 Nor is the *sacred Spirit* behind the rest
 But *equally*, essentially blest.

What *Present* then so suits this *One* in *Three*.
 As that our *Heart's Triangle* tendred be?

Eternal Father, whence all *Creatures* spring,
 Which justly thy *Omnipotence* do sing;
 And that too *Echo'd* with a *Providence*
 Supporting all with *sweetness* and *defence*;
 Which like the *Sun* through all doth *move* and *shine*,
 That while they act their *own wills*, they do *Thine*.
 While all things else then keep their *pristine* Station,
 Let not *Man* fail the end of his *Creation*:
 Since *Essence*, *Life*, and *Motion* flow from *Thee*,
 Let *Gratitude* return back all the *Three*.

Blest *Lamb*, that mute before the *Shearers* wert,
 Give and accept a vocal praying *Heart*;
 And let the *Golden Fleece* of thy rich *Merit*
 Purchase us *Crowns* immortal to inherit;
 And make us *Loyal* to thy *Kingly Power*,
 Owning Thee *Lord* as well as *Saviour*.

And thou, O *Sacred Sanctifying Dove*,
 Descend into our *hearts* (with *wings* of *Love*)
 Hatching thy *Graces* there, till fledged we
 Fly back to the *Eth'rial hills* with Thee;
 To *Nestle* in that *Rock*, those *Clefts* of *Spice*,
 Always to chant with *Birds of Paradise*.

Singing, All *Glory* be to *God* alone,
 Ever thrice *blessed* be the *Thrice* in *One*.

PRAYER XVI. { On Trinity }
Sunday.

O Holy, blessed, and glorious Trinity, three Persons and one God, have mercy upon us miserable sinners: Have mercy upon us, O thou great Creator, by creating such a Light in our Understanding that we may apprehend some measure of this sublime Mystery; that from the Analogies of Nature, and by the Scale of the Creature, our mindes may ascend unto the Trinity of Persons and Unity of Essence. O Thou onely Purchaser and Preserver of Men, incline our Wills to a Belief of this great Article of Faith, (though our judgements fully comprehend it not) because thy holy Word doth Dictate it! O Thou eternal Breath of both those glorious Persons, season our Affections with duties answerable to the several Distinctions of the Deity: To Thee, O Father, Love, Gratitude, Dependence; to Thee the Son, Faith, Knowledge, Assimilation; to Thee, O Blessed Spirit, Joy, Desire, and Perseverance; and all These to all Three, in absolute Obedience. Bestow on us, O God the Father, the blessing of Illumination; so shall we sing and praise thy Power, praise Thee with the heart and with the understanding also. O God the Son, confer on us the gift of Justification, and we will attend the Bridegroom of our Souls, like the wise Virgins, with Oyl in our Lamps; like the King's Daughter, ornamented within and without; like Ransomed Captives, blessing our Deliverer. Adorn us, O Blessed Spirit, with the

Grace of Sanctification ; so shall we (like obedient Children) follow Thee in all thy motions ; and like bright Stars attend the Circulations of our highest Mover. To that end, O God the Father of heaven have mercy upon us ; have mercy upon us , by throwing all our Sins into that mercy of thine that hath no measure ; by creating a clean Heart , and renewing a right Spirit within us. O God the Son , Redeemer of the world , have mercy upon us miserable Sinners ; have mercy upon us , by bathing our Souls in thine all-healing Blood , by imputing all our sins unto thy sufferings , thy Death and Passion to our sinful souls , that so (however in our selves wretched and forlorn) through thy Merits and Mediation we may finde mercy. O God the Holy Ghost , proceeding from the Father and the Son , have mercy upon us miserable sinners ; and that by infusing true grace into our hearts (those especially suiting our Callings and our Trials) lively Faith , steadfast Hope , fervent Charity , Christian Patience , some measure of comfortable Assurance , and Perseverance in these Graces unto our lives end. O Holy , Blessed , and Glorious Trinity , three Persons , and one God , have mercy upon us miserable sinners ; the mercy of preserving us from all those respective Sins that are more directly against thy several Notions and Personalities : as from sins of weakness and wilfulness against Thee , O God the Father , who art Power ; from sins of Ignorance and Infidelity against Thee , O God the Son , who art Wisdom ; and from the sins of Malice , Apostasie and Desperation against Thee , O God the Holy Ghost , who art Love : But rather let us strive to
make

make peculiar Returns ; as Submission and Thankfulness to the Father of mercy ; Affiance and Affection to the Son of Compassion, and of Hope and Obedience to the Spirit of Consolation : proportioning our Devotions so to each, as unto all, recollecting them to the Unity, and distinguishing of them to the Trinity. To whose three glorious Persons, one coequal, coeternal Essence, God, be rendred from Heaven, Earth, and Seas, from Angels, Men, and all the Creatures, all Honour, Praise, and Adoration, now henceforth, and unto all Eternity. Amen, Amen, Amen.

{ The COLLECT }
for Trinity Sunday. }

Epistle.
Rev. 4. vers.
to the end.

Almighty and everlasting God, which hast given unto us thy Servants Grace, by the confession of a true Faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty, to worship the Unity: we beseech Thee, that through the steadfastness of this Faith, we may evermore be defended from all adversity, which livest and reignest, &c.

Gospel.
John 3.
vers. 1. to
16.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

M.
Psal. for
D. M.
Psal. for
D. M.

UPON

The Lord's Day in general.

M. Less.
1. Lev. 26.
2. for D. M.
E. Less.
1. Ifay 58.
2. for D. M.

19 *Healeth of dropfie upon y^e Sabbath Luc: 14*



2 And behold there was a certaine man
wth had y^e dropfie
3 Then Iesus answering, saith unto y^e cōgregatiō
of y^e Law, & Pharisees, saying, is it lawfull to
heale on the Sabbath day
4 And they held their peace, then he tooke
him and healed him, and let him goe
Teacheth to be lowly, & to bid
the Poore to our Table &c.

DISQUISITION XVII.

Almighty God, as his mercies are not
onely private and particular, but publick
also and Universal; so will he not be conten-
ted onely with *Family-Devotions*, (though those
he

he seasonably expecteth, and accepteth) but also he will be honoured in the visible Congregation of his *Saints* and *Servants*, and that too, not alone in those *solemn Anniversaries*, (which are as *Constellations* of our Gratitude, for blessings of the first magnitude,) but also for his *continual Mercies*, which are multiplied as the *Stars*, and renewed every moment. That which is looked to of all, is cared for of none, said the Heathen; and therefore God provided a particular Day for his own service, and settled it by a Commandement; and therefore doth justly challenge (although he need it not) our weekly returns of publick Piety and Gratulations. And albeit *His Glory* be capable of no *Accession* (by us) or *Diminution*, according to that of *Job* and *David*; yet his *Revealed will*, which is our Rule and Conduct, and his outward *Name* and *Honour*, claimeth our best publick Worship and Devotion: and that with a special *Memento* in his fourth Commandment, *Remember thou keep holy*, &c. A gentle preface, a word of entreaty; yet such as we use to give special charge by, that we regard and not forget it. Where I shall not enter the Lists with the *Sabbatarians* and their *Antagonists*, which undiscreeet *Combatants* have rather wounded one another, then rescued the *Sanctimony* of the Day; indeed by their *Polemical Discourses*, making more knots then they have untied; the Doctrine of the *Christian Sabbath* being like a *Skein* of curious Silk, which with affected hands they have so sullied and beruffled, that many well-meaning

*Publicorum
cura minor.*

Exod. 20.

Job 9. 15.
Psal. 16. 2.

*Nimium al-
tercando amit-
titur veritas;
& pruritus
dilatandi
scilicet Eccle-
siae.*

people know not how to make a right use of it: and it may well be feared, that *Charity* hath lost more by them than *Truth* hath gained. And therefore waving those fruitless *Controversies*, I shall herein keep the *Scope* of my whole *Book*, and endeavour briefly to vindicate the *Piety* of the Lord's Day, or *Christian Sabbath*.

שבת

The *Jewish* Term is *Sabbath*, the *Saxon* appellation *Sunday*, and the *Christian* from Christ's Resurrection, the *Lords Day*: nor need either Denomination inject a scruple to wise men, so long as *All* retain agreement in the observance and Sanctification of it.

Disiderant
auditores
potius quam
expositorem.

And indeed (as St. *Austine* well, though in another case) the Commandments are so well known, and so often expounded, the fourth especially, that we rather want *Hearts* to practise them, then heads to understand them. And this, you know, designeth both the *Time* and *Place*, of God's holy publick worship, *Levit. 19, 30.* Not as though there were any inherent Holiness in either, or any thing below, but only relative, that is, as challenged by God, and by man devoted: And so both are holy, (the *Time* and *Place*) *Holy Day*, and *Holy Place*, *Holy Sanctuary*, *Holy Ordinances*, both equally sacred, *Levit. 26. 2. You shall keep my Sabbaths, and reverence my Sanctuary, &c.*

Lev. 19. 30.

Cum Deus dicatur sanctificari, modo designandi intelligitur; cum homo, sub modo applicandi.

Morale preceptum de Cere-
moniali.
Phil. Melancthon.

Tract. in Joh.

Now, one that assisted the Reformation of Religion with as much Learning and Modesty as any, designs this fourth *Commandment* well, to be a *Moral Precept* wrapped up in *Cere-
monials*. For sure there was somewhat of both

both in it. The *Ceremonial* part not now in force, is First, the *precise seventh Day* from the *Creation*, which (in cases of Travel and remoter distances) is impossible to be retained, the same universally. Secondly, the *strictness* according to the rigid *Letters*. Thirdly, the *Mode* of hallowing it, with *Oblations* and *Ablutions*, &c. The *Morality* of it chiefly consisteth in these: First, the fixing of a Time for Divine Publick Worship. Secondly, that time to be at least one day of seven. Thirdly, that Day to be hallowed by corporal rest and spiritual Devotion; so that it is *Ceremonial* for the manner, albeit *Moral* for the matter. And this precept is hedged in on every side, lest we should break out of its observance; fronted with a caution or command, for it will bear both, *Remember thou keep holy*: it enjoyns with perswasion, and then back'd with Reasons; Reasons from both parties, God and Man, with some remarkable eminencies above other *Mandates*, which run either barely *Affirmative*, as the fifth, or barely *Negative*, as all the other: But in This both parts expressed, beginning with the *Affirmative*, *Remember*, &c. proceeding in the *Negative*, *In it thou shalt do no manner of work*, &c. The *Breach* hereof thus both ways met withall. Again, 'tis more extensive, it not only respects our selves, but with a strange particularity involves all our Relations, even to five several *Ranks*, viz. *Thou, thy Children, Servants, Cattle, Strangers within thy Gates*; the Wife not mentioned, as being included in the first Relation. Now every

Morale quoad genus, Ceremoniale quoad speciem. Idem, Imperat & suadet.

Omnis Patri- familias hoc habet Episcopale, quod habet curam Animarum.

Master

Gen. 18. 19.
 Josh. 24. 15.
*Ego & domus
 mea, &c.*

Joel 2.

1 Cor. 7. 20.
 Gen. 3. 9.

Gen. 49.

The reasons
 of this Pre-
 cept.

Master of a Family hath so much of a *Bishop* in him, that he hath *Cure of Souls*; viz. care of those under his charge. As, for this it is, God himself commends *Abraham*, Gen. 18. as all the good world doth *Joshuah's* pious resolution, *Chap. 24*. Lastly, 'tis more *alluring* than the rest, more sweetly *exciting*, and that not onely with more Reasons, but with Reasons more insinuating: those of the third and second *Commandments* being *formidable and menacing*, but of This, wooing and allective; as on our part, beside the indulgent *Preface*, *Remember. thou keep*, &c. *Six dayes shalt thou labour*, &c. A permission, or remission of God's right, who might challenge all rather than an absolute Command. For the *Church* upon occasion (all acknowledge) may separate some week-days also for Rest and Divine Service, *Joel 2*. yet this withall is no Commission for Idleness, every one being to live by the sweat of his Brow, faithfully in his vocation, *1 Cor. 7*. out of *Gen. 3*. *Six dayes shalt thou labour*, &c. God is here as liberal to us as to *Adam* in *Paradise*, of all the *Trees* but one; as *Potiphar* to *Joseph*, let us answer with him, *How can I deny Thee in this one?* *Remember Thou keep holy the seventh day*: If I indulge thee six for thine own business, (saith God) thou mayest well afford the seventh to my service, and that wholly holy: For as the Evening and the Morning made the first day, the second, and the rest of the week; so the Evening and the Morning should likewise make the seventh day, and indeed 'tis the Evening that commends the Day.

The

Upon the Lords Day.

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The other argument, and that a main one, is from *God's own example*, who herein requireth no more then *Himself* performed; his own practice being the *Commentary* upon his *Law*, (as becomes all good Leaders and Lawgivers) *For in six dayes the Lord, &c. and rested the seventh day.* Rested, this is a Συγκατάθεσις, a figure of condescension to our weak capacities, (God otherwise not being capable either of Rest or Labour.) And such indeed St. *Austine* and others take all the description of the History of the Creation to be a Κατασκευαστική, but a methodizing of it unto man's apprehension. For it was all one to *Omnipotence* to make all the world in a moment, and every *Species*; as well as the Light, with an easie *Fiat*, *Let there be Fire*, and Air, and Earth, and Water, all things at once existing out of them, but are so marshalled in the story, for our more orderly meditation of them, and our more regular imitation of this pattern, in our own Transaction. *Be ye followers of God*, Ephes. 5. (he means in proportionable actions) who fram'd the world in *six dayes*, and *rested the seventh*; rested from creating, not from governing; from creating of new *Species* and kindes of creatures; but not from making *Individuals*, new singularities, for so is he alwayes working, *John 5.* both for Corporals and Spirituals; *My Father worketh hitherto, and I work.*

Kατασκευαστική
κατασκευή.

Et semel
simul omnia.

κατασκευαστική
κατασκευή.

Ephes. 5.

John 5.

Sabbatum Re-
ctoris, Sella-
tum temporis,
et Sabbatum
reminiscentis.

But to hasten, there is a Sabbath of Time, of the Minde, and of Eternity; the latter I shall mention

Cap. 19. 31.

John 11. 9.

* *Consentane-
um est apo-
stolos mutasse
diem. Me-
lanch. tom. 2.
fol. 363.*

Acts 20. 7.
1 Cor. 16. 2.
Apoc. 1. 10.

* *Vt Calvin.
in Instit.*

mention in the close. The Sabbath of Time, among the Jews, was either of Dayes or Years; and both those greater, or less: the Lesser every seventh day, and every seventh year; the Greater when the *Passcover* fell on the *Sabbath*, (as at *Christ's Crucifixion*, John 19.) and every fiftieth year, which was their *Jubile*. We reflect but upon their Lesser Sabbath of days, viz. the seventh day, and that the *Artificial day*, as John 11. being the space of twelve hours, from the Sun rising, to the setting of it, &c. and so too may the Jews from evening to evening be understood. And this too the blessed Apostles altered, and by consequence abrogated as to the particularity of the day; herein led by the Spirit of Truth, and (as some think) by Christ's own example, John 20. 'Twas necessary (saith * *Melanchthon*.) even for this very cause, that the *Apostles* should change the day, to shew an example of abrogating the *Legal Ceremonies*, in the *Translation of the seventh day*. Which translation from *Saturday* to *Sunday* is not by Patent in the Bible, but onely by pattern; because the blessed Apostles usually met together on This Day, Acts 20. and that assuredly by the dictate of the Holy Spirit, who descended likewise on this Day; and at least by the approbation of our Saviour, again and again manifesting himself to be risen on the eighth day. So that however haply some * will argue, and others grant, that an Oecumenical Council hath authority to constitute another day for publick worship, (as the se-

cond

cond or third of the week:) yet sure I am they can never have so good a pattern, nor yet so great a reason for another day, as is demonstrated for this alteration, the pattern being *Christ's* and his Apostles, and the Reason of it, our Saviour's Resurrection, even that wonderfull work of our Redemption, and the Holy Ghost's Descent on it. * *Aretius* picks out a mystery out of *Christ's* appearing on the eighth day. We labour six days in this life, (saith he) the seventh being the Sabbath of our death; in which we rest from our labours, Rev. 14. and then being raised from the dead on the eighth day, *Christ* in his own Body (as there arising) shall reward every man according to his works, Rev. 20. The Jews then gave God the last day of the week: but good *Christians* better honour him with the first fruits of it: they keep their Sabbath in honour of the world's Creation, but *Christians* in memorial of a higher mercy, viz. its Redemption: and therefore reason good, the greater work should carry away the credit of the Day; whose Duties principally consists in two things, viz. A Rest from labour, and a Sanctification of that rest.

If either of which wanting, it makes one but like a Bird with one wing, or as a Boat with one Oar, rendreth but a lame Devotion: but like two Gloves, the one lost, the other is of little use: yet both together make themselves compleat. First, of the Cessation, which is but a less principal and accidental end, enjoy'd no whit for its self, but onely in order and subserviency to the main and

Τὸ Σάββατον
ἐστὶν τὸ ἀντίδοτον
αὐτῆς. καὶ οὗτος ὁ
Κύριος ἐστὶν
τὸ Κυριακόν.
The Lord
changing the
Sabbath into
his own day,
for a Semi-
nary of the
Gospel.
* *Aretius* in
4. *Mind*.
Rev. 14. 13.

Chap. 20. 13.

Et que non pra-
sunt singula,
iuncta juvant.
Wherein the
duties of the
Lord's Day
consist capi-
ally.

and higher end of Sanctification : in regard we cannot strongly intend severals , therefore we may rest from our callings , that we may sanctifie the Sabbath. *Thou shalt do no manner of work*, &c. (that is) No servile works of thine ordinary Calling , much less any works of Sin : it must be a *double Sabbath* , from Labour , and from Sin. And two sorts of people transgress here especially. *First* , such as employ Man and Beast upon that day , contrary to *God's Design of Rest* to both , by ordinary Coaching of it in fairest weather , and the nearest distances ; while wise men cannot discern the reason , why equal care should not be taken then , to prevent all prophana- tion as well by Land as Water. Secondly , such as rest in their impieties , (like * Elements in their own places) idly spending this Day in gadding , excess , and vanity ; so that God is then more dishonoured then all the week beside. *Thou shalt do no manner of work* , &c. No ? yes sure , some manner of work ; are then lawful , and most seasonable ; this day being , as it were , the *Market-day of Souls* , the *School-day of Christ* ; the *Preachers* as it were his *Ushers* , and the *Churches* then , as it were , his open *School house*. Then such works are most lawful as appertain to *God's publick worship* , as reading Divine Service , painful Preaching , administering the blessed *Sacraments* , and things subordinate thereunto , as Ringing of Bells , Sabbath-days Journeys , &c. *Acts* 1.12. And beside these works of Piety , there are some works of *Mercy* lawful , both toward our selves

* *Elementa. in
Juris. civilis. nec.
sacrosanctis. nec
civilibus.*

*Die. Domini
et. Sabbati
venerandi.
Sabbati. Pri.
K. de.
Rel. Chris.
L. 2. cap. 6.
2. K. de. 4. 23.
What works
lawful on the
Lord's Day ?*

in necessary provision, *Matt.* 12. 1. and toward others, whether men, as our Saviour visited and healed, *Mark* 3. or beasts, in relieving them as requisite, *Luke* 14, &c. A third sort of works then lawful are those of present necessity, which doubtless may be exercised by *Physicians, Midwives, Shepherds, Mariners, Messengers, and Souldiers*, upon visible necessities. To say nothing of the works of honest Recreation, (men therein being too apt to indulge themselves) which I advise may be such onely as may chear, not interrupt * Devotion, and then that reason given by *Christ* may extend to all the forementioned, † *The Sabbath was made for Man, and not Man for the Sabbath.* But yet not for Man onely, but for God chiefly, or (wich is all one) for Man spiritually, and to further his eternal Good. It must not be an empty or an idle Requiescence: for as the *Apostle* saith of *Bodily Exercise*, so may I here say of *Bodily Rest*, it profiteth nothing. We may complain (as well as *Leo*) men cloath their Bodies, and not then ornament their *Souls*; they are so fine they are the worse again. And this the Fathers call the Sabbath of Brutes: The Oxe and the Ass keep as good a Sabbath as these; and a better then those that St. *Augustine* complains of, that spend the day in sports and interludes, huntings and comotations, which is but, like wanton *Israel*, to proclaim a Holy day to *Jehovah*, and to worship a Calf, *Exod.* 32.

Mark 3.5.
Luke 14.5.

* As civil Walking, holy Conference, sacred Musick, Hymns and Spiritual Songs.

† *Matt.* 2.27.

*Bene vestiri,
& nihil agere.*

*Sabbatum
Bovum & As-
norum.*

*Vacare nugis,
theatris, spe-
laculis, &
choreis.*

*Sabbatum
aurei vituli.
Exod.* 32.

Now this sanctifying of the Sabbath stands prin-

* *Vespasianus*
dicebatur de-
licia humani
generis.
Na. 58. 13.

Amos 8. 5.

Gen. 18.

Ezek. 11.

Missive for-
tion.

principally in our esteem of it, and improving the opportunities thereof. First, we must count it our pleasure and delight, *Delicia Christiani generis*, the * *Vespasian* of all dayes to us, *Calling the Sabbath our delight*, Isa. 58. *Not doing our own works, not thinking our own thoughts, or speaking our own words, &c.* but resigning our heart, tongue, and hand, (that is) our will, voice, and practice to the business and object of it; depositing the world, and all her interruptions; not thinking tedious the *Divine Solemnities*, (when *Orthodoxally* performed) saying, *When will the new Moons and Sabbaths be gone, &c.* that we may return to our secular advantages and vanities? No, but improving all we can the spiritual, (that is) Praying, Reading, Hearing, and Meditating the sacred *Mysteries* of our *Redemption*. Prayer is the *Jewel of God's Ear*, the *Tongue of Angels*, the *Dialogue* between Heaven and Earth. Gen. 18. the *Soul's Embassadour* with God, our *Liege* in Heaven, working against the *States* of Death and Hell: 'Tis the *Phoenix* of the *Graces*, that still reviveth into a *Bird of Paradise*, and makes a barren to become a fruitful soul, and *Arabia Petraea* to become *Arabia Felix*, for stony hearts procure us *hearts of flesh*, Ezek. 11. And if God be thus pleased with single Piety, how is he importuned, (think you) and as it were besieged with the publick. worship? If our *Domestick Prayer* be as a brand in the corner, and keep fire; sure the publick is as a *Bonfire of Incense*, a *Sacrifice* flaming up to Heaven, the very highest design of Christianity.

nity. The joynt Prayers of the Congregation are a kind of revers'd lightning, and (as St. Basil said of his Church) their Amen is like a clap of Thunder. And therefore David still, to set the better gloss upon his Grätulations, tells both God and Man, that he performeth them in the great Congregation. And that variety might refresh Devotion, Reading is another means of sanctifying the Day; and therefore the appropriated Chapters are called Lessons, as being then to be heeded, and taken forth by us into our conversation. The Word is the best Glass, and mends the Lookers eye: And therefore search the Scriptures, John 5. These are they (saith Christ) that testifie of me; in them you hope to have Eternal life. It must be no superficial, (much less ostentatious) reading; but ἐρευνᾶτε, (that is) make a scrutiny, search diligently, like Laban for his gods, Gen. 31. 33. ἐρευνᾶν, the very word, he searched the Tent. And to this search there are some Requisites, viz. (Left with the Eunuch, Acts 8. 30. we understand not what we read) there should be an inspection of the Originals (especially for Teachers;) but for all, an eye still to the Scope of the Author, a prudent Collation of places, (Scripture often being its own best Expösitör) and lastly, fervent prayer will be an help to all the rest. And for the more safety, keep within the shallows, (for Scriptures are waters wherein the Lamb may wade as well as the Lion swim) and for deep mysteries go to an Interpreter, (that is) attend the Preacher. Hearing and seeing are the

בקהל רב
(i. e.) In
Congregatione
magnā
Psal. 40 9.

ἐρευνᾶτε τὰς
γραφάς.
John 5. 39.

Vide Septuagint. in loc.

Inspectio fontium, oculus ad scopum, collatio locorum, fervens oratio.

Rom. 10.

Mark 4. 24.

Luke 8. 18.

1 John 4. 2.

Acts 17. 11.

Mat. 13. 8.

two Disciplinary Senses : *Faith comes by hearing, and hearing by the Word of God*, Rom. 10. In hearing seek out the *wise Charmer*, (that is) the Orthodox Teacher, and be not of more appetite then digestion. Be not like the *Corimandi*, a kind of people, whose *ear* (they say) covereth their whole body, as now a dayes too many, all for hearing, little for meditation, nothing for practice; having, as 'twere, the *Rickets* of Religion, their heads swell'd with knowledge, or pretensions, but their feet not walking accordingly! And therefore hear, but with *Christ's* caution, *Mark 4. Take heed what you hear. What, and how. Try the Spirits*, 1 John 4. as those noble *Perceans* did even by St. Paul himself, Acts 17. And then take heed how you hear, *Discendi Animo*, not with a nice and Censorious ear, but with an heart desirous to be informed, and reformed, not to others prejudice, but to thine own benefit, like the good ground, &c. *Matth. 13.* And all this practice will make it *Orium sanctum*, (as St. *Augustine* calls the *Sabbath*) an holy rest, and so effect that *Sabbatum pectoris*, that double *Sabbath* of the Soul, (whereof that of Time is but a figure,) viz. the internal rest of Conscience, here in Grace, and that eternal rest of Soul and Body hereafter in full Glory. So be it to us all. *Amen, Amen.*

Loath not the *Heavenly Dew*, your Souls repast,
 Nor let such *Holy Water* run at wast.
 Though *Jews* might not, we on the *Sabbath* may
 Best gather *Manna*, when two *showres* a day.
 With your old *Raining-Banquet* rest content ;
 Lust for new *Quails* tempts but new *Punishment* !
 Long not for *Bethlem Waters*, there's no good
 Rellish in *Wine*, that is the *Price of Blood*.

This is the *Soul's* best *Climacterick Day*,
 Boding her *meal*, as t'other our decay.
 If *Number* have its *Vertue*, sure this *Seven*
 Will most advantage a good *Soul* for *Heaven*.
 Great *Market-Day* of *Souls*, *Divinity*
 On Thee (as twere) holds a *Monopoly*.
 Come *Customers*, for God turns *Merchant* now,
 Leave *Trades of Sin*, your selves his *Chapmen* vow :
 For though his *Wares* are (yet his *Price* not) high,
Pardon for asking, *Heaven* for *Piety*,
 For *Vertue Blessings*, for *Contrition*
 A gracious *Act* of *Heav'n's Oblivion*;
 For *Patience Conquest*, for a *contrite Spirit*
 The *Pleasures* of a *better World* inherit ;
 For *Meekness Grace*, and for *Humility*
 The *Exaltations* of *Felicity*.
 Methinks the *Sabbaths* make up *Jacob's Scale*,
 (The *Weeks* the empty spaces) whereon all
God's Right and *Left Hand Blessings* downwards tend,
 While by these *Steps* our pious *Souls* Ascend.
 Then here, so make the *Sabbath* the the *Lord's Day*,
 That we may (once) his endless *Rest* enjoy.

holy Ordinances, or thinking long till the new
 Moons and Sabbaths be gone, not thinking our
 own Thoughts, either of Complacency, or Ad-
 vantage, but meditating thy Word and Works:
 not speaking our own words, but singing thy
 praise, and talking of thy Righteous Judgements;
 warbling and Ruminating the sacred Lessons of
 the Day, nor doing our own works either of Gain
 or Appetite, (much less Satans Dugery) but
 making our timely approaches to thy House of
 Prayer, adoring thy Majesty, admiring thy Wis-
 dome, embracing thy Goodness, joyning in the
 Congregation of thy Saints, consulting thine O-
 racles, attending thy Ministers, not as nice Cen-
 surers, but as practising Professors: that from
 our sacred Hymns, Prayers and Gratulations,
 (as from a sweet Incense) Thou mayest
 smell a savour of Rest; and we likewise may feel
 a spiritual Rest, a Rest from all our servile
 and sinful Travails; Rest from the Temp-
 tations of Satan and his Instruments; Rest
 from the Accusations of an unwashed Con-
 science; that we may here find the in-
 ward Sabbath, Rest in our Souls. O let
 us this Day walk with Thee, as Enoch;
 talk with Thee, as Moses; and seek thy
 face, with David; bending all the Powers
 and Faculties of our Souls and Bodies, to
 the duties of the Day and thy Commandments;
 solemnly celebrating thy Holy Mysteries, bind-
 ing the Sacrifice with cords, tying up all our
 loose affections, and straining senses; yielding
 a hored Ear to the voice of thy Charmers, offer-
 ring up the Calves of our Lips, the Oblations
 of our Hands, the Tribute of our Eyes, and
 the

the surrender of our Hearts; that so at length we may enter into thy Rest, to participate the things of a better World: and for this temporal Sabbath, may enjoy its Antitype, and keep an Eternal Sabbath in thy great upper Congregation of Saints and Angels. Amen, Amen.

{ The COLLECT }
for the Lords Day.

Blessed Lord, which hast caused
all holy Scriptures to be written

Epistle. for our learning: Grant us that Gospel,
Rom. 15. v. 4. we may in such wise hear them, Luke 21. vers.
to the 14. read, mark, learn, and inwardly 25. to 34.
digest them, that by patience and
comfort of thy holy Word, we may embrace and ever hold fast the blessed
hope of everlasting life, which thou
hast given us in our Lord and Saviour
Jesus Christ. Amen.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

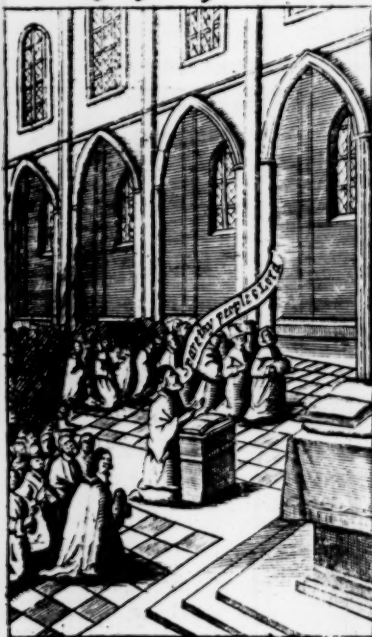
M.
Psalms for
D. M.
E.
Psalms for
D. M.

UPON

[Rogation Week.

in the house of prayer Mit. 21. 13.

M. Lesson.
1. Joel. 2.
2. Luke II.
E. Lesson.
1. Nehem. I.
2. Heb. 5.



Let y^e Priests, the Ministers of y^e
LORD weepe before the Porch &
the Altar and lett them say Spare
thy people O LORD etc. Joel. 2. 37

DISQUISITION XVIII.

THIS was the Week immediately pre-
ceding *Holy Thursday*, or indeed but
the three Dayes next before it, the fifth Sun-
day after Easter being antiently called *Roga-
tion*

tion Sunday, and denominated a *Rogationibus*, from the extraordinary *Prayers*, *Fasts*, *Litanies*, and *Supplications*, then and the three following Dayes used by good *Christians*; to avert impendent Dangers, to perfect hoped Blessings; and the better to prepare their Souls at that time, to attend our Saviour by a spiritual *Ascension*. As God made the Day of *Ascension* a day of Giving, *Psal.* 68. so the *Church* made this part of the Week a time of *Asking*, as in the Gospel appointed. And therefore this is no spurious issue of Novel *Superstition*, but a venerable *Institution* of pious *Antiquity* and sincere *Religion*; it being more then probable, that this holy Custom was practised in the *Church*, in (if not before) St. *Augustine's* dayes. Witness his Sermon preached on *Ascension* Eve; and his Titles on some other Sermons, concerning * *Rogation Sunday*, and of the second and third day thereof. And it is unanimously acknowledged by *Authors* of both *Perswasions*, that this ancient Order was invented, or restored rather, by *Mamercus* Bishop of *Magdeburg*. *Vienna*, long before the time of *Gregory* the Great, Anno 450. The Reasons of which *Baron. Annal.* *Holy Custome* I finde to be of two sorts, viz. fol. 309. from occasions Natural, and Accidental. Those of Accident were the great *Afflictions* and *Calamities* that befell those times, which made them happily convert their superstitious *Processions* to the Tombs of Martyrs into a better use of *Fasting*, *Prayer*, and strong *Supplications*; for removing of those *Judgements*, (as things invented for one purpose,

Psal. 68. 18.

Serm. 173. de *Tem.* Tom. 8.

* *De Dominica in orationibus*, &c.

Magdeburg. cent. 5. fol. 693. & 741. *Baron. Annal.* fol. 309.

Reasons for *Rogation Week*.

Socrates lib. 6. c. 8.

Hooker Eccl.
Pol. l. 5.

Vox Angelo-
rum audita est
in Templo, & vo-
cus ab eis, &
per Caiaphas
interdixit,
Transiamus
hinc.

Joseph. de Bel.
Jsd. l. 7. c.
12.

pose by use are easily converted into more.) And so it was by the people of *Vienna*, when such *Earthquakes* and terrours befell them, as amazed the hearts of all men! who then began to forsake the City, as a place which Heaven seemed to have destined to ruine; as though the Guardian Angels had said of it, as some time *Jerusalem* before its destruction, Let us remove from hence! For then their Bishop before mentioned (as it became a *Christian Prelate*, neither void of counsel as yet, nor secure in himself alone, under such common perplexity) earnestly exhorted the remainder of the people to prevent portended calamities by those *veracious and holy means*, whereby others (in like case) have prevailed with God. To that purpose perfecting and adapting the *Rogations* or *Litanyes* formerly in use to their present necessities and sad occasions: whose good success therewith, afterward moved *Sidonius* Bishop of *Auverna*, to use the same so corrected *Rogations*, at such times as he and his people were afflicted with Famine, and besieged with potent adversaries; till at length it was thought convenient by *Gregory* (the first and best of that name) to contract the Flower of all the said *Rogations* into one. And however this *Iron* have since got some rust, yet hath it been scowred off too, as I shall shew anon. And this I may call (as to us-ward at least) the *Accidental cause* of these *Rogations*: the general Troubles and Calamities of Nations.

But besides these, there are some *Natural Occasions* of them, (I mean) from Gods
Bles-

Blessings on *increasing Nature*: and as the first tremble before God as an angry Judge, so these kneel to him as a Father and Benefactor. As now (you see) *Nature's Carpet spread*, *Imprata vident. Virg.* enamelled with rare varietie of flowers and hopeful blossoms. Now the *Fields stand so thick with Corn*, that we hope in good time to say on with *David*, *they shall laugh and sing*. Mean time then since our Harvest is but in *Psal. 65. 13.* the * Herb, how ought we to sollicite *Heaven* * *Mosses in Herba.* with our *Prayers*, and now to exercise this part of *Primitive Devotion*, our *Rogation Week*? the want of which *seasonable prayers*, why may we not think occasioneth *unseasonable* weather, oft turning the Heavens to Brass, and the Earth (like our hearts) to Iron? letting loose the *Mildew*, and *Caterpillar*, and the *Palmer-Worm*, with the rest of the *Joel 2. 25.* *Army of that Lord of Hosts* neglected? Out of a pretended fear of superstition men neglect necessary Devotion! (as a great *Gamaliel* of our *Church* was wont zealously to inculcate.) *Mr. Josias State of London.* Some are more afraid of a drop of *Superstition*, then of a whole mess of *Prophanation*! Now is the season that hazards are multiplied upon us, both from abroad, now every where being the time of preparation for War, (nor needs this Age any instances) and at home the blooming Fruits of the Earth being now in their greatest hazard. All summon us to these *seasonable Devotions*; whereof (besides example) the *Church* hath fitted us with admirable pious Compositions; which the * *Greek Church* termed *Litanies*, the Latine called † *Rogations*, which were of old the very strength and

* From *Litanies* Prayers and from *Litaneia* to pray.
† A *Rogando*, from asking.

stay

*De rebus Ec-
clesiæ, & de Li-
tantiis.*

* *Vide Artic.
Elic. 7. Regni.*

* *Fliz. 11.
jun. 18. 19.*

stay, and comfort of God's Church, in all times of affliction and trouble through the world; and from *Their* Days travelling down to *Ours*, had by the way contracted same *soyl* and blemishes, (as the Addition and Invocation of *Saints Names*, by some particular men annexed) which being washed off as a Novelty by *Walafrid Strobo's* own *Confession*, our Church retains the *Litanies* of most acceptable *Perfection*, both for matter and form, for all Times, Persons, Places, Accidents, and Occasions, (above all Platforms, and Churches in the world) *harmless*, *complete*, and *useful*. The *Rogation Service* (being now voluntary) formerly appointed (yet some Remnants of it retained in perambulation) in dayes of *Procession* was the 103. and 104. *Psalms*, with the *Litany* and *Suffrages*, and the *Homily* of Thanksgiving: The two *Psalms* were to be said or sung at convenient places in the *Perambulation*, the people praising God while they beheld his *Benefits*, the *Fruits* of the Earth; thence raising the *Fruits* of their Thankfulness and *Gratulations*: & also at their return to the Church they added * *Prayers* to those *Praises*, that those begun *Mercies* might be compleated (in their seasons) with a mature *Benediction*. And however *some*, most in love with their own wayes, object, That these *Prayers* (or many of them) were but temporary, confined to some times and places of calamity, and no way suiting other *Circumstances*: Alas fond men! they are so sensual, that they seem to have forgot

forgot that *Article of their Creed, The Communion of Saints*, and will pray for none other but themselves ! whereas the mystical communion of all faithful men is such, as maketh every one to be interessed both in the good and evil, in the blessings and Calamities that befall any of them, wheresoever. And then sure scarce any *Age* or *Place* hath afforded more occasions for such *Supplications*, or hath longer *suffered* for the want of them, then *ours* ! Beside, what befalls one place or person, may befall another ! What dangers, or when imminent, God onely knows, to whom onely these *Prayers* are to be put up. While thou art a man, think no humane misery but may befall thee ! We finde by daily experience, that those *Calamities* are oft *nearest* at hand, and readiest to break in upon us, which we by circumstances may imagine furthest off ! Or if not so, yet such *miseries* as being present, all men are apt to bewail with their *Tears*, wise and religious men should endeavour to prevent with their *Prayers*.

Rom. 12.

Quod cui-
quam cuicunque

Nihil huma-
num a te alio-
rum putar
Hooker &c.
p. l. 5.

And to this end the *Primitive Church* used not onely the Annual Pieties of *Rogation*, but also the quarterly Devotions of *Ember Weeks*, anciently observed at the four *seasons* of the year, viz. the first being the * *Wednesday, Friday*, and *Saturday* after St. *Luke's* day, *December* 13. the second, the same dayes after the first *Sunday* in *Lent*; the third being the dayes aforesaid next following *Pentecost*; and the fourth, the same dayes immediately following that called *Holy Cross*, being

* If you will
tolerate that
old Monkish
Verse,
Post Crux,
post cineres,
post Pentec.
post pasch. &c.

Septem

* *Em* a Brother,
& *Bert*
noble, as in
A. S.

*Pav*is *subcine-*
ricius. Leo de
J. junio 4.
Temporum.

Hieronym.
in Zachar. 8.

Luke 6. 12.
Acts 1. 24.
Ch 13 3.
* *Mitissima*
anima.
Erasmus de
Melanchth.
in Epist.

September 14. And they were so called *Ember Dayes*, (not probably from any * *Saxon* terms, but) from an ancient *Custom* of pouring *Ashes* on the head, and from eating of nothing until night; and then onely a cake baked under the *Embers* called *Ember bread*. And these dayes were then observed (among others) for these reasons, (to say nothing of their reflecting on the three *facalties* of the *Soul*, by those three dayes; or on the four *Elements* corrupted, in the four several *Embers*, but) first, that *Christians* might not come short of *Jews Devotion*, but might improve the same *opportunities* to better ends; that so consecrating the *First-fruits* of each *season* unto *God*, the *Remainder of the Year* might all be *holy*. Secondly, That such devout *Abstinence* might (at once) *chastise* the exorbitancies of the ending *Quarter*, and caution that which is *beginning*. Thirdly, That the *Devotions* of them might both *appreciate* the *Almightie's Blessing* to the *Fruits* of the *Earth*, (then either *Sown*, *Sprung up*, *Rippening*, or *Gathering*) and also *deprecate* the *Dangers* and *Distempers* commonly most incident unto those *seasons*. Lastly, with ferventest *Devotions* to assist the *Churches* sacred *Ordinations*, which were ever solemnized the next *Lord's Day* following each of *These*; and which ought (as by *Christ* and his *Apostles*, so ever by their *Successours* and *Disciples*) to be performed with *Prayer* and *Fasting*. And here touching all the *Premisses*, I have too much cause to close with the *Prophetical Complaint* of that * meek and pious soul, that

Oxford

Oxford of Learning, Reverend Hooker: I am not able to express how much it doth grieve me, that things of principal excellency should be thus bitten at by men whom God hath indued with Graces both of Wit and Learning for better purposes.

POEM XVIII. { On Rogation Week. }

Shall not Rogation Week a Blessing crave
 Of Him that promis'd Ask and you shall have?
 Sure, if we Primitive Devotion trace,
 We now have need of an improved Grace,
 To multiply our Prayers, seeing the Times
 Are swoln with Dangers through our swelling Crimes!
 Season, Health, Wealth, the Safety, crave a share
 In our Orisons, now, each needs a Pray'r:
 And 'tis a pow'rful Engine that commands
 All Elements, and holds th' Almighty's hands
 From striking very Sodomites; nor can
 Heav'n showr down Hell, till praying Lot is gone.
 At this time our proud expectations swell
 Big as the Teeming Earth; then 'twould do well
 At once to praise the Author, and to Pray
 No fatal Blast prevent a Ripening Day.
 Pray'r is the best Lucina to give birth
 And prosperous Issue to the pregnant Earth;
 And that the Fruits o'th' Spirit may keep pace
 With those of Earth, till Grown a Crop of Grace.
 Now too the busie World doth each way move
 On her Designs of Enmity or Love;
 Princes exchange their Silken Robes of Peace

For

For glittering *Arms*, ambitious to increase
 Their narrow Bounds, and *Honours*; which Alarms
 Make good Folk *Pray* against the growing *Harms*.
 When *Innoconce* (that should be *Shield*)'s a Crime:
 Then to be *wise as Serpents*, is the Time;
 Then *Pray'r*'s our double Moat, that none invade
 Our *Isle*, or visit but for *Love* or *Trade*;
 That neither Temp'ral nor *Spiritual* Foes
 Surprize us, or effect our Overthrows!

Besides, the scorching *Sun* doth now incline
 To the Distempers of the *Torrid Line*,
 The Inflammations of whose soultry Breath
 With *Sicknesses* oft cloy the Jaws of *Death*!
 Then we shall need a *Litany*, since *Pray'r*
 Can from *Infection* keep both Men and Air.
 Of all your *Amulets* This is the best
 To secure *Health*, if worn but in the *Breast*:
 Those Neighing Horses now more prone to *Sin*,
 Shall finde the Curb of Prayer best keep them in.
 This gives th'unruly *Element* Command,
 Girdling the *Ocean* with a *Belt* of *Sand*;
 This is the *Jacob's Ladder*, whereon *Souls*
 And *Blessings* Trade from *Center* to the *Poles*.
 Sometimes it mounts aloft, as having *Keyes*
 To open, or shut *Heaven*, as it please.
Pray'r stops the foaming Horses of the *Sun*,
 Their mouths so *Garrison'd*, they could not run!
Pray'r sometime *Broach'd* the *Clouds*, that they might pour
 Into scorch'd *Tellus* Lap a *Danae's* shower.
 Sometime descending, Pregnateth the *Womb*
 Of *Teeming Earth*, or Opening the *Tomb*
 Even of the *Dead*, recalling those are gone
 To a compendious Resurrection.

Thus common Welfare claims *Rogation Week*,
 And that our *God* we now more strongly seek,

As chiefly the *Primævous Church* for these
Solemn *Processions* usd, and *Suffrages*;
While *Superstition* now the former acts,
And *Prophanation* t'other disrespects!
Onely some Reliques left, *Perambulation*;
But the Devouter part out's out of Fashion.
Happy that *Church* (as may ours ever be)
Enjoyes a harmless, helpful *Liturgy*.

PRAYER XVIII. { On Rogation }
Week }

O Omnipotent Wisdome, who hast commanded
and encouraged us to pray unto Thee, (upon
both which accounts to Thee shall all *Flesh*
come) commanded us, yet not for thine own sake,
(who knowest our necessities before we aske,
and our ignorance in asking) with no further re-
ference to Thy self, then as great Landlord of
the World, to reserve the Homage of acknow-
ledgement and surrender; but for our own Bene-
fit and multiplied Advantage: in Obedience there-
fore to Thy Commands, and Affiance in thy Pro-
mises, we make on all occasions our Prostrate
Addresses unto Thee, both for Deliverances,
and for Supplies; Deliverances from evil, and
Supplies of good; good and evil, whether *Spiri-
tual or Corporal, Temporal or Eternal*: In
times of distress we come to Thee for succour
and support; in times of Hope, for Fulfilling
and completion; in times of war and Distracti-
on, for Victory or Reconciliation; in times of
Languishment and Sicknes, for Health and
Redintegrati-
on,

B b

And

And at this time more especially (with thine ancient Church and People) we bend our knees and hearts to Thee for all of them, our Hopes and Fears being now Balanced with equal poise, like Jacob and Esau, holding one another by the heel. At this time of the year, the mighty Nimrods go on Hunting, the Grandees of the World march forth to War, wherein Innocence is no Shield, and Right no Safety; Peaceableness no Apology, and Piety no outward Privilege! O be not Thou then far off, O God, when trouble is hard at hand, nay when it hath long dwelt among us. O be not Thou angry with thy People that prayeth, that prayeth for the Peace of thy Jerusalem, using none other than Thy Churches weapons, Prayers and Tears. Be Thou our Shield, our Castle, and Defence; and (shewing us the instability of these lower things in their perpetual Revolutions) grant that Thy shaking of the Nations may the more firmly settle (us (at least our better parts) upon those unmoveable Foundations.

And whereas Pestilence and Famine are commonly the Lacquais of War, and sad consequents thereof! that fatal Three, somewhat like Hazael, Jehu, and Elisha, oft sweeping away each other's leavings! We implore Thy preservation against both the latter also: knowing that by reason of encreasing heat without, and consequently of abounding humours within, (besides the many Accidents of general Intemperance) sundry Maladies and Langours are incident to this season! We importune Thee (great Physician of both parts of us) chiefly to preserve us from Diseases of the Soul, and
from

from the Plague of our own Heart : and next in Mercy to compassionate our Bodies ; preventing the Eruptions of noysome Pefilence , and other Contagious Languifhments among us : blefs us with wholefome Elements , a constant Temperance , religious Abftinence ; effecluate the vertues of Plants and Minerals , Medicines and Physicians ; Rebuke the Feaver , cure the Paralytick , fend down the good Angel (at this feafon) to move the healing Waters ; that we may live and Praise thy Power , ſince there is no Celebration of Thee in the Grave : to which end we now beg of Thee , with our Mother Church ; From Lightning and Tempeft , from Plague , Peftilence , and Famine , from Battel , and Murther , and from fudden Death , good Lord deliver us.

Laftly , as thou art now pleafed to Afflict us with thy Rod , fo alfo with Thy ftaff to comfort us ; to comfort us with the ftaff of Hope , Hope and expectation of a fruitful Year. Perfecl (O heavenly Benefaclor) and compleat thefe begun Mercies : as Thou haft given the Earth vigour to conceive , fo give it ftrength alfo to bring forth. To which end vouchſave us natural Seafons , moderate Showres , chearing Sunſhines , refreshing Winds , comfortable Accidents ; that as thou haft given us an earneft of thy Favour in the Bud and Blossoms ; fo , in due feafon , thou mayeft make up the Bleffing into a plenteous Harveft ; not more leading us to a Crop of Joy , then thankfulnefs , and Fruits worthy amendment of Life. And this alfo we crave in the Language of our Mother ; That it may please Thee to give and preserve to

Upon Rogation Week.

our use the kindly Fruits of the Earth, so as in due time we may enjoy them. We beseech Thee to hear us, good Lord; that we may enjoy them, and joy in them; yet so as with a Guard of Sobriety upon our selves, an endeavour of Gratitude to Thee, and with a Design of Charity to others, as our several Callings and Opportunities shall challenge: that so here interchaaging awhile our Piety and Devotion for thy defence and Benediction; Our Rogation may at length be turnd into Possession, and this Life of Accidents into a State Happiness, and an unchangeable Condition. Amen, Amen.

{ The COLLECT } for Rogation Week.

Epistle.
James I. from
22. to the
end.

Almighty God, which hast promised to bear the Petitions of them that ask in thy Son's Name, we beseech Thee, mercifully incline thine ears to us, that have made now our Prayers and Supplications unto Thee; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained to the relief of our necessity, and to the setting forth of Thy glory, through Jesus Christ our Lord. Amen.

Gospel.
John 16.
from v. 23.
to the end.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

UPON

St. Andrew's Day.

M.
Psalms for
 D. M. 30.
 E.
Psalms for
 D. M.

M. Lesson.
 1. *Prov.* 20.
 2. *Acts* 1.
 E. Lesson.
Prov. 21.
 2. *Hib.* 6.

20

S^t. ANDREAS.

DISQUISITION XIX.

After due observing the *Constellation Festivals*, we come now to scan the Celebration of particular *Saints*: among whom *St. Andrew*, as an humble *Lucifer*, first appeareth

B b 3

John 1. 13.

John 1. 40.

Ecce Agnus
Dii, &c.Dr. Donne.
Serm. 71.John 1. 41,
&c.

peareth in the *Horizon* of the *Church Solemnities*; because he first came to Christ, and followed him before any of the other *Apostles*, John 1. His *Day* beginning the Order of Service for all the other *Saints* Dayes in the year; because his *Feast* ever falls out to be either next before, or next after *Advent Sunday*, as bringing the first news *de Adventu Domini*: we have found *Messiah*; the point initiatory of the year *Ecclesiastical*: and the Reason of that Reason is, because S. *Andrew* of all the *Apostles* first applied himself to *Christ* out of St. *John Baptist's* Schoole, soon after *Christ's Baptism*, as is easily collected John 1. &c. where the two Disciples calling him רבי say unto *Christ*, *Master where dwellest thou?* They were presently affected with a desire to follow him upon St. *John's* Declaration, *Behold the Lamb of God*: straight they desire to wait on him, to converse with him, professing (by their compellation) that they had chosen him to be their *Master*, and desired to receive their instruction from him.

Now some think that St. *Peter* was not that other *Disciple*. But by the leave of his pretended Champions, though the *Scripture* nameth not who that other was, and there are various conjectures; yet the Text at once manifesteth St. *Peter's* absence, and his brother *Andrew's* piety: Piety, in his first address to Christ; I, and Charity too, in seeking of S. *Peter* up, and bringing him to *Christ*, vers. 41. He first findeth his own brother Simon, and saith unto him, we have found the *Messias*; which is to say, being interpreted, the *Christ*: and he brought

brought him to *Iesus*. So that here, that distinction doth but rack the Text, that saith St. *Petrus primo* *Peter* came first to the Apostleship, these two *ad Apostolat-*
first to the knowledge and familiarity of *tum, hi ad*
Him: that those in *John* 1. came first to an *notitiam &*
Acquaintance and conversation with Christ, *familiarita-*
but here in *Matth.* 4. these were called to *tem.*
the *Apostleship*: yet to that conversation *Matth. 4 18,*
(which was no small happiness) St. *Andrew* *19, 20.*
came clearly before St. *Peter*; and to this
Apostleship here St. *Peter* did not come before *S. Sanctus An-*
St. *Andrew*, for the Text saith, they came to- *dreas*
gether. And therefore (I say) the Church *II. Petrus*
celebrates the memory of St. *Andrew* first of *502.*
any Saint in the year: and after they have
been altogether united in that one Festival
of *All-Saints*, Saint *Andrew* is the first that
hath a particular day: he was the first *Christi-* *Sanctus An-*
stian, the first-begotten of the New Testament. *dreas* *Primo-*
For St. *John Baptist* was between the Testa- *genitus Ista-*
ments, as *Noah* between the Worlds, a *menti Noui.*
kinde of *Isthmus* joyning both together: He
had his conception, as it were, in the Old
Testament; for his coming and office, in
the womb of those Prophecies of *Malachi*
and *Isaiah*; and so cannot be so intirely re-
ferred to the New Testament as St. *Andrew* is.

Like him therefore, being come to Christ
thy self, call thy brother to him: *Thou being*
converted, strengthen thy brethren. This was
always the Apostle's manner, and it is a
very laudable Christian practice, and forti-
fied from the very Law of * Nature, all
things endeavouring to the utmost to assimilate
and turn things toward (if not into) their

Mol 3 1.
Mai. 40. 3.

Mos Apostoli-
cus, mos sit
Christianus,
Conversus con-
verte.

* Agentia na-
turalia agent
ad extremum
virium.

Matth. 4. 18.

Why Christ
chose such for
his Disciples.

Coloss. 2. 3.

own nature; as you see in fire, water, earth, &c. And thus having considered St. Andrew's Person, let us now take notice of his Calling; and that the *Epistle* for the day acquaints us with, *Matth. 4.* As Jesus walked by the Sea of Galilee, He saw two Brethren, Simon which was called Peter, and Andrew his Brother, casting a Net into the sea, for they were Fishers; and in that act our Saviour found them, and called them to his service. Almighty God is wont to bless men, (especially when busied in their proper element) when well employed, and in their own vocations. We see our blessed Saviour (in whom were hid all the treasures of wisdom, Coloss. 2.) did not chuse the Grandees of the world, big Wits, high Degrees, or Authorities thereof; but Sea-men, unlearned, and indocil, inured to a tempestuous element, less capable of civil offices than other men. And why did Christ take them? (having his choice, sure, of all things he made.) First, negatively, not that thereby was any scandal given or just occasion of that calumny of Julian the Apostate, that he found it easier to to seduce such poor ignorants as they were; for Christ did (when time served) receive persons eminent in learning, as Saul was; eminent in Authority, as Nicodemus; eminent in wealth and ability, as Matthew, Zachaus, Joseph, &c. But first he chose such men, that when the world had considered their beginning, their insufficiency then, and unproperness for such employment; and yet withall that greatest work, so far and so fast advanced by them; *nihil instrumentis*, they might ascribe

ascribe nothing to the instruments, but all unto the power of the workman, whose school soon rendred them sufficient; and so ever after might chearfully come in unto him upon any invitation whatsoever. Christ, to make his work the better prosper in all ages after, proceeded thus at first: (as St.

Austin sweetly.) He sent not Rheroricians to work upon these Fishermen, but by these Fishermen hath reduced all those Kings, Emperours, and States, which have embraced the Christian Faith these 1600 years; *St. Aug.*

chusing the foolish things of the world to confound the wise, and the weak things to overthrow the mighty, &c. 1. Cor. 2. And * *Pro-*

sper faith, this was foretyped, *Judges* 15. by *Sampson* slaying a thousand with the jaw bone of an *Ass*. When Omnipotence is the Agent, no matter what the Instrument; of *Fishermen* Christ made them Fishers of men.

But first, they followed him: they came to the *Discipleship* before they came to the *Apostleship*; they were taught and caught by him, before they taught and caught others; they straight way left their *Nets* and followed him.

The chearfulness of which obedience is exalted in this, that it was freshly upon the imprisonment of *St. John the Baptist*, whose *Disciple* *St. Andrew* had but lately been; and thence might easily have been deterred and averted. But he was one that was right owner of his Name; * *Andrew* signifying strength or Fortitude, and † *Simon* signifying Obedience: from whence || *Beda* frames this handsome Descant, that without

Nec quaesivit per oratorem, sed de piscatore lucratus est Imperatorem.

1 Cor. 2. 27. * Prosper in Judg. 15. 16.

Veniebant ad Discipulatum] priusquam ad Apostolatum.

* *Sanctus* Andrew, seu *Sanctus*.
you †
from *audivit*,
vel *obedivit*.
|| *Discipulus Christi sine Obedientia non intrat, & sine Fortitudine non perseverat.*

Obe-

John. 21.1.

Perfecta obedientia est imperfecta relinquere.

*Vitia sunt Retia.
Retia relinquitis, si desideria renuntiatis. Greg.
Magn. in Mor.*

Alfred. in Chonol. c. 27.

Obedience no *Disciple* enters the *School of Christ*, and without *Fortitude* none persevereth in it. But the contemplation of sad examples past, the apprehension of perils future, the sense of persecutions present, all cannot startle *St. Andrew* here, or retard those whom the love of *Christ Jesus* works upon effectually; they followed for all that, and followed at the first word *sequere*; and but that one us'd to them, they left their *Nets*: they did not burn them (saith one) but at fit occasions again made use of them, *John 21.* as *Christ* found them after his *Resurrection*. Not to be too diligent to the world, is the diligence *God* requires: that we defer not the making our *Reconciliation* with him, not sacrificing to our own *Nets* of gain or pleasure! but leaving our *Nets*, that is, our darling sins. You leave your *Nets*, if you renounce your vitious desires, whether they be covetous, riotous, or ambitious. And if *St. Andrew* and others here followed *Christ* so in his *Poverty* and *Humiliation*; what a sin will it be, not to follow him sitting at the right hand of *God*? *Saint Andrew* followed him both in life and death, preaching *Christ*, first in *Scythia*, and afterwards in the interior parts of *Aethiopia*; inur'd like *Jacob* to the extremities of heat and cold! and after that (saith *Alfred*) he preached in *Cappadocia*, *Galatia*, *Bithynia*, and along the *Euxine Sea*: (nothing difficult to a willing minde, much less to such a Zealous diligence :) last of all in *Thrace*, *Macedonia*, *Thessalia*, and *Achaia*, where at length, under *Vespasian* the Emperour, he had the

the double honour of dying for his Master, and that on such an Instrument, viz. the Cross, though with some modest difference, a Cross inverted. And here * *Ludolphus*, gives us an abridgement of his Speech made an the Cross, which not being abused with short-hand (as our Age most useth) but keeping the *Analogy* of Faith, may be well worth attending. St. *Andrew* (saith he) being brought unto the Cross, stedfastly beholds it, salutes it, and thus breaks forth into the praises of it: "Now methinks, Thou seemest not common Wood (saith he) but, as it were, Consecrated with the Body of my Master Christ; and by his extended Limbs all over (as it were) ornamented with Pearls and Diamonds. Before our Blessed Lord ascended Thee, thou wast somewhat of a formidable aspect, of some terrour unto humane eyes! But now thou lookest like a Tree of Paradise, bearing celestial Fruit; so that thou art now much desired. Rejoycing therefore, and secure, I come unto Thee: I would have Thee also joyfully receive his Disciple, whose Master first devoted Thee, having ever since been a Lover of Thee, and desirous to embrace Thee. O take me hence, remove me from this evil world, and restore me to my Lord and Master; that by Thee He may receive me, who by Thee did Redeem me. So piously ambitious of the Instrument of our Saviour's Suffering; which made some amends for his sufferings so in his own Country, and City of his Father,

* *De Vita Christi*. p. 2. c. 67. n. 17.

Alstedii & Isaacsoni Chronolog.

the

the place called *Patras*, a City of *Achaia*, a Region of *Greece*, where he was Crucified about the 80th. Year of Christ.

P O E M XIX. { On Saint
Andrew. }

OF all the twelve Saint *Andrew* leads the Van,
Whose *Name* and *Nature* speaks a valiant Man.
One made for *hardship*, not a life of *Ease*;
Conversing with the rude and boisterous *Seas*;
An *Element* of wonder, made so dread,
That we deem *such* betwixt the quick and dead!
Where *Winds* and *Waters* oft create a *War*,
As if both *Globes* were about waging *War*!
The *Day* oft-times beclouded into *Night*,
Night multiply'd with *Storm*, no friendly light
Or helpful *Star* appearing; sometimes tost
Above the *Clouds*, sometimes in *Dungeons* lost!
The *Billows* like so many Rowling *Graves*,
And *Deaths* as many as approaching *Waves*!
As *Hell* it self were empty, and its Train
Of angry *Furies* dancing on the *Main*!
There this good *Man* his *Time* and *Travel* spent
Upon that *fierce* and *fickle Element*;
Making with *Art*, or using *Nets* with care,
The *Scaly People* of the *Waves* to snare;
Busie as might be in *contented Toyle*,
Supineness and the *Tempter* to beguile.
And such, *Blessings* attend; *Christ* passing by,
Cast on this *Man* of *Industry* his *Eye*,
Invites to follow; at whose gentle *Breath*
He leaves all, to attend in *Life* and *Death*:

Relinquisheth his *Vessel*, *Nets*, and all,
 The ready *First-Fruits* of his *Master's* Call :
 Leaving his *Element*, though not his *Trade*,
 Fisher of Men, instead of *Fishes*, made.
 The *Church* is now his *Bark*, his *Ocean* is
 The spacious *World*, and *Heaven* his *Port* of *Bliss* ;
 His *Cable* Faith, his *Anchor* Hope, his *Sails*
 The sacred *Spirit* now fills with prosperous *Gales* :
Souls are his *Fish*, his *Doctrines* are the *Nets*,
 Wherewith to Christ a Multitude he gets ;
 And to their strange advantage, for *These* thrive
 By being ta'ne, are ever kept *alive*.

May such industrious *Fishers* have *success*,
 That may on *both sides* prove a *Happiness*.
 Thus this stout *Champion* by *Sea* and *Land*
 Both first and last fulfill'd his *Lord's* Command.
 For after a long *Diligence* He *Dyd*,
 As for, so like his *Master*, Crucifi'd !
Rejoycing in that *Kindness* of the *Cross*,
 To shew him Christ, as once it caus'd his *Loss*.

So may thy Call (*dear Lord*) with us prevail,
 To leave our shrowds of *Pride*, and to strike Sail
 To thy Commands to quit our *Nets* of *Sin*,
 That we thy nearer Correspondence win ;
 To metamorphize our old *Toil* and *Care*,
 For the vile *Body*, to the *Soul's* welfare ;
 And like *St. Andrew* so thy Call remark,
 As willingly to quit our *Mortal Bark*.

PRAYER XIX. { On Saint }
 { Andrew. }

O *Eternal Saviour*, who art honoured in thy
Saints and *Servants*, and Those most ho-
 noured

noured by Imitation ; vouchsafe us (we beseech Thee) the Graces of thy first Disciple Saint Andrew ; Contentedness in our Condition , Diligence in our Vocation , Resignation of our selves and all we have unto thy Call and Service ; a Practice answerable to our Profession , and Perseverance in them all unto the end. And Thou that hast put into our mindes these good desires , help us to bring the same unto good effect , by endeavouring Contentation in our lowest condition ; though like this Saint , among the meanest Fishermen , or inferior Mechanicks : knowing that the contracting of our desires is a nearer and safer way to Riches , then the enlarging of our Possessions ; and that it is far easier and happier to let down our Desires , then to raise a satisfaction to their Elevations. Direct us to the study of Saint Paul , that we may learn to know how to want , if Thou please to impose it , how to undergo it ; and how to abound , if Thou trust us with a Stewardship , how Christianly to manage it : in all estates to rest contented , that is , in cheerfulness and patience. And let us still evidence this vertue by another , (like Thy servant here) shew our Contentment by a Diligence in our vocation. Thou observing him (O Christ) painful in his Ship , mending of his Nets , labouring for Fish , wert pleased to elevate his Profession into a Fisher of men ; thine infinite Wisdome having so appointed it , that Diligence ever invites a Blessing ; while Idleness invites Temptation , and , as it were , even tempts the Tempter ; that envious man sowing his
Tares

Tares while the Husbandman sleeps. It is the sitting Bird that is the Fowler's Aim ; and the idle Person is no better then the Devils Cushion, whereon he sits and takes his ease ; while the well-busied heart is , as is were , the Shop or Workhouse of Thee the Almighty. As here Thou wert pleased to make Saint Andrew, so well becomes it all to be industrious in their Callings ; especially all good Fishers of men, to be ever either Fishing , or mending their Nets ; still steering their course for the Port of Heaven : as here thy servant doth at first Call , Resigning all unto thy Word and Service. O give us the like Spirit of Resignation , that we may relinquish our Sails of Vanity , our Rigging of Pride , our Freight of Apes and Peacocks , nay of Gold and Silver, for the more gainful imployments of Christianity ; that we may leave our Nets of sinful Pleasures and Profits , nay , and give up even our Vessels of frailty, these leaking Vessels of mortality, whensoever they may make a Sacrifice holy and acceptable unto Thee. Mean time , O God, give us Obedience to Thy Call , and a discerning of Thy Call from our own Fancies ; that by the Talents within , and Approbation without , the Designations of Grace may be known from the Presumptions of Nature : and then vigilance of Practice being added to the sincerity of Profession , grant that both may be Crowned with Perseverance , which Crowneth all Performances with happiness ; that so however our Course may here end in a Cross,

(as

here end in a Cross, (as did Saint Andrew's)
yet shall that Cross soon return again into
a Crown of Glory and Felicity. Amen.

{ The COLLECT. }

Epistle.
Rom. 1. vers.
9. unto the
end.

Almighty God, which didst give
such grace unto Thy holy Apostle
Saint Andrew, that he readily obeyed
the calling of Thy Son Jesus Christ,
and followed him without delay:
grant unto us all, that we being
called by Thy holy Word, may
forthwith give over our selves obe-
diently to fulfill Thy holy Command-
ments, through the same Jesus
Christ our Lord.

Gospel.
Matt. 4. vers.
18. unto 23.

Our Father which art in heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

v.
v's)
into

M.
Psalms for
D. M. 12.
E.
Psalms for
D. M.

UPON
*The Feast of Saint
Thomas.*

M. Lesson.
1. Prov. 23.
2. Acts 12.
E. Lesson.
1. Prov. 24.
2. 1 John 1.

21



S^t. THOMAS.

DISQUISITION XX.

THAT Church which of all the world
keepeth to St. Paul's rule most exactly,
1 Cor. 14. *Let all things be done decently and in* πῶς τε ἑαυτοὺς
order, next unto Saint Andrew, that first μὴνως.
C c 1 Cor. 14. 33.
Disciple

* *August* in
his Meditati-
ons on the
D. y.

John 24. &c.
Matth. 10. 3.
Mark 3. 18.

John 1. 1.

John 20. 24.
St. Thomas his
history con-
sisteth of his
Frailty, and
his Faith.

Disciple of our blessed *Saviour*, celebrateth the commemoration of *St. Thomas*: and therefore (methinks) They * do a double trespass, that say, *His memorial is kept last in order*, as being the last of all the *Apostles* that believed: whereas he marched in the Van of the *Church Militant*, (according to her *Regular* computation from *Advent*) he is one of the foremost rank, and the foremost of it saving one: and that indeed but worthily, his *Hesitation* and *Confession* being a leading star to our *Devotion*, injecting not onely a serious apprehension of our frailty, but (above all the rest) evincing the confirmation of our *Faith*. The *History* of this *Apostle*, of all the four *Evangelists*, is onely by *St. John* declared; the rest (perhaps) nominate him in the *Catalogue* of the *Disciples*, (as *St. Matthew*, Chap. 10. and *St. Mark*, Chap. 3.) but *Saint John* alone records his story, who indeed best could do it: the other writing but by information, as *St. Mark*, and *St. Luke*, and *St. Matthew*, saw but in part; but *St. John* writ by Intuition, and affectionate experience from the beginning; as he begins his first *Epistle*, *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon; and our hands have handled the word of life*: all his senses were thoroughly informed, having so long interchanged *Bosoms* with his gracious *Master*; and and therefore we may well accept his *Testimony* in the *Gospel* for this day, *John* 20. wherein is recorded (for our caution and instruction) both *St. Thomas* his *Frailty*, and his *Faith*. His

His Frailty appeareth in a double fault, viz. in his Absence, and his Incredulity. First, in his Absence, *vers. 24. Thomas one of the twelve, which is called Didymus, was not with them when Jesus came.* Christ had promised to his Apostles (a little before his Passion) his appearance to them after his Resurrection, Matth. 26. *After I am risen again, I will go before you into Galilee.* Now then, according to his Word, even the same day of his Resurrection, (the first Lord's day that ever was kept) he came *when the doors were shut, (i.) into the place secretly, (for fear of the Jews) where the Disciples were gathered together, and stood in the midst, and said unto them, Peace be unto you.* When the doors were shut, not while they were shut; meaning that 'twas either late in the evening (say some) at what time doors use to be shut; or that they were opened by some body of the house, unknown to the Disciples. But as most acknowledge, he came in miraculously, (yet not by Penetration, as some fondly imagine, through the wood and iron of the doors, but as, as St. Hierom) the Creature there gave place to the Creator; as did the Grave-stone at the Sepulchre: these doors did here unto our Saviour; as those did to St. Peter, Acts 12. and to some other Apostles, Acts 5. (that is) opened of their own accord, however unperceived by others. And then was the time our Saint Thomas was not with them. The Shepherd had been smitten, and the sheep had been scattered; but here they began to recollect together again; and St. Thomas is the onely fray that returneth not,

Arct. in loc.

Marlorat. in loc.

Creatura cessit Creatori. Heir. in Epist ad Pammachium Acts 12. 9. Acts 5. 19. Chap. 12. 9.

Per negligentiam, aut timorem. Maldonat in loc.

Matth. 18. 20.

least not now seasonably) to the Fold. But his absence might be *involuntary*, many occasions might enforce it, and so he might not deserve all *Maldonate's* censure; that either upon supine neglect, or cowardly fear (saith he) *St. Thomas* being absent from the Apostles Assembly, lost the first sight of his lately risen Saviour, punished with the want of those *divine infusions* which the rest then received. Be diligent therefore in frequenting the *Congregations* of the Faithful, (where the *Ordinances* are *Orthodoxally* dispensed) lest you fall too of Christ's presence and remain under *infidelity*. They that gather temporal *Manna* on *God's day*, (following their seculars) lose their labour and themselves, *Exod.* 16. 27. || Alas! thou art deceived, *Thomas*, very much mistaken, if thou thinkest to see *Christ* out of his *Church* and College of the Apostles. Christ, who is

|| *Falleris, sancte Thoma, falleris, si videre Dominum speras, ab Apostolorum collegio separatus.* Bern. in loc.

* *Non amat veritas angulos, sed stat in medio.*

† *Ideo dubitatum est ab illo, ne dubitetur a nobis.* Ludol. de V. C. Non tam illius infirmitas, quam nostra firmitas. Leo. Plus enim nobis incredulitas *Thomæ*, quam aliorum credulitas, ad fidem profuit; nec casu, sed divina dispensatione, gesta est hunc finem ejus assentia. Greg. hom. 26. in Evang. Minus enim mihi *Maria Magdalena* prestitit, quæ citius credidit, quam *Thomas*, qui dubitavit: Ille enim cicatrices tetigit, & de nostro peccatore dubitantis vulnus amputavit. Greg ut supra.

* Truth, seeketh no corners, no Conventicles, but standeth like Vertue in the midst of his *Temple*, of his Disciples, of his Holy Congregation, in the midst of the seven golden Candlesticks, *Rev.* 1. 12. 'Tis none of his right that is voluntarily hidden under a *Bushe*. But albeit *St. Thomas* his absence might be his own sorrow, yet may we be glad of it, his † *Doubt* occasioning our infallible Assu-

Assurance : so that he might invert that speech of his Master, *John 11.* to the Apostles, *Lazarus is dead, and I am glad for your sakes that I was not there* ; to us this Saint may turn in, saying, Christ lives, and I am glad for your sakes that I was not there, that you might believe through my incredulity.

And that's his second fault : we may not call it *Infidelity*, it being but a particular act of *Dubitation*, and no habit of *Renunciation*. Sins in our Nature are like Circles in the Water, propagating one another to the utmost Banks of our life ; we need be the more vigilant in preventing occasions of them. St. Thomas his former offence drew on this ; his Absence caused Incredulity, and that passionately expressed, *Except I see in his hands the print of the Nails, &c.* St. Cyril and others would fain excuse him, and so render favourably the accident of his dubiety, attributing all to sudden passion, and nothing to *Incredulity* ; as being extremely grieved that he lost the sight of his Master, fearing he should never see him again. From those words which he remembered, *John 16.* St. Austin also saith, that these words are but the voice of an Inquirer, not of a Denier : while he speaketh thus, (saith that Father) he sheweth he hath a minde to be taught, a desire to be confirmed ; as though by touching the print of the nails, and thrusting his hands into the hole of Christs side, he meant to take (as it were) a real corporal possession of his Master, a kind of Livery and seisin of the Land of the living. St. Ambrose too saith, that he doubted not here of the Re-

John 16. 15.
Vox inquirentis, non negantis. St. Aust.
Serm. 156 de Temp.
Doceri voluit, confirmari desideravit.

urrection, but onely of the manner of it. These are charitable extenuations; but *Truth* himself reprehends him; *Be not faithless, but believe*, &c. : and indeed many circumstances heighten the *infirmity*, if not carry it above one. As first, *He was one of the twelve*, as it were, a *Master in Israel*, a well instructed *Disciple*. Secondly, that he gave no credit to the rest of the *Disciples* though ten to one informing him so, coming within some danger of that of *Christ*, *Luke 10. He that despiseth you, &c.* for he believ'd neither. Thirdly by suiting his ill thoughts with as peremptory words, *Except I see, &c. Except I put my finger, &c. Except I thrust my hand, &c.* an ill threefold cord of in-credulous Resolutions; (that is) *Except I measure all by all my senses, and find exact proportion, I neither can nor will believe!* And herein, to see the *state of Nature*, how blind to discern the things of God, and especially that hardest Article of the *Resurrection*, which to the senses (till Saint *Thomas* his experience) seemed but a *Fiction*; *Aug. 20. in Johan. Feb. 11. 1. Quid est fides, nisi credere, quod non videt* the natural man discerneth not the things of God, 1 Cor. 2. He hath his faith at his fingers ends. And yet for all this *Christ* treats him with so milde a *Dialogue*, when he appeared again to his *Apostles* on the *Ostaves* of his *Resurrection*, making *Demonstration* to *Thomas*, (and for his sake say most) in *Conviction* and *Reproof* of his *unbelief*; promising a special *Blessing* to all succeeding Ages, whose *Faith* shall not depend upon their senses

*Quid est fides,
nisi credere
quod non videt
Aug. Tract.
20. in Johan.
Feb. 11. 1.*

*Quo minus
a gementi,
plus fideri;
videbat homi-
nem confiteba-
tur Deum. Aug
in loc.*

* senses : hereby working so mercifully upon him , as that his *Sore* was made his *Salve* , his low *Ebbe* became a *Flood of Faith* ; and what was in him but as a *grain of Mustard-seed* , became a *great and fruitful Tree* ; and let us be of those *Birds of Heaven* , that *shelter under the branches of it* : Let us so *shelter* , that we neither * *presume* , nor *despair*. Not presume ; for if the *Apostles* had their *Slips* , we may well fear falls : Not despair ; seeing how sweetly *Christ* here restored Saint *Thomas* to an eminent and most exemplary confidence , *My Lord* , and *my God*.

Then though thou be a || *Didymus* , that is , a *Twin* , and but of half a *Spiritual Birth* , dubious , and of a *wavering Faith* , *Christ* will make thee a *Thomas* for perfection , (as that † *Name* signifieth) whose Faith shall be a comfort to thy self , and a pattern unto others : to which *Christ* leadeth him by a sensible *Demonstration* , v. 27. * *Infer digitum* , using the method of his own terms and exceptions , and thereby much convincing , much attra-

* *Beati qui non viderunt , & crediderunt. Qua sententia nos specialiter signati sumus , qui eum , quem carne non videmus , mente tenemus : Hoc valde lætificat , inquit Greg. Hom. 26. in Evang.*

* *Memento Peccati , ut doleas : Memento Mortis , ut timeas : Memento Divinae Justitiæ , ut timeas : Memento Misericordiæ , ne desperes.*

Remember Sin , to mourn and mend :

Remember Death , that Thou must end :

Minde Divine Justice , that Thou fear :

And Mercy , that Thou not despair.

Petrarch l. de Rem. Dialog 8.

|| *Propter cor dubium in credendo , Adip. G (i. e.) Geminus.*

† *ΘΝ Perfectus seu perfectio. Psal. 37. 37.*

* *Quasi respondens Petitioni ejus supposit. e. Ludolph de vit. Christi in Sanctum Thomam , p. 710.*

Upon the feast of St. Thomas.

ting him : *Bring hither thy finger , &c. and put thy hand , &c.* He knew well what *Thomas* had said , though absent , and that speaks his *Godhead* : he condescends to *Thomas* and his other servants weak desires, and that speaks his *Goodness*. I shall not think it here worth while to mention that needless question which many make a *business* of, whether *St. Thomas* did actually touch *Christ* , or no ? When we know it was his resolution , *vers. 25.* and our Saviour's offer , *vers. 27.* And for the Objection , 'tis said onely , *Vidisti & credidisti ; Thou hast seen , and hast believed ;* an

† *Videre hoc in loco pro Sentire & Intelligere ponitur ; quod locutionis genus adeo usitatum, ut per omnes sensus currere videatur. Lucolphi loco supra dicto.*

easy figure of † *Vide pro intelligo* , absolveth the Riddle ; to see and to perceive , or understand , are all one ; and so all the selves may see , and interchange with one another. *Videte &*

gustate , *Psal. 34. O taste and see how gracious the Lord is.* Let us touch him spiritually , *Coloss. 3. 1, 2, &c.* And yet more frivolous is that question , whether Saint *Thomas* his words were an *Exclamation* , *My Lord* , and *my God* ? Some *Socinianized Grandchildren* of *Arminius* may pretend them to proceed onely from *Passion* , as an *Exclamation* ; Lord , what is that I touch ? &c. But the Text is clear , and by our Saviour's Interpretation , That to be *Lord* and *God* , *vers. 28.* (saith *Bulling*) it is a short but a sweet and absolute Confession , two words involving the two Testaments , the summe of the Creed : As much honouring *Christ's Resurrection* (saith

Vt brevissima, s. & absolutissima Confessio.

faith * one) as those three Kings or the *Wise men* did his *Nativity* ; and with the like three

presents (he means sure spiritual presents) *Tues* + *Dominus* , there he confesseth him a *King*, the Lord ; *Deus* , that declares him *God* ; and *Meus* that presents him *Man*. And we may carry it yet higher by

the *Emphasis* in the Article, *Κυριος, & Θεος, the Lord, and the God* : for many in Scripture are so called, Magistrates and others ; besides.

in Opinion (as the Apostle saith) *there be many Gods and many Lords* , 1 Cor. 8. but this the *Paramount* , Psal. 50. A very pregnant

Text against unbelieving *Jews* , and misbelieving *Arrians*, *Socinians* , and others ; My *Lord* and my *God* : and not onely *God* , but *Lord* also, hinting our *submission* to his

Golden Scepter , our Obedience to him , as well as our Belief in him. They who are out at the *Lord* must never look to be in at the *Jesus* ! He is a *Saviour* to none , but unto whom he is a *Ruler* ; if in that sense , then

may they in the other say , My *Lord* , and my *God* : and not onely both *Lord* and *God* , in general , but in a sweet particularity applied , *My Lord and my God*. 'Twas the fre-

quent speech of *Luther* , that much *Divinity* was couched in Pronouns ; these indeed bring all home in pious Application. Sol fa. 63. 1.

David, Psal. 63. *O God, thou art my God* : and so the blessed Virgin, *In God my Saviour* : so here,

My

* Auslin. his *Meditat. in Fisto.*

† Non solum corde credendo, sed etiam ore confitendo, quia utrumque ad salutem requiritur. Ludolph. ibidem.

1 Cor. 8. 5.
Psal. 50. 1.

Qui prius infidelis fuerat, post tactum se optimam Theologum ostendit ; nam duplicem naturam, & unicam hypostasin Christi asserit.

Theoph. in loc.

P

Ferus in loc.

'*My God and my Lord* ; mine by Promise, mine by Stipulation mine by Oath , mine by gift, mine by Participation ; as *Ferus* sweetly. Take away this Relative , and 'tis as if there were no Antecedent ; take away this propriety , and 'tis as if there were no such Lord in all the world , no Christ , or benefits by him ; and *Faith* is it must effect this. Pray therefore each one , *Lord , I believe , help mine unbelief* ! that (however weakly) I may yet say truly , *My Lord , and my God* , with *St. Thomas* , who did not onely say it *here* , but Preached it to the utmost parts of the earth , becoming afterward

* *Sanctus Thomas Indiarum Apostolus*. Abbot A. C. Cosmog. p. 101.

† *Thomas docuit in India, Aethiopia, Taprobana, extremaque Orientis ora, & ad ultimum Brachmanum Gentem convertit.* Alsted. in Chron. c. 27.

the * *Apostle of the Eastern Indies* ; where we read of certain Christians (dissenting from the Church of *Rome* , and rather agreeing with the Protestants) which had received by Succession their Religion from the time of Saint † *Thomas* the

Apostle , by whom , as it is recorded, a great part of *India* was converted , as *Taproban* and other Nations to the utmost Ocean of the East (as *Alstedius* writes) where (after a long pains and pilgrimage) He fulfilled his own words sometimes spoken to his fellow-Disciples , *John 11. Let us also go, and die with him* ; changing onely the *Preposition* , not the *Proposition* ; dying for him , being *Martyred* in the five and twentieth year of *Christ* his Master.

John 11. 16.

POEM

POEM XX. { On Saint
Thomas. }

SAINT *Thomas* Day's (among the *Festivals*)
 An Usher to the *Natalitials*
 Of our great *Lord*; 'Cause he above the rest
 The *Christian Faith* in humane *Hearts* imprest.
 Though his *Belief* was shaken, yet at length,
 Like *Trees* bestorm'd, it *Roots* with deeper strength:
 Or like the *Oxe*, that is of tardy pace,
 Fixeth his *Foot* more firmly in the place:
 His *backwardness*, but like the fighting *Ram*,
 Plays with more *vehemence* his after-*Game*.
 Yet *Absence* from good *Duties* doth betray
 Our *Blessings* oft, and leave us to *Dismay*!
 Such *sullen* and resolved *Prejudice*
 Doth *here* obstruct our *Grace*, hereafter *Bliss*!
 Yet *Providence* did so the *matter* guide,
 That this *Saint's Faith* was *hereby* multiply'd;
 Leading Him by *Philosophy* of *Sense*
 To *Demonstrations*, that all *Doubts* convince.
 His *Hand* and *Eye* (of *Witnesses* the best)
Christ's Resurrection to his *Heart* attest;
 Until with *holy Confidence* he cries,
 My *Lord*, my *God*; (O thank you *Hands* and *Eyes*)
 My *Lord* on *Earth*, my *God* in *Heav'n* above,
 Who *Rose* in *Pow'r*, as for me *Dy'd* in *Love*.
 His *Hesitation* thus our *Faith* assures;
 His *Doubting* our full *Confidence* procures!
 While others *Faith* leads our *Intelligence*,
 His *Doubt* instructs *Belief*, from *Common Sense*;
 And what *before* was wrapt in *Mystery*,
 Is now *Translated*, ——— *Handle me and see*.

Hence

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Hence, the *Victorious Wounds* of Christ review,
 From whence thy *resurrection* must ensue.
 His Finger points *Thee* to that open Side,
 Where *Thou* may'st all thy *Sins* and sorrows hide;
 Directs *Thee* unto those *Almighty Hands*
 That *made*, and *binde* all in sub missive bands.
 And while St. *Thomas These* to *Indians* taught,
 A richer Treasure then their own He brought:
 Where He, to save their better part did stay,
 Till they his *worse* with *Martyrdom* repay.
 What more could *Man*, then *Travel*, *Preach*, and *Die*?
 All which did He for *Christianity*.

Perfection therefore justly *Crowns* his *Name*,
 Whence *Christian Faith* to such *Perfection* came.

PRAYER. XX. { On Saint } { Thomas. }

O Gracious Father, who besides Thy Precepts
 affordest us Patterns of all Vertues in Thy
 holy Saints and Servants, and also cautionest us
 with Instances of Frailty and Infirmities in some
 of them, to let us see, that even the best of
 men are but men at the best; give us grace
 here to improve both unto our spiritual advan-
 tage; that he that standeth may take heed lest he
 fall, and that he that is fallen may endeavor to a-
 rise. Let us here beware of St. Thomas his
 neglect and incredulity, imitating his later ad-
 herence and fidelity. Let no Secular Occasions
 detain us from Thy holy Ordinances, knowing
 that St. Thomas his absence from the holy
 Assembly of the Apostles deprived him of
 Christ's first Appearance, and the spiritual
 Comforts

Comforts then bestowed upon them. Incline us therefore to lay hold on all good opportunities that may improve our Graces, and encrease our Blessings. But if any of us have (as indeed who hath not?) like the stray sheep wandered from the Fold of Christ, and been more absent then St. Thomas; O give us but his seasonable Return, that we may likewise enjoy the Re-appearance of our dearest Saviour; as he did here, unto his happy Conviction and holy Conversion. 'Tis well known (O Lord) how Thou goest in the Sanctuary; the House of Prayer is the place which Thou frequentest, the Apostles Company, where they pray and meet together, these are the Scene, the Place and Opportunities of meeting and embracing Thee, sweet Jesu; there are the sensible Demonstrations of thy Grace and Mercy; by which this Saint convinced, at once believeth with the heart, and confesseth with the mouth, (as both must make up our Christianity) My Lord, and my God: so must we acknowledge Thee, not onely the God of our Faith, but the Lord of our Practice also, each one truly calling Thee, My Lord; and my God; my Bread, and my Love, my Surety, and my Ransome; my Sacrifice, and my Priest; my Advocate, and my Judge; my Desire, and my Contentment; the Life of my Hope here, and Hope of my Life hereafter: and then, as his outward Senses wrought the stronger impressions on his Soul; so with Thy Blessing may his Conviction and Conversion work upon our Faith a fuller Confirmation, that so we may partake

take that greater Benediction, Blessed are they
that have not seen, and yet have believed.
Amen.

✱

{ The COLLECT }

Epistle.
Ephes. 2. v.
19. unto the
end.

Almighty and everliving God,
which for the mere confirmation of
the Faith didst suffer thy holy A-
postle Thomas to be doubtful in
thy Son's Resurrection: grant us so
perfectly and without all doubt to be-
lieve in Thy Son Jesus Christ, that
our Faith in Thy sight never be re-
proved. Hear us, O Lord, through
the same Jesus Christ to whom,
&c.

Gospel.
John 20. v.
24. unto the
end.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psal. for
D. M. 24.
E.
Psal. for.
D. M.

UPON

The Conversion of St. PAUL.

M. Lesson.
1. Wisd. 5.
2. Act. 22.
E. Lesson.
1. Wisd. 6.
2. Acts 26.

22 The Conversion of Paul Act. 9



3. And as he journeyed he came neere Damascus & suddenly there shined round about him a light from Heaven. & And he fell to the Earth & heard a voice saying unto him Saul Saul why persecutest thou mee & And he said who art thou Lord. And the Lord said I am Iesus whom thou persecutest etc.

DISQUISITION XXI.

Albeit This Day be not so fine as others in the Calendar, yet is it a Festival altogether as solemn in the Church; and though it be not cloathed in Scarlet as the rest, yet is there

Upon the Conversion of St. Paul.

there as good *Spiritual* entertainment provided for it; nay, and with this eminence above them all, that the *Church* celebrateth the Conversion of none but of *St. Paul*: and good *Reason* for it too, though we read of multitudes, and some of them strange enough, yet no *Conversion* so miraculously effected, or so beneficial to the *Church* of *Christ*.

Acts 9.

Tristis intrans-
tibus! hilaris
exultans.

A Cross Ar-
gent in a
Field Gules.

St. Paul's nat-
ural disposi-
tion.

Acts 2.1.

This glorious story is recorded in the ninth of the *Acts*; being somewhat like that old *Effigies* in *Diana's Temple*, that was sad and lamentable at the *Entrance*, but cheerful and all joyous at the *Exit*; or like *Jacob's flock*, all *Roustrated* and speckled, Checquered (as it were) with *black* and *white*: or, if without presumption I might be his *Herald*, I should adventure thus to *Emblazon* his Coat of Arms; he beareth a *white Cross* in a *bloody Field*, with a *wolf* for his *Crest*, that badge of his own *Tribe of Benjamin*. But to his story, *Acts 9.* where we may consider him as a *Saul* and as a *Paul*; his *Aberration* and his *Transmutation*; his *natural Disposition*, and his *Spiritual Conversion*. The first appeareth both by *Judgement*, and his own *Confession*: the Evidence of the *Spirit* against him beginneth the Chapter, *Saul yet breathing out threatening and slaughter against the Disciples of the Lord.* *umto.* Rage was as natural to him as *Respiration*: and you see how he *breathed*, others out of *breath* in the former Chapter! A main *Actor* in (that *σωζουδευας.*) that great *Persecution*, that took off Saint *Stephen* and others, and there by occasioned that sad *Dispersion*, which yet *Omnipotent Wis-*
dom

done turned to an advantageous Propagation of the Gospel. But Saul here had a contrary design, desiring commiſſions, not ſtaying till they were ſent him : but, like ſome of our forward zealots, *Petitioning* for miſchief, to perſecute both Sexes without equity or pity : *That if he found any of this way*, (that is) *Chriſtians whether they were men or women*, he might bring them bound to *Jerſalem* : Thus *ἐννομεῖτο*, as (many now a dayes tranſlate it) *He made havock of*, or was exceedingly mad againſt the Church. Inordinate zeal being no better then fury, & well numbered among the Fruits of the fleſh, *Gal. 5.* and this is the *Indiſement* of the Holy Spirit drawn up againſt him, all which upon the matter he confeſſeth, *Acts 22.* *I perſecuted this way unto the Death : I bound and delivered into Priſon both men and women : And Acts 26.* *I puniſhed them in every Synagogue, and compelled them to blaſpheme* *μετὰ τὴν ἀπολογία* &c, and was exceedingly mad againſt them, and perſecuted them even to ſtrange Cities ! And what could be more ſaid, or worſe done ? He was *διὰ τὸν μίσος*, a grand Perſecutor ! Yet when he was in his height, (as *Chriſt's Method* is, to come in at an extremity) even then ſaith *Chriſt* unto this *Tempeſt*, Be ſtill : and to this *unclean Spirit*, Come forth : and in this ſenſe eſpecially doth St. Paul call himſelf *Abortivum*, one born out of due time, *1 Cor. 15.* &c. I ſay when he was *Trooping* to *Damaſcus*, the Lord of hoſts encountered him, and conquered him into a more then Conquerour : when this *Sun* (in his own eſteem) was in his very *Zenith* in his ſcorching *Meri-*

Gal. 5. 20.

Habebis con-
ſitentem reum
Chap. 22. 4.
Chap. 26. 11.

1 Cor. 15. 8.

dian, then Christ said, *Siste gradum*, stand still, or go down rather, set at noon.

Which was his *Transmutation* (our second Considerable) his *Conversion*, Acts 9. where in the third verse you have the manner, and in the 4th the manner of it; *Suddenly there shined round about him a light from Heaven: Divine Illumination is the sole efficient of man's Conversion.* There is no deriding or censuring of any; no despairing of our selves, or others, touching *Conversion*: we know not how soon or suddenly the light may shine from *Heaven*: yet much less is there any presuming on such singular examples, for the case may so many wayes differ. The good Thief was converted at the first Call, and St. Paul here at the first *Illumination*. Take heed then of both Rocks, *Scylla* and *Charybdis*, and thou shalt escape *Demetrius* his shipwreck of *Faith* and a good *Conscience*. Next in the in the fourth verse, *He fell to the Earth, and heard a voice from Heaven, &c. Humiliation is a Christian's way to Exaltation*, and brings us even to a Conference with Christ: *Saul, Saul, why persecutest thou me?* And mark the happy Consequent of such *Antecedents*, viz. Remorse, Obedience Readiness, verse 6. *And he trembling and astonished said, Lord, what wilt thou have me to do?* acting according to all those directions following in the ninth chapter, which the Church appositely appointeth as this *Day's Contemplation*.

And here was a strange *Transmutation* wrought, a kind of *Transubstantiation*, contrary to the world's *Lycanthoby*, whereby

too

His Conversion,
Acts 9
3, 4

verse 3.

verse 4.

verse 6.

Upon the Conversion of St. Paul. 403

* too oft one man becomes a Wolf unto another, for here a very † Wolf is made a Lamb, a Bramble becomes a Vine, and Cockle it self good Wheat: here (as'twere) are *Grapes of Thorns and Figs of Thistles*; a Pirate becomes a Pilot: the mouth of blasphemy here becomes *Christs Oratour*: and Satan's Trumpet, the Organ of the *Holy Ghost*! Happy are all those that finde but any degree of such changed *affections*, as our *St. Paul* did here, that can say with him, as to evil, *Not I, but sin that dwelleth in me!* and as to every good, *Not I, but Christ that liveth in me!* Not to speak of the Raptures of his Pietie, *Rom. 9.* that *Seraphick zeal by which he could have wished himself an Anathema*, for the good of others, and encrease of Christ's Kingdom: that it may well be said of him, that of the last and * least Apostle, as he is pleased to call himself, *1 Cor. 15.* he became the first and chiefest, and of an Abortion, a Man of the most eminent perfection, *2 Cor. 5.* One faith of him, that he was * a man in Heaven, not onely by his conversation, but in his Rapture, where he heard *ἡ αἰὲς ᾠή*, unutterable words and while yet upon the earth, he was a kind of *Angel*: insomuch, faith *Origen*, that many thought him to be that *Holy Ghost* which Christ had promised to send after his departure. From what a lowness was *St. Paul* here raised? unto what height? see what strange changes here Grace can effect? What then can *Glory*? Be therefore like him, always obedient to the *Heavenly vision*, whether in his word, or secret motions, that so you may be renewed in the Spirit of your minde: till eath one with *St. Augustin*

* λύκος, a wolf,
ἀνθρώπου, a Man.
† Ex Lapso
Agnus,
ex veribus rancemus, ex novissimo primus,
ex abortivo perfectus.

Rom. 7. 20.

Gal. 2. 20.

Rom. 9. 3.

* ἐλάχιστος, the least of the Apostles,
1 Cor. 15. 9.
καὶ πρῶτος, & primus,
ἐμαρτυρούμενος, 1 Tim. 1. 13.
* In cælis
Homo, in
Terris Angelus.
Chap. 12. 4.

2 Cor. 11.23.

come to his *Ego non sum Ego*, his penitent acknowledgement and castigation, I am not now the same as heretofore; that so made appear, by redeeming of lost time, and by a bettered Conversation, as St. Paul did, 2 Cor. 11. In labours more abundant, &c. He having written, and enriched the Church of God with fourteen excellent Epistles, (besides the Pains and Perils of his Travels, these the Travels of his Soul, besides those of his Body.) The thirteen former there was never any scruple of; but the fourteenth, being the Epistle to the Hebrews, some having attributed it to St. Barnabas, others to St. Luke, others to Clement of Rome, as St. Hierom testifieth. But those that well observe the Scope and Style of the writer, may easily conclude it to be St. Paul himself. But see * Bellarmine's particular Dispute about it. But for those Epistles pretended to have been written by St. Paul to the Laodiceans, and unto Seneca, those of both † Perswasions acknowledge to be not onely Supposititious, but Spurious. Such, and so powerful was the way and Method of his Preaching, that St. Hierom saith, His * words were like Thunder. And one of St. Augustine's Three chief Wishes was, *Paulum in Cathedra*, to have heard St. Paul out of the Pulpit, or seen him in the Chair.

* Lib. de
Scrip. Eccl.

* Lib. 1. de
ver. et c. 17.

† Bellarm.
de Script.
Eccl. de Sin-
clo Paulo: Et
Cook's Cen-
sura Patrum,
p. 10.

* Quot verba
tot tonitrua.

* Clara dies Pauli bona tempora
denotat Anni;
Si Fuervint venti, denarrant præ-
lia genti.
Si nix & pluvie, pereant ani-
malia quæque.

For the sensual * Observa-
tion of this Day, in order to
the wether and natural con-
sequents thereof, (as also
of Candlemas, Saint Swithin's,
and

and ſome other days) I look upon them as onely *Fantaſtical* Conjectures of ſuch as had little elſe to do, but to impoſe on ignorant and over-credulous people : for in this ſenſe it is, that St. Paul himſelf forbids ſuch an obſervation of dayes, *Gal. 4.* in reſpect of good or bad ſucceſs, and certainly would not have this Day of His ſo obſerved, as it is among the *Superſtitious*.

Thus our S. * Paul, though he aroſe a red and fiery Sun of perſecution yet was his Meridian full of miraculous ſplendour and Illumination, and his ſetting with more bluſh of penitence and paſſion ! vindicating his former time, and miſtaken zeal, with multiplied labours in propagating the true || Goſpel : ſo that while other Apoſtles had their particularly deſigned Cir-

cuits, totum pariter mundum Paulus, He was more then any, univerſal Biſhop, and had the whole world for his Dioceſe, left to his peregrination ; and which indeed (as the Sun in the Apoſtles Zodiac) he did run through all the moſt known parts of it, viz. Seleucia, Phrygia, Pamphylia, Galatia, Macedonia, Athens, Corinth, Ephesus, and the reſt of the Grecian, and many of the Aſiatic Churches ; beſides the Mediterranean Iſlands, Cyprus, Crete,

* Hic Lupus ante rapax veſtitur vel-
lere molli :

Saulus qui fuerat, fit adempto lu-
mine Paulus :

Mox recipit viſum, fit Apoſtolus
ac populorum

Doct̃or, & ore potens Corvos mutare
Columbis.

|| Paulus præco Dei, qui fera Gen-
tium.

Primus corda ſacro perdomuit Stylo,
Chriſtum, per populos ritibus aſperis
Immanes, placido Dogmate ſeminans ;
Immanſueta ſuas ut Ceremonias
Gens Pagana Deo ſperneret agnito.

Prudent. in Præfatione contra
Symmachum.

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Malta, &c. with the Continents of Spain, and Italy: in which laſt after as large a Catalogue of Dangers as Endeavours, he had his

†*Evomit in jagulum Pauli Nero fervidum ſu-* Quietus by the ſword
Jubet ſeriri Gentium Magiſtrum. (vorem, of † Nero, (although
Ipſe prius ſbimet ſinem cito dixerat futurum, ſome ſay by the Axe)
Ad Chriſtum eundum eſtiam reſolvor, inquit. about the ſixty ſe-
Nec mora, protrahitur, pœnæ datur, immolatur venth Year of Chriſt
Non hora vatem, non dies ſeſellit. - (enſe; his Maſter. *Enſb.*
 Prudent. mei Σιφάων, Hymn. 12. lib. 2. cap. 24.

POEM XXI. } On Saint Paul's } Conversion. }

BOld Poetry durſt never feign a change
 Like this *Conversion*, yet as true as ſtrange.
 Ingenious *Emblems* That contrives, but this
 Leads to a real *Metamorphoſis*:
 That ſings of *Men* transform'd to *Beaſt*, or *Plant*;
 This of a *Beaſt* turn'd *Man*, and that *Man* *Saint*:
 A *Benjamitiſh* Wolf, that would devour
 All ſuch as own'd the *Evangelick* Pow'r!
 A *Savage Boar*, got in a fruitful Soyle,
 That did Chriſt's *Vineyards* tender Plants deſpoil!
 Or like a Robb'd *Bear*, Ranging up and down,
 Hunted the *Innocent* in every Town!
 This Bird of *Prey* at Chriſtians only flew:
 Thoſe *Doves* this *Vulture's* bloody wings purſue:
 Againſt all ſorts of them He bends his force!
 Nor *Age* nor *Sex* can move him to remorse!
 The *Stoners* Clothes ſo turned his Heart to *Flint*,
 That he becomes fierce *Barbariſm's* Mint!

Upon the Conversion of St. Paul. 407

Breathing Destruction wherefoere he goes,
 And like a *Whirlwinde* all he meets o'ethrows!
 Storm's like an angry *Tempest* on the *Seas*,
 Which nothing less then *Shipwreck* can appease,
 Stark mad with Fury! raving at the Church!
 Despoils all *Christians* coming in his *Lurch*!
 Yet in this full *Carreer* a Check is given
 By a strange *Lustre*, and a *Voice* from *Heav'n*!
 Which works a sudden and an happy Change,
 That to *Himself* and all the *World* is strange.
 This turns him backward, makes him *Retrograde*,
 Not onely in his *Journey*, but his *Trade*,
 His *Trade of mischief*; for he now appears
Converted all to *Penitential Tears*!
Saul melts into a *Paul*; who slaughter breath'd,
 A Vessel of *Election's* now bequeath'd:
 As *Posting* on, struck down, that he might rise;
 Blinded with *Light*, but yet to mend his *Eyes*.
Heav'n stoops to *Him*, that He to it might *Soar*,
 And higher *Mount* for being thrown on the Floor.
 For he that did to *Stephen's* Death consent,
 Instructs men to *Believe* (now) and *Repent*;
 And who to *Bonds* and *Death* (once) *Jew's* betray'd,
 Is now great Doctor of the *Gentiles* made;
 And (both with *Pain* and *Perils*) doth *Redeem*
 His former *Actions*, *Time*, and lost *Esteem*;
 Compassing *Sea* and *Land* for to invite,
 By all fair *means*, the *Christian* Proselyte:
 He turns a *Sheep*, that was a *Wolf* before,
 And *Saul* being blinded makes *Paul* see the more:
 Of a *Disease* he now *Physician* proves,
 Whose *Healing Rhetorick* turns *Ravens* *Doves*:
 His *Sovereign Balsams* now do such *Rest re*,
 As his wilde *Zeal* so wounded had before.
Paul was the *Christian Orpheus*, who did *Tame*

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The *Hearts* of wilder *Gentiles* , and so frame
 Their *brutish* *Natures* by his fluent *Style* ,
 That he , to their *Advantage* , did beguile
 Them of their *Pagan Rites* , which they disown
 So soon as *Christ* was to them once made known.
 And mark but how the thronging *Nations* come
 (Drawn by his sacred *Lyre*) to *Christendom* :
 And they whose *Practice* listens to his *Airs* ,
 Shall once (like Him) be *Rapt* above the *Spheres* .
 O may the like *Celestial* *Bridle Check*
 Our galloping *Corruptions* ; and pull back
 Our ranging *Hearts* : *Lord* , strike us so to *Ground* ,
 That we Thy *Tennis-Balls* to *Heav'n* Rebound :
 Dazzle us with thy *Beams* , that we may see
 No more our dirty *Paths* , but clearer *Thee* :
 That to Himself or Others every *Soul*
 May prove a *Penitent* , or *Preaching Paul* .

PRAYER XXI. { On St Paul's } Conversion. }

O *Father* of *Compassions* , who in the
example of this great *Apostle* , art pleased
 to shew us a *Prospect* of the state of *Nature* ,
 together with the *Riches* of Thy *Mercy* , and the
 power of *Grace* ; O grant us (we beseech
 Thee) so much of the latter , as that we may
 consider each of them , to the *Advantage* of our
Souls . First , How unbrotherly and harsh our
Nature to each other ? we every where have
 but too many *Instances* ! and was too visible in
 the young man *Saul* , that kept the *Clothes* of
 them which stoned *Stephen* ! whose tender years
 could

could look on, and assist so barbarous a Murderer! Whence natural Ferocity improved, and being (as it were) Petrified with Obduration, He is soon hurried by that Murderer from the Beginning into all sorts of Persecution! Delivering over Thy Servants unto Bonds and Death! Regardless altogether of their Condition, Sex, or Age! Exceedingly mad against thy Church and People! So that here we cannot but admire the interposition of Thine infinite Mercy; that cuttest not off a Sinner in the midst of his Transgressions, but cuttest off his Sins in their highest elevations: giving stop to his Career by the double caution of a strange Light, and a particular Voice from Heaven, Saul, Saul, why persecutest thou me? An infinite Mercy both to Himself and Others: To others, by seeming so concerned for them, that through their sides thyself art persecuted! And so preventing (as to Him) their further danger! And for Himself a Mercy of Conversion, calling him even by Name to Repentance and Obedience. And herein we observe the Power of thy Grace, (I had almost said the Omnipotence, that we might value it, and endeavour for it accordingly) working such a sudden, such a total Change, as amounted to a full Opposition of all former Habits; rendering Him Obedient to the Heavenly Vision; Obedient both as to Faith and Practice. So that he who lately breath'd Destruction! now appears a Vessel of Election: And he that persecuted the Christians, now becomes the Doctor of the Gentiles; the moral of the Poets Orpheus, the Musick of whose Doctrine draws in multitudes to Christ: Redeeming
his

Upon the Conversion of St. Paul.

his past Time and Actions, with multiplied Travels, both of Souls and Body, both of Pen and Person: becoming all to all (in a vertuous Compliance) that by any lawful means He might win some to the Truth: sticking at no Difficulty, or Diligence; at no Labours or Perils, whereby He might advantage Christianity: In Labours abundant, in Stripes above measure! In Perils of all Elements and Factions, inferiour to none, nay beyond all the Apostles.

O Thou great Lover of Souls, vouchsafe each of us somewhat of this metamorphosing and effective Grace; that same Restraining Grace, to take us off from all violence of Sin, and sins of violence! from all ill-tempered Zeal, that hath not the Alloy of Charity and Knowledge; from Censuring the Spiritual Estate of others, and from neglecting of our own! Afford us also that Instructing Grace, which having first thoroughly inform'd our selves, may actuate us into Diligence of doing good to others, who belong unto our Charge, or stand within the Limits of our several Callings. And lastly, to secure all the rest, we importune Thee for a Confirming Grace, that may lead us on in a steady Course of Diligence and Piety begun; that both may be Crown'd with Perseverance; that so at length, having served Thee and our Generation faithfully, we may (like Saint Paul thy blessed Apostle) whensoever, howsoever Thou shalt please to call us, seal all the premisses with a good conclusion at (if not with) our Lives end. Amen, Amen.

{ The COLLECT. }

Epistle.
Acts 9. vers.
1. unto vers.
23.

God, which hast taught all the
World through the preaching of Thy Gospel.
Blessed Apostle St. Paul ; Grant, unto the
we beseech Thee , that we which end.
have his wonderful Conversion in re-
membrance , may follow and fulfill
Thy holy Doctrine which he taught,
through Jesus Christ our Lord.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psalms for
D. M. 2.
E.
Psalms for
D. M.

UPON
*The Purification of St.
Mary the Virgin.*

M. Lesson.
1. *Wisd. 9.*
2. *Mark. 2.*
E. Lesson.
1. *Wisd. 12.*
2. *1 Cor. 14.*

23

The Purification Luc: 2

*22 And when 4 dayes of her
Purification according to 4 Law
of Moses were accomplished, they
brought him to Hierusalem &c.*

DISQUISITION XXII.

How genuinely doth *Purification* here
follow *Conversion*? This of Apostolick
Mary, that of St. Paul the *Virgin*. Some par-
ticular *Churches* observe four *Holy Days* in
memory

memory of the blessed *Virgin*, viz. the *Annunciation*, the *Assumption*, the *Nativity*, and *Purification*: our *Church* findes good ground to keep onely two, viz. the *Annunciation*, and the *Purification*, and those (in some kinde) common to her and our blessed *Saviour*. And this Feast also of *Purification* some make to be of a fourfold *Denomination*, (as the Masters of the *Ceremonies* observe) viz. the *Purification* of *Mary*, the *Presentation* of *Christ*, *Candlemas Day*, and *St. Simeon's Holy-Day*. For the last, the *Gospel* appropriated saith enough, as of a witness. For the third, since we shorten not our day by lights at noon, nor force a night before it come; our *Church* doth rather exhort unto the *Methaphor*; with the * *Light* of the world here presented, *Matth. 5. Let your Light so shine before men, that, &c.* Of the two former I shall give you some account, (let others of the rest) and first of the various *Readings*. Some Copies having it αυτῆς, *his Purification*, (so *Erasmus*:) our latter English and old Latine Bibles, according to αυτῆς, *her Purification*; and some read αυτῶν, *their Purification*; because *Christ* was presented in the *Temple*, so well as *Mary* purified: the first part of this was enjoyned upon the fourtieth day after the Birth, *Lev. 12.* as to the purifying of women; the other, *Exod. 12.* as to the offering up the *Males*. From both which *Ceremonial* duties, our blessed Lord and his *Virgin Mother* might have pleaded just exception: *Himself* being the real *Temple* of the *Godhead*,

Baronius in
Roman.
Mart. Febr. 2.
&c.

Diem lucernis
non infringi-
mus. Tertul.
in Apol.

* Dies
Candelaria.
Bern. in Fest.
Matth. 5. 16.
Dr. Donne,
Serm. 1. vol. p.
112. and 8.

Lev. 12.
per totum.
Exod. 12. 21.

Col. 2. 9.

Luke 1. 35.

* Hodie Do-
minus Templi
ingressus est
templum Do-
mini.
Bern. de Pu-
rificatione.

Numb. 8. 17.

John 3. 16.
Matth. 1. 25.

Ephes. 5. 2.

1 Cor. 15. 20.

1 Pet. 1. 3.

*Excidio Templi veteris stat Pinna superstes,
Structus enim lapide ex illo manet Angulus usque
In seculum seculi; Quem spernunt edificantes,
Nunc Caput est Templi, & laterum compago
duorum.*

Prudent. in Enchirid.

as in whom it dwelt bodily, the very and sub-
stance of that Figure : and she being void of
Sin in her Conception of Him that ground-work
of Purification, (I speak not of her own con-
ception, and that civil war of the Dominicans
and Franciscans thereupon) but having been
over-shadowed by the Holy Ghost, Luke 1. she
was not obliged by that Law, Levit. 12. ac-
cording to that judicious Maxime, That
where the Reason of the Law ceaseth, the Obli-
gation is ended, as it was here. Yet both (here)
cheerfully and punctually undergo it, out of
an high obedience, and exemplary lowliness.

Christ being (as this day) presented in
the * Temple, as it is written in the Law of the
Lord, Exod. 12. (and in the Gospel for the
day) Every man childe that first, &c. being a
grateful Reflexion grounded on God's delive-
ring Israel when he smote the first-born of
Egypt : and this Reason is rendred by God
himself, Num. 8. why they should conse-
crate all their first-born to him. And there-
fore now Christ was presented, as the first-
born by many fair prerogatives ; as 1. of
his Divinity, John 3. 2ly, of his Huma-
nity, Matth. 1. and 3ly, the first-born of
Grace, Ephes. 5. and 4ly, of power, the first-
born of the Dead, 1 Cor. 15. lastly, the first-
born of the Regenerate, 1 Pet. 1. And there-
fore though he were not tied to the Rites

of the Law, yet
suffered he him-
self to be pre-
sented in the
Temple, to
show

Upon the Purification.

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shew God the *Author* both of the *Law* and *Gospel* ; to redeem those that were under the *Law* , Gal. 4. 5. to avoid scandal of the *Jews* , and to conciliate many good witnesses of his meekness and obedience , as *Anna* , and old *Simeon* , who sung his *Nunc Dimittis* , his Swan-like *Anthem* at his Solemnity ; which was called *Christ's* morning Sacrifice , his first being offered in the *Temple* ; as that other was called his evening Sacrifice , being offered upon the *Cross* : in the former he was Redeemed , in the latter he did redeem , giving himself for us an Offering and a Sacrifice to God , of a sweet smelling savour , Ephes. 5. And it being Revealed to aged *Simeon* , that he should behold *Christ* in the *Flesh* , before he resign'd up his own *Spirit* ; He (at this time) went unto the *Temple* of the *Lord* , and there finding the *Lord* of the *Temple* , was so over-joyed thereat , that taking the *Babe* into his arms , he falls a singing to it , (a -
 -*Swan-like Song*) his own dying *Anthem* ; wishing to close his eyes with that blest object , *Lord* , now lettest thou thy servant depart in peace , &c. I have seen the Prince , of Peace , Mine eyes have seen thy salvation , and they desire to see no more : into thy hands , (sweet *Jesus*) whom I hold in mine ,
 - I commend my fainting *Spirit* ; embrace my *Soul* in the *Arms* of thy *Mercy* , as I embrace thy *Body* with these *Arms* of
 - *Flesh*. This was a singular prerogative of old *Simeon* , yet a greater he vouchsafeth every devout *Soul* that meets him in the *Temple* ,

Matutinum
Sacrificium,
& vespertinum Christi.

Cygnea Cantio, Canticum
Simeonis,
Nunc dimittis , &c.

ple,

John 6. 48,
50, &c.

Luke 2. 22.

Levit. 12. 4.

Exod. 23. 15.

Serm. in divi-
tis avaros.

Levit. 12.
In locum.

ple, embracing him in his holy Word and Sacraments; even to see with their eyes, and handle with their hands: yea, and to taste with the mouth the Word of Life, John 6. And thus you have the Presentation.

For the Purification the Blessed Virgin (*knowing Obedience is better then Sacrifice*) performed the Rites thereof (though not engaged to them) in every circumstance: for time, Luke 2. that is, about forty dayes after her delivery; for place, they brought him to Jerusalem, (the Standard of Religion) and presented him in the Temple, the special ubi of God's presence; and there, not without a due oblation, God saying, none shall appear before me empty, Exod. 23. A pair of Turtle-Doves, &c. fit Emblems of her Innocence and Chastity. A pious David disdains to serve God of that which costs him nothing, for nothing he may justly gain by such a service; yet such cheap *Votaries* are frequent now a dayes; and Saint Basil might as well now, as ever, complain of such as perform onely that kinde of Devotion which is without cost, as to Pray for fashion, and to Fast for frugality. Yet here her Offering proportioneth her Ability, (and so merciful is God's acceptance) a pair of turtles; not the Sacrifice of the Rich, which was a Lamb, but the Poor's Offering, two young Pigeons; so Maldonat and others gloss upon her Penury: (however her Representations are since gayer far then ever she was in person) Sanctified Poverty being, indeed, richer then splendid vanity: If we cannot give much, God will accept of little;

little; of a *Virgin* two *Pigeons*, of the Widow two *Mites*, Mark 12. so we belye not our ability, and remember that of *Exod.* 23. *None shall appear before me empty, lest else he go as he came, he be of those rich that are sent empty away.* And now by this Precept of *Moses*, and Practice of *Mary*, Parents are instructed to beget Children unto God, by pious Education; like *Joseph* and *Mary* here, to present them in the *Temple*, bringing them to Holy Baptisme, and consecrating their Infancy to God: as *St. Hierom* was delighted to hear children smatter of *Christ* before they well could speak. *A careful seed-time may well hope a fruitful crop.* It is the wise man's Counsel, *Train up a childe in the way he should go, and when he is old he will never depart from it*, Prov. 22.

Mark 22 42.
Exod. 23 15.

Balbutive
Christum
Hier. in Epist.
ad Eustoch.

Prov 22.6.

Lastly, in all the *Judicials* and *Ceremonials* (you must know) there was ever somewhat *Moral* wrapped up in them; as in that of *not taking the Dam with the young*, Deut. 22. and *not seething a Kid in his mothers milk*, Exodus 23. The moral was to prevent being void of natural affection, and to move us to pity and compassion: that of *Deut.* 25. *Thou shalt not muzzle the mouth of the Oxe*, &c. *Saint Paul* Morallizeth of the Labourer and his Wages, indeed especially of the *Minister* and his maintenance, 1 Tim. 5. So likewise in this Ceremony of *Purification* is there something *Moral*, (that is) competent *Reservedness*, and due *Gratitude*, though not tyed to the *Jews* number of dayes, and particular *Oblation*; yet most necessary is such

Deut. 22.
Exod. 23.
αὐτοῦ
Rom. 1. 31.
Deut. 25. 4.

1 Tim. 5. 17.
1 Cor. 9. 10.

E c

are-

a retirement, for recovery of strength, and then that their first publick appearance should be in the *Temple*, to present their *Benefactor* the *Christian Offerings* of *Prayer* and *Praise* for his preserving them in the great danger of *Childe-birth*; which (as one saith) is *magnum miraculum*, so great a miracle, that they may well go, and say with *David*, (and that not onely by *Proxy*, and slight *Bills* put up at any time, but also by their own serious Responsals interwoven)

Melanch.

Popul. 1. 1. 1.

Psal. 139. 13.

Bern. Serm.

7. 1. 1. 1.

*Que non vim,
sed viam fecer.*

Plinius Nat.

Hist. lib. 8.

p. 40.

Isaack. Chry-
sol.

+ O Lord, I will give thanks unto thee, for I am wonderfully made, Psal. 139. my fruit is wonderfully made, and I the *Mother* of it no less wonderfully saved! I say, the blessed *Virgin* thus submitting to the *Jewish* Rites, it was not for her self, but for our example, (saith *St. Bernard*) teaching us pacifick and morigerous Spirits; and so far (as *Peace of Conscience* is not interrupted) to seek the peace of outward *Jerusalem*. *Pliny* hath a story, and it is none of the worst, that he tells of two *Goats* meeting on a narrow bridge, that did not fall a *Dueling*, and make away each other, but one make way for the other, by lying down upon his belly, and suffering his fellow to pass over him; whereby both escaped the danger of the *Ditch*: would God all that are too like them in some other qualities, were but as like these *Goats* in this, although but a necessitated *Prudence* and *Humility*; for then surely would not so many fall into the *Ditch*, the *Ditch* both *Spiritual* and *Corporal*! But to close this, *Nicephorus* and

and *Reusn.* report that the blessed Virgin *Mary* died *Anno Christi* 45. that was about twelve years after his Crucifixion, while *Bucholcerus* placeth her death three years after: but (among them all) we hear not any thing of her Assumption; her Spiritual we believe as confidently as any, but her Corporal Assumption we are ready to believe when it shall once be creditably evinced.

POEM XXII. { On the Purification. }

HERE comes a *Virgin* doth her Sex excel,
Without *Hyperbole* or *Parallel*;
Passing *Aurora*, or the gilded *Morn*,
When *Rosie* blushes *Silver*-beams adorn:
Where *Grace* and *Beauty* sweetly do contend,
Which shall her most unto the world commend.
She from an unstain'd *Childebed* here doth rise
Brighter then *Cynthia*, when she mounts the *Skies*
From *Thetis* Streams; Producing without Pain,
As formerly *Conceiving* without *Stain*.
Yet *She*, though purer then the *Salmon* Snow,
Doth here the *Legal* *Cleansing* undergo;
The Blessed *Virgin* to the *Temple* hies,
To *Offer* there her grateful *Sacrifice*.
But what need she those *Washings*, being the *Well*
Whence sprung the *Living* *Water*? But to tell
In her Returning *Feast*, our *sinful* years,
That they more need th' *Ablution* of our *Tears*!
May her *Obedience* then to All impart
Endeavours to be *Purified* in *Heart*.

Ladies , look here , Dress by this *Virgin-Glass* ,
 And you for *Beauties* , nay for *Saints* , shall pass.
 She with an *Off'ring* to the *Priest* repairs,
 But more to *God* , with *Gratitude* and *Pray'rs* ;
 Presenting too her *Son* and *Saviour* There,
 Where should our *First-born* Youth and strength appear.
 Happy those *Parents* who , Devout as she,
 Tender to *God* (at once) both Fruit and Tree :
 Happy those *Children* too , whose flow'r of *Youth*
 Is thus presented to the *God* of Truth.
 She that had born the *Lamb* , presents a Pair
 Of *Turtle Doves* , all *Hieroglyphicks* Fair
 Of that same spotless *Innocence* and *Grace* ,
 Which , in her *Soul* and *Body* both , took place :
Doves or *Goats-hair* accepted in good part,
 God not so weighing the *Gift* , as *Giver's* heart ;
He Quality , not *Quantity* respects,
 The *Minde* accepts , that *Mixes* of *Gold* rejects ;
 Measures not *Deeds* by *Time* , nor *Pray'rs* by length,
 But both by their *Sincerity* and *Strength*.
 If *evil Times* then other *Gifts* prevent,
 Yet *Soul* and *Body* Thou' may' st still *Present* ;
 And those indeed most acceptable *Twins* ,
 Sincerely Offer'd , *Purifie* our *Sins*.

PRAYER. XXII. { On the Pu-
rification. }

O Blessed *Jesu* , who (as upon this Day) wast
 presented in the *Temple* ; yet not as needing
 any *Consecration* thence , but rather bestowing
 it thereon ; nor as obliged by any guilt or stain

unto that legal Rite and Duty ; but onely as
 a voluntary Patern for our Imitation , and to
 present the Morning Sacrifice of thine Obe-
 dience for makeinde , which was Completed af-
 terward in the Evening Sacrifice of Thy Pas-
 sion ! Give us grace likewise to present our
 selves unto Thee in Thy holy Temple ; and as
 Thy People to come willingly to Thy holy As-
 semblies , worshipping Thee (O Lord) in the
 Beauty of Holiness : Nor to make single Ad-
 dresses onely , but that (like the Blesse^d Virgin
 here) we devote the Fruit of our Bodies also,
 and present our Children early to Thy sacred Or-
 dinances ; as first , to that of Baptisme ; and
 after , in their season , to those of Thy holy
 Word and Eucharist. And as this Female Saint
 repaired unto the Temple for her Purification ,
 (according to thy Law) with her proportionable
 Offering ; let us all so far follow her , as to
 Gratitude and Obedience for received Mercies :
 but her own Sex especially make ever mindeful,
 to Repay peculiar Offerings of Praise and Thank-
 fulness for their miraculous Deliverances ; where-
 in they are so near Receiving Death , in ex-
 change for giving others Life ! wherein Na-
 ture (if in any thing) seems some what ungrate-
 ful , and man too like the Viper , to Repay the
 Kindeness of Production , with so much Dan-
 ger and Affliction ! But O Thou Preserver of
 Men , be Thou (in such cases especially)
 the Preserver of Women ; as Thou affordedst
 ability to conceive , so give them strength also
 to bring forth ; make them joyful Mothers of
 Children , that may be Thine , more then
 E e 3 Theirs.

Theirs. To which end as Thou givest them Faith to save them in Childe-bearing, so give them hearty Gratulations after it: that like this holy Virgin they may make their first publick Appearance in the Temple, and there not empty, nor by the Proxy of anothers Lips, but by their own mouth, and hearts, and hands, and lives may praise Thee. And lastly, grant us all (even of both Sexes) Grace, dear Saviour, to embrace Thee in the Arms of our Faith, as good old Simeon did in the Arms of his Flesh; that our Eyes having seen thy Salvation, we may at length depart in Peace, here seeing the Light of the Gentiles, and hereafter the Eternal Glory of Thy People Israel. Amen, Amen.

{ The COLLECT. }

Epistle.
That for the
Sunday be-
fore.

Almighty and everlasting God, we humbly beseech Thy Majesty, that as Thy onely begotten Son was this Day presented in the Temple, in substance of our flesh: so grant that we may be presented unto Thee with pure and clean Mindes, by Iesus Christ our Lord.

Gospel.
Luke 2. vers.
22. to 27.

Our Father which art in heaven, &c.

The Grace of our Lord Iesus Christ, &c.

UPON

UPON

The Feast of St.
Matthias.

24

S^t MATTHIAS.

DISQUISITION XXIII.

THE New and Old Testament being but
 one and the same, vailed and revealed;
 we shall meet with in reading of Them many
 mutual *Aspects*, and frequent sweet *Refle-*
 cions

Ec 4

M. Lesson.

1. *Hist.* 19.2. *Luke* 7.E. *Leff.*1. *Ecc.* 1.2. *Ephe.* 1.

Upon the feaft of St. Matthias.

- xions*, and one of them here, in the *Election* of this choice *Apostle*, who wasto make up the *Fracture* in the number of the *Twelve*: For as *Gods* old *Church* and people stood, and were founded on the *Basis* of the twelve *Tribes* of *Israel*; so *Christ* was pleased to Found his *Church* proportionably upon his *twelve Apostle*, *Himself being the chief Corner-stone*, Ephes. 2. Built upon the *Foundation of the Apostles and Prophets*, *Iesus Christ himself being*, &c. *Alii aliud*, (saith *St. Austin*)
- Ephes. 2. 20. There is variety of *Descants* on this *Number Twelve*; but all allow it mysticall, and reflecting on the *Twelve Fountains of Elim*, Num. 33. while its 70. *Palms* figure out the 70. *Disciples* and their *Victorious Doctrine*. Some make this number 12, to look back upon the *twelve precious stones* appointed for the *Breast-plate of Aaron*, Exod. 28. Or on those *twelve Princes chosen out of the Tribes of Israel*, Joshua 3. Or to the *twelve stones* took out of *Jordan*, and by *Joshua* pitched in *Gilgal*, Josh. 4. As those *twelve* he put in *Jordan* were a *Type* of the *twelve Patriarchs*. Lastly, some make this number to look forward, as on those *twelve Gates of the Heavenly Jerusalem*, Rev. 21. wherein (*Christ* promised) they shall be judges of the *twelve Tribes of Israel*, Matt. 19. that is, either in the *Church*, by way of *Censure and Direction*; or at *Christ's* last *Coming*, by their *Comprobation*.
- Exod. 28.
- Josh. 3. 4.
- Aug. Serm. 106. de Temp.
- Rev. 21. 12.
- Matt. 19. 28.

But from the number here made up to the story of effecting it, whereof (in the Epistle for the Day, *Acts* 1.) you have a short and sweet

Account from St. *Peter's* mouth, *vers.* 15.
 (both as to the Vacancy, and the successor)
 in those * days; that is between the Ascension
 of *Christ* and the *Spirit's* Descension, *Peter* * By the An-
 stood up in the midst of the *Disciples* and said, cients called
 &c. Whence to argue *Peter's* Supremacy of *Tempus Ex-*
Power over the rest of the *Disciples*, (as some *pectationis.*
 do) is rather an *Extortion* of *wit*, then any fair † Bellarm.
 Consequence of Truth or Argument: He be- de Rom. Pon.
 ing Elected *Prolocutor* of their *Convocation*, or l. 1. c. 22-
 by the secret *Revelations* of the *Holy Ghost*
 appointed to this *Exhortation*: and sure a
Speaker pro tempore is not above the *Authority*
 designing him, or any of his Fellow-Members,
 save onely in a *Primacy* of *Order*; which may
 be allowed to St. *Peter* for his years, as well
 as for the *Vindication* of his *Repute*; as having Calvin &
 most of all deny'd *Christ* heretofore, it now Beza in loc.
 most became him (of all the *College*) to be the
Mouth of the *Company*, and forwardest in
 such a business. And in those dayes *Peter* stood
 up in the midst, &c. Where he first shewed The vacancy
 the vacancy, how *Judas* his *Apostleship* be- of *Judas* Of-
 came void; and secondly, how needfull that fice.
 nother should be chosen. To the first ap- Psal. 41. 8.
 poying that of *Psalm* 41 Men and Brethren,
 his *Scripture* must needs have been fulfilled, &c.
Must needs, whence you must understand, ne-
 cessitas hypothetica, (as the Schools calls it) not Lorin. in loc
 an absolute, but a suppositional Necessity; Pre-
 dictions of *Scripture* being (like the Legiti-
 mate Predictions of *Astronomy*) not occasional,
 but consequential intimations. 1 Cor. 11. Oportet esse
 There must be *Heresies*: It must be that He reses.
 offences come, &c. Matth. 18. That is, sup- 1 Cor. 11. 19.
 posing Matth. 18. 7.

Acts i.v.16,
17, &c.
Plal.41.8.

posing the malice of Satan, and wickedness of man, 'tis impossible but that such should be in the world: and thus foretold (like Eclipses of the Sun and Moon) not by way of Casualty, but onely of Prævision, as being foreseen in their Causes. This Scripture must needs have been fullfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was Guide to them that took Jesus: For he was numbred with us, and had obtained part of this Ministry. We see, and, grieve to see it, that the eminentest places may be sometimes unworthily supplied; (notwithstanding all the Circumspection of Electors.) Herod and Pilat may usurp the Chair of State, as Annas and Caiaphas may that of Aaron, and even Judas here a See Apostolical. Nor are we to abate the place its due, for any such indignity of Person: Yet this Eminence of Office exalts the baseness of the Crime; the higher Judas his Station, the lower his Fall! Of an Apostle to become an Apostate, rendereth him like Lucifer; the brighter Angel, the fowler Devil! for so he is called, John 6. See what a Metamorphosis Covetousness can make in man! well called the root of all evil, 1 Tim. 6. For Judas here was caught in a Pursenet! as Saint Ambrose saith of a Drunkard, while he sucks in the Wine, he is himself ingurgitated! So Judas here, (for Covetousness is Allegorical Drunkenness) while he hath the Bag, that hath him; and while he would make a prey of others, justly he becomes one himself, Matth. 27. being his own Accuser;

John 6.70.
ἵνα τὸν
ἀνὴρ μὴ λαβῇ.
Et ebrius, sic
avarus: Dum
absorbet, absor-
betur: Tenen-
do divitias,
tenetur ab eis:
Dum Prædo,
Præda. St.
August.
Plalm 38.
Matth. 27.

culper; I have sinned in betraying innocent blood. Secondly, his own Arraigner; He brought again the thirty pieces of silver to the High Priests. And thirdly, his own Executioner; He departed, and went and hanged himself, (as you may read more of this in the Disquisition on Good Friday.) And thus you have the Vacancy.

Now see the Election of his Successour; Succession being one of the boasted *γυναικας*, that is, one of the great pretended Marks of the Church visible; though certainly the Church is as visible in Persecution as in Glory, and perhaps more conformable to her Head and chiefest Pillars, Christ and his Apostles. But yet the Apostles here (as all good Christians ought) endeavour to continue the Succession of the sacred Function; and to that end continued with one accord, vers. 14. not in Supplication onely, (saith Aretius) but in Consultation also, for the Real Propagation of the Gospel. And here observe briefly, the Person, End, and Manner of the Election. The Person, vers. 21. One of those men that have accompanied us. Men, none of the other Sex,

In locum.

Cor. 14. nor any Stripling, either for years or Learning, 1 Tim. 3. One of the * Elders, Christ himself not preaching until thirty years of age. His Harbinger Saint John Baptist fore-running him in his Ministry, much about some such time as in his Birth, that is, some six or seven Moneths, Matth. 3. In those dayes came John the Baptist preaching in the Wilderness, &c. as not being fit before for so grave and weighty an Office. For by the Custome of

1 Cor. 14. 34.

1 Tim. 3. 6.

* Tricesimus

annus Docto-

vis etas.

1 Chron. 23.

Matth. 3. 1, 2.

Vt pote ante

non idoneus

ad Officiū.

Mald. in loc.

the

1 Chron. 23.

the *Jews* (you must know) none might aspire the *Priesthood* before 30 years of Age, 1 Chr. 23. *David* there numbring the *Levites* from thirty years and upward. And the same word among the *Greeks* is used for a *Priest*, and

|| From *πρεσβυς*, *senex*, and *πρεσβυς* Legatione fungor, vel munere Ecclesiastico: quoniam ad utramque Legationem, non nisi viri primarii, etate & ordine venerabiles, sunt adhibendi.

Elder; || *πρεσβυς* or *πρεσβυτης* which besides both too, signifieth an *Ambassador*, (as the *Apostle* sometimes useth it) and such had need

enough be grave and prudent; and therefore the modest *Baptist* contented himself with Retirement in the *Wilderness* *ἐν ἔρημῳ* *σποδίζεσθαι*, until the time he should appear to *Israel*, Luke 1. vers. the last. You see, there is no precipitating into the *Holy Function*; and sure they make more haste then good speed, that leap from any *Mechanick Art* into *Theology*. Yet how many unfledg'd *Birds* now adayes adventure to *flie Steeple-high*, and such as ne're were hatched in the *Muses Nest*, and oft justly *Inheritors* of the *Fate*, as well as of the *Fault* of *Icarus*! I confess we are not tied precisely to the *Jewish* thirty. (*Ability* not being always the *Childe* of Age, even in the *Wise man's Judgment*) and the *Scriptures* telling us of an *old man* that hath not fulfilled his *dayes*, and of a *Childe* of years, &c. It is the *Juvenis moribus* is here excluded: the *Novice* in *Erudition*, not *youthful sufficiency*. And therefore our Church * *embraceth* twenty three and twenty four years for her first *Orders*; yet her *chiefest* gracing no *man* under thirty.

And

Isa. 65. 20.

* By the *Canons* at 23. men may be ordained *Deacons*; at 24. *Priests*; but none *Bishops* before 30, &c.

And thus the *Apostles* here would chuse an Edler for age ; and for Morals , one of known Integrity , and of good Conversation. Indeed because our weakness is such that we are more led by Practice , then by Rule and Judgement ; it were to be wished , nay to be pray'd for , and endeavour'd , that those *Hands* might be very * *clean* , whose Office it is for to wash others : yet some reason have I to fear , that it hath done much mischief in the world ; the looking more unto the *Life* then to the *Doctrine* of our Teachers. Nor yet let me be mistaken here , as any which to diminish or derogate from the rarest jewel of good *Life* , which is the only thing to make us happy in both worlds ; but sure the more wise Christians will weigh mens *Doctrine* by the balance of the *Sanctuary* ; and not by outward Conversation : it is some kinde of evidence , but a false Demonstration ; and most of the * Arch-Hereticks of the world have presented their venom in such gilded Pills. The worst life cannot (to an impartial Judgement) disparage the verity of solid *Doctrine* ; nor , on the other side , ought the most Plausible Converse (to a wise Christian) admit the Insinuations of false *Doctrine*. But happy those (both persons and places) where *Life* and *Doctrine* , like *Rachel* and *Leah* , build up the House of Israel. And so it was here in St. *Matthias* , whom the *Apostles* chose , not a stranger , but a Domestical , One of those that have accompanied with us , &c. all requisite Qualifications of such as are to be chosen , especially into Sacred Places ; the end in all such being

* *Alanus*
munda esse
debet que a-
lios lavat.

* *Novatus* ,
Pelagius , *So-*
cinus , &
Schismatici
hodierni.

upon the Feast of St. Matthias.

being, as here, μαρτυρεῖ & ἀναστροφῆς; to be witnesses of the resurrection of Christ, and that both by Life and Doctrine, lest one destroy and pull down more then the other buildeth.

Primarium
Evangelii
caput. Calv.
in loc.

And so to witness that especially, the Resurrection being as it were the *Axis*, or Hinge, on which the whole Gospel moveth, *Nexus Articulorum*, the very tying knot that fastens all the Pearls of the other Articles of our Belief, (as appeareth fully in its proper place, the *Disquisition* on the Resurrection.) Now for the Manner of this Election; it was by Designation of Persons, and casting of Lots. The Persons, vers. 23. described both by their Names, and their Number: their Number two, (in fewer could not have been Election; in more might have been Distraction:) their Names, Joseph called Justus, and Barsabas also, and Matthias: good Names, good Presages of their Vertues and Endeavours, the two being two of the seventy Disciples (as is easily collected from vers. 21.) and those the fittest Nursery to supply the old Stock of that Orchard of the Apostles. And these two being of equal Piety and Ability in outward apprehension, the Decision was fain to be by casting of Lots, vers. 26. It is not said in the Greek Copies, ἔδωκεν ἡμεῖς αὐτοῖς, they gave forth their Suffrages, or Electing voices, which is all that some will acknowledge to have been done here; but the Text is clear enough for Lots, καὶ ἐπένθη ὁ λαὸς ἐν Ματθίᾳ, and the Lot fell on Matthias. And there

Bona Nomina;
Bona Omina.

there are three special sorts of *Lots*, denominated from their several *Ends* and *Objects*, scil. *Divisory*,

Consultory, and *Divinatory*. *Divisory Lots* The Use are such by which it is declared what share of *Things* or *Honours*, *Actions* or *Offices*, *Rewards* or *Punishments*, which cannot otherwise impartially be decided. *Consultory Lots* are those wherein some extraordinary *Power* is consulted touching what is to be done in some intricate and obscure business. And *Divinatory Lots* are such as make an *Inquisition* into future *Contingencies*, and *Events* beyond our humane reach. The first of these, (though perhaps not alwayes, yet generally) are Lawful; *

Divisory Lots, especially where the *Event* is expected from the peculiar *Providence* of *God*: as first, in out-

ward things, and others that cannot otherwise be well determined; as in *Partitioning* some *Hereditaments* and common *Goods*; these *Lots* (not onely as lawful but expedient) are oft prescribed in *Courts* of *Equity*. Hither may be reduced the frequent *wagers* among persons, and *drawing* of *Cuts* or *Lots* for determining of lighter *masters*, or *Litigations*. Secondly, in *Functions* or *Offices*, where *Honour* or *Danger* is involved; as in an *Army* made up of divers *Nations*, when a *Town* is to be *assaulted*, or any other difficulty

Nec obstat quod subjungitur, et consuetudo, quod nihil aliud fuit, quam Judicium Sortium communi suffragio vel decreto fuisse approbatum.

* Tres Sortium species, sc. Divisorie, Consultorie, Divinatorie: Quorum directio expectari potest vel a Calo, vel a Deo, vel a Casu, vel a Demone. Vid. Lessium de Ju. & Just. l. 2. dub. 9. n. 58, &c.

* Scribit sorte
eligendum Sa-
cerdotem, qui
tempore Pestis
& Persecu-
tionis maneat
in oppido, &
fidelibus res
sacras admi-
nistret.
Epist. 180.

ficulty attempted, the usual Decision is by Lots, who shall have the perillous Glory of the Onset. And St. * *Augustine* allows this Designation (in times of Pestilence or Persecution) what Clericus should abide among them, and Minister in Sacreds to the People. And this is also sometimes us'd in Punishments, when among divers of an equal guilt, the Power offended is appeas'd with some of them, according as the Lot falls on them. These Divisory Lots (I say) may appear lawfull, whenever things can neither be determined by Law or Reason : but for the rest, lesse will serve to Demonstrate them, for the most part, unlawful. Divinatory Lots touching future events must needs be altogether unlawful, because their Direction cannot be expected from God, who will not be so tempted to Reveal his future Purposes at mens van pleasure, and oft confutes them by the contrary : and from the Stars to look for the Effects of Liberal Agents, (whether of God or Men) is both the Sin and Vanity of too many in this stolid Age. So the Disposition of these Lots must then be expected from the Devil; and that notes then a tacite Invocation of him, and rendering to him that Attribute of God, (of knowing future Contingencies) who was a Lyar from the Beginning; and so shall his Consulters finde him to the end. Lastly, for Consultory Lots, they are for the most part unlawful also, (for the Reasons fore-alledged) because, without an absolute Necessity, to expect that God should manifest his will in

in such a peculiar manner, is an high *Temptation* of him while the * *Devil* easily crowds himself into such *Solicitations*, and becomes their *Oracle*. As for this fault one long ago sharply chid the *Britans* in their *Overseers*, and I wish heartily some of us did not too much deserve it still. Yet, as the case may be, these *Consultory Lots* may become *lawful*, *sc.* in some great

Exigents of Sacred business wherein, all humane *Counsel* is at a loss, and whensoever God is pleased to inspire the use of them, and to evidence the same by irrefragable *Circumstances*; as it was in the case of *Saul*, *Achan*, *Jonah*, and St. *Matthias* here, where this Act was prefaced with Prayer, and unanimous *Resignation* of the Event to God, without all *Partiality* or *Emulation*. And this kinde of *Sortilegium* was usual with *Antiquity*, such an undeceitful and *unsuperstitious Lottery*. Sometimes in *Temporals*, according to that of *Solomon*, *The Lot causeth Contentions to cease, and maketh a Partition amongst the Mighty*. And sometimes in *Spirituals* also; for it is said of *Zachariah* the Priest, that his *Lot was to burn Incense*, Luke 1. And therefore for ought I know, that casting of *Lots* may still be used in some cases where all other considerations are exactly balanced, and with these *Religious Cautions*; viz. I. That it be not in *Ordinary Cases*, (as of fri-

* *Imo est periculosum, quia facile Dæmon se immiscet, & hominem decipiet.* Aug. Epist. 119. cap. 20.

|| *Sortes, quas Patres damnaverunt, nihil aliud quam Divinationes & Maleicia esse discernimus; quamobrem volumus illas omnino damnari, & inter Christianos ultra nolumus nominari; & ne exerceantur, Anathematis interdicto prohibemus.* Leo 4. ad Episcopos Britannia. Et hic usus sortium merito reprehenditur a D. Augustino. Epist. 119.

Lots lawful
so qualified.

Prov. 18. 18.

Luke 1. 9.

volous Accidents of loss, &c.) but onely in matters of moment that are *equilibrions*, and such as *Human Judgement* cannot impartially determine, that the *Business* be with all *Candour* carried, and declared: 2ly, without any uncharitable Conceits, or dishonourable *Deceits*: 3ly, that nothing be *Superstitiously* expected from *Charms, Wizards, Fortune, Stars, or Devils*; or any thing of the Event retributed to any of them: Lastly, that all herein be done according to the *President* of this *Day*, (i.) with Prayer and Submission of the whole matter to God, as *Solomon* exhorteth, *The Lot is cast into the Lap, but the whole disposition thereof is of the Lord*, Prov. 16. This is enough to satisfie some; those that would have more of this *Argument*, let them to the *Folio's* of * *Aquinas*, † *Bellarmino*, || *Marlorat*, &c.

Prov. 16. 33.

* 2. 2. Q.
95. A. 8.

† Lib. de
Clericis, c. 5.
|| In locum.

מַתִּיָּה *

Theod.
Nath. &c.
the gift of
God, from
יה & נתן

Gal. 1. 12

Particularly the *Lot* here fell upon *Matthias*, verse 20. And *Joseph* was so just as to acquiesce therein, as well as the other. We must likewise be contented with our *Lot*, what ground soever God hath cast it in: whether the *Lot* of *Jonah* or *Matthias* light upon us, we must say with *Eli*, *Dominus est*, *It is the Lord*, do He what seemeth good in his own Eyes, whatsoever it is in ours. With *St. Paul*, we must study content in all Conditions, *Phil* 4. 11. The *Lot* fell upon * *Matthias*; it was the *Gift of God* to him, (as his name signifieth) and signifying his *Apostleship* (as *St. Paul* speaketh of his) to be not of *Man*, or by the will of *Man*, but by the revelation of *Jesus Christ*, *Gal* 1. The *Lot* here fell not on the Son

Son of Rest, as *Barfabas* intimates; but on the Son of Labour, St. *Matthias*; who spread the Gospel through the scorching *Africa*, endeavouring to water those *Sandy deserts* of their parched Hearts with the Heavenly dews of *Christ*, and his most saving Truths: all whose pains are at length recompenced there with the Prophets usual reward here below, that is, he is first stoned almost to death, and then Beheaded, Anno Christi 31.

בר-שנה.
Alsted. Chr.
cap. 27.

POEM XXIII. { On Saint
Matthias. }

THE God of Holy Order did Ordain
Succession should his Sacred Tribe maintain:
The holy Vestments therefore were put on,
When Aaron dy'd, upon his hopeful Son;
That so a constant Rescue of Supplies
The Priestly Office might immortalize.
And though this Stream did (for the most part) flow,
Yet did it sometimes again Ebb so low,
(When by Prophaner Ages entertain'd)
As that in scarce a Number it remain'd
Hark how *Elijah* sighs, that there were none
O' th' Prophets left, but He pursu'd alone!
Nay, the Apostles once at such a Loss,
That St. *John* onely waited on the Cross!
The rest all scattered by their Fears, and fled!
As to their Function, and their Master, dead!
So that th' exterior Orbe may be so dark
Of the true Church, that an illustrious Mark

Can hardly *visible Succession* be
 In times of *Tyrannous Impiety* !
 Yet by those *Single Pipes* can Heav'n conveigh
 These *Holy Watters* to the final Day ;
 And from those *Sparkles* of *Celestial Fire*,
 Hath ever since made *holy Flames* aspire.

So that when *Judas* by *Transgression* fell,
 And the *World's Ransome* for few pence did sell,
 With himself in the *Bargain* ! soon the *Place*
 By pious Choice did *St. Matthias* grace ;
 Concerning which th' *Apostles Fast and Pray*.
 (Such *Duties* best suit an *Election Day*.)
 And having fixed on a vertuous *Pair*,
 To *Him* they leave the *Person* to declare
 Who searcheth *Hearts*, and so can best dispencc
 All to his own, and their *Convenience* :
 Both equally so good, that which to *chuse*
 When *Humane Judgement* knew not, or refuse,
 God by a *sacred Lottery* permits
 Them to discern, which most exactly fits
 His *unrevealed Will*, and on this *Fashion*
 Makes his own *Choice*, prevents their *Emulation*.
 A *Means* not rashly now to be inquir'd,
 Though *warrantable* then, when so inspir'd.
Joseph, well styl'd the *Just*, doth acquiesce
 In this *free Choice*, nor thinks himself go. less,
 But without *Emulation* bids us all
 To rest *Content* in whatsoever fall.
 This *World* a kinde of *Lottery* esteem,
 Wherein our *several Conditions* seem
 So many *several Lots*, all intermixt,
 And but few *Prizes*, thou and *Blanks* betwixt !
 Then is thy *Fortune* low ? *Resign* to *Fate*,
 Since *Heav'n* can work *That* to thy *fittest state*.
 If thou hast drawn a *Prize*, O then beware,

That

That *Pride* and *Fulness* make it not a *Snare* !
 If of the *middle sort* , thy *Lot's* the best ;
 Above *Contempt* and below *Envy's* Rest.
 Thus *learn* we to express , in each *Event*
 A *Christian Resignation* and *Content*.
 Deign, Lord , each Heart of ours so to *dispose* ,
 As useful *Instruments* to serve *Thee* , chose ;
 Each *Judas* out of *Sacred Office* Raze ,
 And settle a *Matthias* in his place.
 So let thy *Love* Thy *Church* among us plant ,
 That *faithful Successours* it never want.

PRAYER XXIII. { On Saint
 Matthias. }

O God of Power and Order , who by the
 first hast planted Thy holy Church , and by
 the latter guided it in all Ages , raising it
 by both upon the Foundation of the Prophets
 and Apostles , (Christ Jesus being the chief
 Corner-stone , uniting both parts of the Build-
 ing , Jew and Gentile) promising to be with
 it to the end , to the end of the world , and that
 the Gates of Hell shall never prevail against
 it : We earnestly importune Thee (O Lord)
 to actuate this Promise to Thy Church in
 these latter and worst Times ! and espe-
 cially to the more distracted parts thereof
 among us ! upon whom the ends of the world
 are come ! And because in the fairest Pastures
 there may be lurking Serpents , (as there was
 one we know to our cost in Paradise) and since
 there may be a Saul among the goodly Fellow-

ship of the Prophets, and a Judas in the very Colledge of the Apostles ; we beseech Thee (O Lord) be Thou a Sun and a Shield unto us , a Light to discover the windings of the Serpent ; that both in Judgement and Practice we may avoid his venome : give us a Spirit of Discerning , of Discerning thy true from the false Prophets , of distinguishing a Paul from Saul ; that so we may see the light of thy Truth , and follow it. And although many Seducers are crept in unawares , (as it was in the purest Times) yet give us grace to try the Spirits by the Rule of thy Word , to try all things , and to hold fast that which is good.

And as we beg protection from all foreign Enemies so more especially preserve us from each home-bred Judas , that is in any superintendency or office over us : O seasonably discover such , and remove them unto their own Place , and (as thou didst this day) substitute a faithful and laborious Matthias in his Jurisdiction. Suffer not either Foreign Boars , or Domestic Foxes , to break the golden Chain of Legitimate Succession ; but ever continue an uninterrupted Series of Faithful Bishops and Pastors here among us ; that the Wolves (though in Sheeps clothing) may be kept out from seducing , or worrying of Thy Flock ; that Thy Sheep may not stray , and wander from Thy Fold , as having no Shepherd ! but that the broken may be bound up , the weak supported , the sound encouraged , all secured to Thine and their own advantage ; that they may be led to the green Pastures of Thy holy Word and Ordinances,

ces, and to the pleasant Waters of thine Oracles
and Sacraments, those streams making glad the
City of G.d. O fill up the number of thy Perse-
cuted Apostles with men of excellent Spirits, of
eminent Courage and Perseverance; and supply
the places of all Apostatizing Disciples (as
Thou didst here) with Persons of Spiritual Emi-
nence and confirmed Goodness: and give us grace
in all our Elections of such Spiritual Officers
(like the Apostles here) to make our Choice with
Impartiality and Submission. Grant this, O
Thou great Bishop of our Souls. Amen, Amen.

{The COLLECT.}

Epistle
Acts 1. vers.
15. to the
end.

Almighty God which in the place
of the Traitor Judas didst cause
Thy faithful Servant Matthias to be
of the Number of the Twelve Apo-
stles: grant that Thy Church being
always preserved from false Apostles,
may be Ordered and Guided by
faithful and true Pastors, through
Jesus Christ our Lord.

Gospel.
Matth. 11.
vers. 25. to
the end.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

M.
 Psalms for
 D.M. 25.
 E.
 Psalms for
 D.M.

UPON
*The Annunciation to the
 Blessed Virgin Mary.*

M. Lesson.
 1. Eccles. 2.
 2. John 12.
 E. Lesson.
 1 Eccles. 3.
 2. 2 Tim. 3.

The Annuntiation. Luc. 1



*And the Angel came in unto her.
 and said, Haile thou that art
 Highly favoured y^e LORD is wth
 y^e, blest, art y^e Among women.*

DISQUISITION XXIV.

THE *Paschal Lamb* was to be eaten totally,
 Exod. 12. not onely his *Head* and *Fect*,
 but also his *Partenance*. And Christ being
 the same to us, 1 Cor. 5. and we having
 alerady

Exod. 12.

Cor. 5. 7.

already, with *Mary*, anointed his head and Feet, that is Meditated his Birth and Death, are now falling to the Appurtenance thereof, viz. The Angelical and Evangelical Annunciation of his Admirable Conception, which the Church acquaints us with exactly in her Gospel for the Luke 1.25. the Day, Luke 1. In whose story are mentioned three Parties most remarkable, (as being indeed three several Natures :) The Party sending, God; the Party sent, Gabriel an Angel; the Party to whom sent, viz. the James 1.17. Virgin Mary. This happy Message, as every other good and perfect Gift, cometh down from above, &c. The Father sends, the Son descends, the Holy Ghost condescends: *missus a Deo*, involves them all, sent from God. The Messenger here is † an Angel, and that Angel * Gabriel, and that Gabriel signifieth the strength of God: a fit Embassadour for such an Errand, to carry News of the Lion of the Tribe of Judah's Conception, whose Redemption of the World is expressly called the strength of Gods Arm, vers. 51. of this Day's Gospel Chapter. Here briefly let us take notice of the Person, and his Message. The Person was an Angel, that our Humane Nature might be Repaired after the manner it was Ruined.

† *Mercurius Cælicus.*

* גבר אל גבר from *prevaluit*, (i.e.)
Vir Dei, seu Dei Fortitudo.

*Adventante Deo descendit Nuncius alto
Gabriel ex solio Patris, sedemque repente
Intrat Virgineam: Sanctus te Spiritus,
inquit,
Implebit, Marid; Christum paries, sacra
Virgo.*

Prudent. Enchirid.

* *Ad Evam Angelus malus, ad Mariam bonus accessit.*
 Ful de Nat. Christi

† *Cum inter nos & Deum discordiam peccando fecimus; tamen ad nos Deus legatum suum prior misit, ut nos ipsi qui peccavimus ad pacem Dei rogati veniamus.*
 St. Greg.

Heb. 1. 14.

* *Summus Angelus, quia summum omnium annuntiabat.*
 St. Greg.

The Salutation,
 Χαῖρε καὶ εὐεργετοῦ ἄν, Luk.
 1. 28.
 Salutandi
 formula.

As * an evil *Angel* under the shape of a *Serpent* was sent to *Eve*, to work our *woe*: so here a good *Angel* is sent to the blessed *Virgin Mary*, with glad Tidings of our † *Weal*; our restitution herein happily proportioning our Fall. An *Angel* to a *Virgin*, and most fitly, for — *Angelis Cognata Virginitas*, (saith one) *Angels* and *Virgins* are of some Affinity, (though a great way off)

Et Cœlibatus quasi Cœlo beatus, was at least a witty *Etymology*; (but of this more anon.) An *Angel* to shew them *Ministring Spirits sent forth for their sakes that shall be Heirs of Salvation*, Heb. 1. And therefore we having such a *Guard* attending us, should do whatsoever we do in such a reverent and seemly Fashion, as always remembering we are made a *Spectacle* to Men and *Angels*, 1 *Cer.* 4. 9. And this was supposed to be * an *Angel* of the highest Order, as declaring the *Conception* of the *Highest*. But this *Ministration* of *Angelick* Natures (both as the *Messages*, and *Protections*, *Degrees*, and *Orders*) I shall reserve as more peculiar to the Feast of St. *Machael*.

For the *Message* it self, the substance of it is our *Redemption*, it consisting here of the manner, a *Salutation*; and the matter, *Christ's Conception*. The first, vers. 28. *Hail thou that are highly favoured*, &c. Words that speak onely a form of *Salutation*, here seasonably

ably used, and not after so many Ages to be wire-drawn into a prayer, there being in them nothing either Petitionary or Gratulatory: so that the ignorant and customary mistake of them for such, made *Luther* say ingeniously, that the words of this Salutation, *Ave Maria*, were made very great Martyrs: As even ingenious Adversaries cannot but acknowledge, that consider how profoundly some Friars have derived *Ave*, viz. from *A*. privatively taken, and *Ve*, that is, as without woe; and what strange quibbling extracts some make from the three Letters of *Ave*, scil. *A*. to signifie the Altitude of the Father, *V*. the verity of the Son and *E*. the Eternity of the Holy Ghost. And so for the Name of *Mary*, (making it more fruitful then her womb) *Maria* (say they) involving the five most illustrious holy Women in the Scripture, *Michol*, *Abigail*, *Rachel*, *Judith*; *Abisbag*; each in a letter of her Name: *Maria*, quasi *Maria*, as 'twere, the Sea of Grace and Vertue. And *Ave* being inverted *Eve*; as she, the Woman occasioned the world's woe; so This as apposite, saluted as the world's joy, with *Ave*. Fine * airie Speculations, and cobweb-lawn Fancies, which whoso is taken with, may see plenty of them Recited in Dr. † *Boyes* his Postils.

Diez, Giron.

*Altitudo
Patris.
Veritas Filii.
Aternitas
Spiritus
Sancti.*

* *ΑΙΩΝ ΠΡΩΤΗ
ΕΒΔΟΜΗ ΧΗΡΟ-
ΜΑ.*

† *In Festo
Annunciatio-
nis, p. 662,
et c.*

* *tecum in utero,
qui tecum in
animo; tecum
in corpore, in
qui tecum in
corde,*

*Body, Bern. in
Fest.*

The matter is serious (as the Salutation is exemplarily courteous) *The Lord is with thee*: He * who is with thee in thy *Minde*, will be with thee in thy *Womb*; he who is with thee in thy *Soul*, will be with thee in thy

Per super-
eminentem
quandam o-
perationem.

The third
part & Party.
V.M.

αγαθὸν ὁ
θεὸς μετὰ
ἐμῶν ὡς
πρὸς ἡμᾶς
ἐπεὶ ὁ θεὸς
ἦν ἐν
Πυθαγόρῃ.

Body, vers. 31. And it is worthy of an *Ecce*, Behold, thou shalt conceive in thy Womb, and bring forth a Son, and shalt call his Name *Jesus*; He shall be great, &c. As if *Gabriel* should have said, I am sent from God, and so the Lord is with thee: But much more by some more eminent Operation: God the Father is with thee, highly favouring thee, making His, Thy Son; God the Son is with Thee, for Thou shalt Conceive him in thy Womb; and God the Holy Ghost is with Thee, for He shall come upon Thee, and the Power of the most High shall overshadow Thee. And this brings the Message home unto the Party sent to, and that is the *Virgin Mary*. How ready here was the *Arch-Angel Gabriel* to to dispatch this Embassy of Joy and Exaltation to his Inferiour? instantly trims his Wings with Love and Obedience, and hastens this Narrative to the *Holy Virgin*. And if we would endeavour to proportion our Actions to our Prayers, of doing Gods will on Earth as Angels in Heaven do it; how peremptorily should we execute each part thereof? with so much Alacrity towards God, and so much Charity to man, though it were to be instrumental to the raising of a Brother of an inferior, even beyond our selves, as knowing no other Interest then performance of Divine Commands, and no other ends, but of Conformity to the will of God. And yet this Message, though sweetened with the gentlest Address that could be by the Angel, yet the unwontedness of the Apparition, (whether in divine

divine or humane shape) and the strangeness,
of the News, both startle the *Tender Vir-* ✕
gin ; modesty and fear were already the
Struggling Twins of her Soul. *Filial Fear* Timor
is a good Porter to give entrance unto all Janitor Altis-
our Actions, and *Modesty* is the *Mother* of all num.
female virtues ; which makes the Wise man
say, *That a modest Woman is a ladder of Gra-*
ces, Ecclus 26. Yet the Angel, who came Ecclus 26. 15.
with designs of honour and comfort to her,
soon dissipateth her Fears, *vers. 30.* saying unto Luke 1. 30.
her, *Fear not, Mary, for thou hast found* Et q̄i apud
favour with God : And he or she that hath so Deum invenit
found favour with God, hath not indeed gratiam, non
whereof to be afraid. Nor therefore was habet quod ti-
hers such as to exclude *Belief*, that being meat.
Confirmed by the Example of her Cousin
Elizabeth, *vers. 36.* Being the *sixth moneth* of
her Conception, in old Age and Barrenness. And
therefore *Blessed art thou among women* : That
is, first free from their Curses, as wives by
bringing forth in sorrow, and as *Virgins* by
sterility ; *Blessed art thou among women*, that
remainest both a Mother and a Virgin ; a The Virgin.
Virgin for Purity as *Gideon's Fleece*, and a Mother.
Aaron's Rod prefigured her, that flourished * Virga Aa-
without *Plantation*, and she brought forth ronis fructum
without *Commixtion* : Blessed among *Wives*, sine Planta-
being espoused, for the Comfort of both tione, Maria
Conditions, as well as for the freeing of suum protulit
all Parties from Scandal ; *among women blef-* sine commix-
sed, for the fruitfulness of the womb, above tione. Lu-
all women bearing the *Messiah*, (the old dolph. v. Ch.
ambition of the the Jewish Matrons.) O O Virga ex te
blessed Virgin, thou art Mother of thy Fa- Author tuus,
ther, *pier.* ex Te Origo
oritur. Ecce
Virgo concit-

upon the Annunciation.

Isa. 7. 14.

ther, and from thee, as a Copy, ariseth the Original. And what here the Angel annunciateth, *Isaiah* long before prophesied, *Isa.* 7. *Behold a Virgin shall conceive, &c.*

*Partus & integritas, discordes tempore longo,
Virginis in gremio fœdera Pacis habent.*

Virginity and Childe-birth long asunder,
In *Mariæ*'s womb made up a Truce of wonder.

*Mel in ore, in
aure melos, in
corde J. habilus.*

Behold a Virgin shall bring forth a Son, and his Design is wrapt up in his saving Name, *Jesus*; which is Honey in the Mouth, Musick in the Ear, and Joy's Elixir in the Heart. And now her Faith having got the Hand of her modestest Passions, she glows into her part of the Dialogue; and though she doubt not of the matter, yet desires to be informed of the means. *How can this be, since I know not a man, &c.* And here the Angel answers the Philosophy of her Question, with a *Spiritus obumbravit*. The Holy Ghost shall overshadow Thee: That this should not be done by any way which our Sin and the shame of *Adam* had unhallowed; but that as the whole matter was from God, so should the manner also: The Holy Ghost shall come upon Thee, and the Spirit of the most High shall overshadow thee. Which to her was so satisfactory, (though still a Cloud to us) that she disputes no further, but, as invited to a more familiar pious confidence, at once testifieth her Faith, and humblest Gratulation, vers. 38. *Behold the Handmaid of the Lord, be it unto me according to thy Word.* What manner of high Humility is this, admires *St. Bernard*, that the Mother of *Christ* calls her self an Handmaid! Happy the Messenger

*Quæ est hæc
sublimitas?
Felix est qui
mittitur, felix
a quo mittitur,
ut fiat
felix pro quo
mittitur.*
Bern. in Fest.

sender that here was sent ; happy infinitely
He that sent him ; *Blessed* among women
 the Party to whom sent ; that poor man
 might be happy , for whom all this : for
 which *all Generations shall call her Blessed* ;
 (though not invoke her for Blessings) ma-
 king her *Garlands* of due Eulogies , (though
 not *Rosaries* of Flattery and Superstition)
 such as more suit her Virgin Modesty , ac-
 knowledging *Her* the *Golden Pipe* through
 which the *Fountain of living water* streamed
 to us , the *Cistern full of Grace* , the top of all
 her Sex , a *Star* of the first Magnitude in
 Glory ; with that famous Council we con-
 fess and call her the *Mother of God* (from
 that *Kotavia i' Iouaiton* , the Figure of *Communi-*
cation of Properties.) But to say she is , and
 invoke her as *Queen of Heaven* , *Mother*
 of *Grace and Mercy* , *Commandress* of her
 Son , with more and higher Attributions to
 her , examined in *Cheminities* , *Truth* and
 Modesty forbids. And I dare say , that if
 those blessed Spirits above had but any Lei-
 sure (from their Glory) to take notice of
 these Courtships , to say no worse of them,
 the blessed Virgin , and all other Saints,
 would equal the Angels Modesty , *Rev. 19.*
 that *Refused St. John's Adoration* ; *See thou*
do it not , for I am thy Fellow Servant. And
 they that confess not this of her , and of all
 the other Saints in Glory , honour them
 not , commend them not so much as we
 do : yet above the rest , *Blessed art thou*
Perpetual Virgin ; and yet again , that
 was not the ground of her *Magnificat* , not her
 Virgi-

Deipara
virgo.
Concilium
Chalcedon.
Regina Cæli,
mater gratiæ
& misericor-
diæ, Impera-
trix Filii.
Exam. Tri-
den. p. 3. p.
 147.

Rev. 19. 10.

St. Bern. in
Fest.
Matt. 10. 15.

Matth. 25. 2.

Non damno
nuptias.
Non damno
Cœlibatum.
In Epist. ad
Domnionem.

Virginity, but her Humility was the ground of that; *My Soul doth magnifie the Lord, &c.* The *Respexit* & *Exaltavit* both looked on This; *Thou hast Regarded & Exalted the low Estate of thine Handmaiden.* Despised Humility is above magnified Virginity. To Virginity, (saith Bernard) you are invited, *Matt. 10.* He that can, let him receive it: but to Humility you are commanded, nay compelled; *unless you become as a little Child, you cannot enter into the Kingdom of God.* Without Virginity you may be saved, (saith he) but without Humility you cannot. Concluding with an *and eo dicere*, I may peremptorily affirm, that the Virginity of *Mary* her self had never been acceptable without Humility: Chiding the proud Virgins of this Time, for glorying in Virginity, and forgetting Humility, while the Blessed Virgin did here the contrary: Recording to them that *Parable*, *Matth. 25.* where of the Ten Virgins there were as many foolish ones as wise. But as *St. Hierom* at one side said, I condemn not Marriage; so I at other, I discommend not honest Singleness: both may be great Advantages to Piety, according to the temper of the persons that improve them. Let not one of them disparage the other, with that *Janus* Proverb, that *Marriage filleth Earth*, but *Virginity it is filleth Heaven*: and again, whence is Heaven filled, but from the Earth and Marriage? Quote not her example to the prejudice of either, that was so transcendently pious under both Conditions; both

in

in her *Esponsals* , and *Virginity* ; *Blessed among* ,
Blessed above Women , above all *Women* .

P O E M XXIV. } On the *Annun-* }
ciation.

IN this Address , what gratefull eye but sees
Angelick *Ministrations* and Degrees ?
While here One of Prime Order doth descend
From the *Eternal Throne* , thence to attend
The *Virgin's* Closet with the *News* of Grace ,
And Her being pregnant by the Sp'rit's Embrace .
O what is Man , that such a *Bounteous Lord*
Should him *Celestial Visitors* afford ?
As that the *Winged Gabriel* from above
With a *stupendious Embassie* of Love ,
Stoops to a *Virgin* , and by her to all ,
Who (sharing in her *Bliss*) Her *Blessed Call* ?
Of all *Judea's Virgins* *She's* the Choice ,
In whom *Men* , *Angels* , *God* himself Rejoyce :
Of the whole *Ring of Israel* , This the *Gem*
Thought fit to Ornament Heav'ns *Diadem* :
Of all the *Parks of Jery* , *She's* the *Deer*
Is singled out to make the *World good Chear* ,
By bearing of that holy *Lamb* , which slain ,
Doth *Feast* us with his *Flesh* , and entertain
Our *Souls* with his own *Blood* ; and for Array ,
His Golden *Fleece* of *Merit* makes us gay .
And all this *Treasure* by the *Virgin* brought
As a fair *Ship* from richest *Ophir* fraught :
Like *Aaron's Rod* , that without Sap of Earth
Buds , *Blossoms* , *Bears* ; her *News* is such a *Birth* .

The *Messenger* and *Message* both so strange,
 As in her *Virgin-Cheek* work many a *Change* :
 An *Angel* frights her *Roses* off, and then
 The *News* replants them, *Lilies* spring again.
 And whatsoe're the *Count'nance*, yet her *Breast*
Disputes not, but *Believes* the *Heav'nly Guest* ;
 Argues not *She*, but *piously* submits,
 As in such *Mysteries* it all befits.
 And though *She* renders here due *Gratulation*,
 Yet yields *She* not the *Angel Adoration* :
 It derogates from *Christ*, *Religion* Taints,
 To *Worship* or *Invoke* the *Blessed Saints*.
 But when their *Pious Steps* our *Souls* do raise,
 We honour *Them*, in giving *God* the Praise.
 Thus *Christ* (like whom had *Heav'n* and *Earth* no other)
 Below no *Father* had, above no *Mother*.
 This *Virgin* did her *Sex* so far excel,
 (*Maiden*, and *Matron-Dames* of *Israel*.)
 Old *Cybele's* must yield her *Youth* the Odds,
 For she was but feign'd *Mother* of the *Gods* ;
 But *Blessed Mary* (without *Figure*) bore
 A *Son* in *Time*, *Eternal* was before.
 Yet happier the *Conception* of her heart,
 Then her *Corporeal* acting *Mother's* part :
 That might on earth indeed create *Renown*,
 But t' other *Docks* Her with an *Heavenly Crown*.
 Those *Ave's*, then wrong both the *Sense* and *Story*,
 That *Hail* her full of *Grace*, when full of *Glory* :
 Yet *Glorying* not (in any fancied *Power*)
 Over Her *Son*, but in Her *Saviour*.

PRAYER XXIV. { On the An-
nunciation. }

O Father of inexhaustible Mercies, who vouchsafest us poor Mortals the Ministeries and assistances of Angels; and as Thy self was pleased to wash thy Disciples Feet, so teachest those sublimer Natures to attend the lower, and makest those elder Brethren serve the younger: O give us highest Gratulations to Thy Favour, and Lowest Condescensions towards others; not onely of the meanest of our Neighbours; but of all Thy Creatures: and from the Readiness of these Heavenly Messengers to execute Thy Will, (whether in vengeance, as against sinful Sodom; or in mercy, as here unto the Blessed Virgin) let us learn a holy Promptness to Obey Thee, (especially all those whom Thou hast Honoured with the Title of Angels) that we may be faithful in thy sacred Errands with all Sincerity towards Thee, and Impartiality toward those we are sent to. To that end give us Grace (O Lord) to reduce our Prayers into Practice, that Thy will may be done on Earth as it is by these Angels) in Heaven; and that is with all Expedition and Obedience to Thee, with all Love and Charity to one another, and with all Alacrity and Chearfulness to both. And let the holy example of the blessed Virgin instruct us to the practice of devout Retirement; (knowing that Reservedness is a badge of Wisdom, and that secret Piety shall be

Upon the Annunciation.

rewarded openly) that daily exercising Religious Duties of Prayer, Reading, and holy Meditation, we may be ever found in a suiting Receptivity of thy Heavenly Visitation; that we may never put to flight those Birds of Paradise, or reject the Motions tendered by thy Spirit, or hinder the happy effects intended by Thy Mercy. O fill us with such holy Dispositions of inward Sanctity and reserved Piety, that we may still be found in a capacity of thy Spiritual Approaches; and though far below expecting any such visitation of Angels, yet at least may be in some measure fit to entertain the comfortable Accessions of thy Grace and Favour, which are more solacing then Angels, which are better then Life it self: knowing that the splendors of an internal Devotion, the hearty Affections of Love, Humility, and Obedience, the daily Offices of Prayers and Praises sung to God, the Acts of Faith and Fear, of Patience and Meekness, of Hope and Reverence, of Charity and Penitence, and those modest Graces which oft walk in a veil and silence, may make as great Ascents to Heaven, and as sure a Progress to a Crown, as do those outward Demonstrations of a more magnificent Charity, or the Opportunities and Exercises of a more solemn and laborious Religion: as soon may a private Piety with Mary, as publick Labours with Saint Paul, entertain Thee, Holy Jesu, conceive Thee in the Soul, nourish Thee which innocent and holy Affections, and bring Thee forth in a life of reverence and holy conversation: that so Thou dwelling in them for ever, they may ever dwell with Thee, in the House of thine Eternal Plea-

Pleasures. And of this Number (O Lord)
make us all ; that having so Conversed with
Angels here , we may sing with them hereafter
in the Consort of eternal Hallelujahs. Amen
Amen.

{ The COLLECT. }

Epistle.
Hla. 7.verf.
10. to 16.

Gospel.
Luke 1.
vers. 26. to

We beseech Thee , Lord , pour
Thy Grace into our hearts , that
as we have known Christ's Thy
Son's Incarnation by the Message
of an Angel, so by his Cross and Pas-
sion we may be brought unto the glory
of his Resurrection , through the
same Christ our Lord.

Our Father which art in Heaven , &c.

The Grace of our Lord Jesus Christ , &c.

M.
Psalms for
D. M. 25.
E.
Psalms for
D. M.

}
26

UPON
The Feast of Saint
MARK.

M. Lesson.
1. Eccles. 4.
2. Acts 22.
E. Lesson.
1. Eccles. 5.
2. John 1.



S: MARCUS

*True Doctrine Charity Repentance these
if one but marke these times do seldome please
Alions voyce is requisite where men
pferre before Heav: Pallace Earths do se Den.*

DISQUISITION XXV.

* In the
Feast of the
Nativity.

IN that significant *Vision of Ezekiel*, wherein
the four *Evangelists* are represented by
four *Beasts* of several *Faces*, (whereof I
have given a large *Account* * elsewhere)
that

that creature with the visage of a *Lion* was to intimate our St. *Mark* here, as being that *Evangelist* who chiefly Trumpets out *Christ's* Regal Office, and his imperial Sovereignty over all Creatures in the world. Thus *Christ* is the Centre of them all, though each hath his peculiar Lines drawn from it; all the four *Evangelists* have the same subject *Christ*, as was likewise there prefigured in the *Wheels*, *Rota in Rota*, running all one within another, but yet each had his several Predications of that subject.

But our * St. *Mark's* design is to prove *Christ* a King (saith *Ludolphus*) and to be the Supreme power of all things; which appeareth (saith he) almost in every Chapter, in that he treateth still of the

* *Marcus in Evangelio suo intendit, hominem sc. Jesum esse, & fuisse virtutum Dominum, & Imperatorem & Regem omnium. Ludolph. de vita Christi, part 2. c. 83. n. 22.*

Choice and most Eminent Passages and Miracles of *Christ*, frequently inculcating his Transcendent Power and Greatness. And as he beginneth his *Gospel* with the History of St. *John the Baptist*, *Christ's* wonderful Fore-runner, (then whom there was not a greater born of women) so closeth he his *Gospel* with the highest of all Miracles, *Christ's* *Ascension* into Heaven, and sitting at the right Hand of God: All the way (through his Book) framing, as 'twere, this unanswerable Syllogisme, (saith *Ludolphus*) from the Testimony of *Christ's* Action and Passion, to prove this Conclusion, That *Man*, whose Power and Virtue, we see, extended to all Spirits and to all Fleth, to all Elements and all Persons, to all Dangers and Diseases, to all Distances

Finitque Evangelium in Ascensione ejus in Caelum, & Sessione a dextris Dei. Ibid.

Ille utique homo Rex est, vere virtuosissimus, & omnium Dominus.

** Minorem seniorio deducit Marcus in Evangelio suo, quantum ad viginti conditiones. Ludolph. ibid.*

Acts 12. 25.

1 Pet. 5. 13.

of Times and Places, to all Instructions of Law and Gospel, to all Sufferings with Patience and Victory, to all Passages of Life and Death, to all Comforts of this World and a better; that man (surely) that can do all this and more, he is more than Man, no less than God: He certainly is truly the most powerful King of all, nay the Omnipotent Monarch of the world. But now that Christ is that same powerful Agent * St. Mark fully proves the Assumption, or minor Proposition, throughout his whole Book, (saith Ludolphus) by at least twenty several Arguments and Instances, all undeniable.

But more particularly, this was his Sur-name, *Mark*, his proper Name being *John*, Acts 12. He was the Disciple and Nephew of St. Peter, his Sister's Son, and therefore sometime called his Son, 1 Pet. 5. as the manner of the Jews was, to call their Kindred by words of nearest Relation; and so James and Jude were called the Brothers of our Lord. And here we may take notice of humane Imperfection, even in the Best of men: this great Saint and Evangelist, hearing our Blessed Lord's Discourse to those that followed him for the Loaves (more regarding his Miracle out of carnal complacency, then for the Divinity of it) diverting them to the Celestial Bread, and affirming himself to be that Bread of Life that came down from Heaven; and that he would give his Disciples his Flesh to eat, and his Blood to drink, and all this to nourish unto a better life: upon which Discourse divers of his Disciples forsook him; among

among whom this St. * *Mark the Evangelist* * Epiphani-
is said to be one, being scandalized by a lite- *Heret. 51.*

ral and carnal *understanding* of those words
of *Jesus*, which he intended in a *Spiritual*
sense; for the words which he spake were not
profitable in the sense of flesh and blood, *but* John 6. 63.

they are Spirit and Life, himself being the Ex-
pounder, who best knows his own meaning.
Yet for all this Lapse, He was happily and
seasonably recalled by St. *Peter*, and proved Colos. 4. 10.

a most eminent *Instrument* in the service of
Christ his Master. This Saint *Mark* was al-
so Cozen-German unto *Barnabas*, by whom
and Saint *Paul* he seemeth at first to have
been assumed to the work of the Ministry,

Acts 12. And though he left them in *Pam-* *Acts 12. 25.*
phylia, (discouraged perhaps with tedeous-
ness of Travel, and an infirm Body) yet here
he desisted not from that Propagation of the

Gospel, but afterward accompanied his Co-
zen *Barnabas* into *Cyprus* (an Island of the *Acts 13. 39.*
Mediterranean Sea) and so in the High-way
to *Italy*; where he was so highly valued for
his eminent and successful Labours, that
they still retain him as the Tutelar Saint of

Venice, where it is probable (though some
say at *Rome*) He penn'd his *Gospel* in the
* *Greek Tongue*, and most probably from the
Mouth of St. *Peter* his Uncle: Though some
others write him the Disciple of Saint *Luke*,

and from him to have wrote his *Gospel*; not
without the improbability of writing at the
third hand, while St. *Luke* himself wrote
but at the second, *viz.* from St. *Paul's* Dicta-
tion. But *Eusebius* tells us how the people
of

* *Marcus* *va-*
ro, *Apostoli*
Petri Discipu-
lus, *qui in I-*
talia Evange-
lium Grace
scripsit. *Lu-*
dolph. de vit.
Christi, p. 2.
c. 83. n. 22.
Euseb. l. 2.
c. 14.

of *Rome*, delighted with *St. Peter's* Doctrine, obtain'd with their Prayers, of *Saint Mark* his Companion, to write his Gospel. His *Episcopal See* was at *Alexandria*, whence he manured all the Neighbouring places with *divine Cultivation*, even from *Ægypt* to *Pentapolis*: From whence at length returning home, some say he died in Prison, while others mention other kinds of Death; yet all agree that he wore the Crown of Martyrdom, being slain at *Alexandria*, *Anno Christi* 63. according to some, but five or six years after, according to * *Alstedius*, and others.

* In Chron.
persecutio-
num, c. 28.

POEM XXV. { On Saint Mark. }

THE Prophet's Vision, that in several Beasts
 Prefigured the four Evangelists,
 Allotted to *St. Mark* the *Lion's Face*,
 As treating *Christ* from *Judah's Lion-Race*,
 Together with his *Baptist* so expresse,
 You'd think you heard him Cry i th' *Wilderness*.
 And as that *King of Beasts* disdains to Prey
 On any thing prostrate in his way,
 But upon *Wolves* and *Tigers* loves to seize,
 Destroying such with much content and ease:
 So too this *Nobler Lion* (here) disdains
 To worry tender *Lambs*, the meek sustains;
 But to resist the *Proud* He doth delight,
 To hunt the *Cruel* and *Blood-thirsty* wight!
 With so *unwearied Vengeance* tracks their wayes,
 That *such men scarce shall live out half their days!*

So that the *Lion's* stately Countenance
Doth this *Saint's Emblem* properly advance,
As who (above the rest) exactly sings
Christ's Regal Office, Emperour of Kings;
Judah's Triumphant Lion, whose sole Power
Subdues that *Lion seeking to Devour*.
The World's a Forest, and this *Lion King*,
Whose Power, Heaven, Earth, and Hell Lament or Sing.
Grant, Lord, we *Loyal Subjects* to Thee prove,
Rul'd by the golden Scepter of thy Love;
Lest else thou bruise us with thy Iron Rod,
For rising against thee, our King, and God!
But yielding to thy *Legislative-Power*,
May own thee Lord, and find thee Saviour.

PRAYER XXV. { On Saint Mark. }

Almighty God, who out of Love to Order,
and special care of thy Church, hast gi-
ven various gifts to men; as some to become Pro-
phets, some Apostles, some Pastours and Teach-
ers, and some Evangelists, (as here thy Ser-
vant St. Mark was :) Vouchsafe such Gifts un-
to us all, as may best suit our several Vocations;
and such Graces unto all our Callings, as may
never interrupt our attendance on thy Service,
but in our several Capacities may advance thy
Name and Gospel. And to that end afford us some-
what of the spiritual Prudence of Saint Mark, to
make choice of holy Company and Conducts, as he
did of St. Peter, Barnabas, and other thine A-
postles;

postles ; and also somewhat of his Diligence
 in attending on Them , from whom he suck'd in
 the sincere Milk of Thy Word , until he so grew
 thereby , that he became able to minister strong
 meat to others ; writting his holy Gospel from
 the Dictation of St. Peter , and so became one
 of the four chief Secretaries of Christ his Ma-
 ster ; one of the four Wheels of that Celestial
 Chariot , which carried his Name and Gospel
 through the World ; Preaching it at first in Asia,
 and after publishing it in many parts of Europe,
 till at length fixing at Alexandria , and there
 for some years tendering the Offering of his La-
 bours, he was in the end (by an ungrateful
 people) made himself a Sacrifice unto Thee.
 O Lord, give us of his Diligence and Patience,
 of his Fidelity and Perseverance to serve Thee ;
 that being constant unto the Death , we also
 may Receive the Crown of Life. And though
 we have not abilities sufficient to write a Go-
 spel of Thee , yet give us faithful Hearts to en-
 tertain Thy Gospel written : though we have
 not Opportunities or Bodies fit to serve Thee in
 such distant motions , yet make us serviceable in
 our several Stations : though we carry not thy
 Messages to Foreign Nations and Remoter Parts,
 grant that we may serve Thee the more indu-
 striously at home ; seriously preparing for our last
 Journey, for our long Home ! And lastly , as
 thy Servant St. Mark not onely set his hand unto
 thy Gospel by his Pen and Writings , but also
 sealed it with his dearest Blood ! so (we be-
 seech Thee) strengthen us with Grace , that
 whatsoever our Hand or Tongue professeth of
 Religion , we may Confirm it with our Lives ,
 either

either by pious Conversation, or (if thou pleaseſt) by a Chriſtian Reſignation: that not being aſhamed of Thee and Thy Truth here, Thou mayſt not be aſhamed of us in the Kingdom of thy Father. Grant this, O Thou great Lover of Souls, ſweet Jeſu Chriſt. Amen, Amen.

{ The COLLECT. }

Epistle.
Ephes. 4.
v. 7. to 17.

Almighty God, which haſt inſtrued thy holy Church with the heavenly Doctrine of Thy Evangelist Saint Mark, give us Grace that we be not like Children carried away with every blaſt of vain Doctrine; but firmly to be eſtabliſhed in the truth of Thy holy Goſpel, through Jeſus Chriſt our Lord.

Goſpel
John 15. v.
1. to 12.

Our Father which art in Heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

M.
Psalms for
 D.M. First.
 E.
Psalms for
 D.M.

UPON
The Feast of St. Philip and Jacob.

27 *Philip and y Eunuche Act.*

M. Lesson.
 1. *Ecclus 7.*
 2. *Acts 8.*
 E. Less.
 1. *Ecclus 9.*
 2 *Ep. Jude.*



28 *Then he commaund the Charet to stand —
 still and they went downe both into
 the water both Philip and the Eunuche
 and he baptized him.*

29 *And as soone as they were come up
 out of the water the spirit of the Lord
 caught away Philip etc.*

DISQUISITION. XXVI.

THe Modesty of the Church Reformed is
 herein conspicuous, that to avoid Excess
 of Dedications, (wherein others are so bur-
 then(some)) She sometimes uniteth (as in their
 Love,

Love, and Labours) two of the Apostles at once in the same Festivity; as in that of St. Simon and Jude, and in This also of St. Philip and James; hinting from hence among other Graces, Concord, and Amity, from this Conjunction. Yet for Methods sake and Memories, give me leave awhile to part them, and to begin with St. Philip. And you must understand that there were two of the name (and eminent Saints both) sc. St. Philip the Apostle, and St. Philip the Diacon; the first of them St. Philip the Apostle is said to have been born at Bethsaida, and to have been called to the Apostleship the next day after St. Peter and St. Andrew, John 1. Of Him there is frequent and honourable mention in the Scripture, and alwayes in the Catalogue of the Apostles: He was present at the Hospitable Miracle of our Saviour, John 6. when he fed as many thousands with five Loaves, and two Fishes; (yet the Reversions greater than the Store, more Food left then was at first.) Christ's Discourse is chiefly there addrest to Philip, at once Proving and Approving Him: He ushereth the Greeks first into Christ's Acquaintance, Joh. C. 12. 20, &c. 12. wherewith his Master seem'd much pleased. And Jesus answered, saying, the hour is come, that the Son of Man should be glorified, &c. This St. Philip also was present at our Saviour's last Supper, John 14. where he desired Christ to shew him the Father; for which he mildly reprehendeth him, Have I been so long time with you, and yet hast thou not known me, Philip? Yet withal granteth his Petition, shewing him the Father, by thoroughly instruct-

Chron. c. 27.

* Simeon
Metaphrastes.Of this Saint
Philip writes
Isidor. l. patr.
V. & N. Te-
stam. cap. 75.
& Hieronym.
de Vir. ill. c. 6,
&c.

instructing him in the *Gov.* And to his Lot
fell the Northern Circuit (saith *Alsted*) in
that *Apostolical* Designation, *Acts* 15. So
that he preached in *Scythia* (say some Histo-
rians) about twenty years; afterwards visi-
ting the lesser *Asia*, and some parts of *Æthio-
pia*, his *Zeal* warming the cold *Climates*, and
his *Patience* contempering the hot, after
his great success in *Scythia*, having (through
God's Blessing on his Labours) converted al-
most the whole *Nation*; he went to *Hie-
rapolis* in *Phrygia*, where (as * one tells us)
there was a terrible *Serpent*, into which the
Devil entered, and unto which they used to
offer humane *Sacrifices*; scil. *Malefactors*
when they had them, and for want of such,
Others of the Countrey by Lots: which *Ser-
pent* by the Prayers of this St. Philip was de-
stroyed, and the People freed; and undoubt-
edly true in the Allegory of his Doctrine: so
that we cannot but lament the sad Cata-
strophe of all his Industry and Travels, but
that it was the same Fate with his Lord and
Brethren! For notwithstanding all his hea-
ling Miracles and Doctrine, they Beat, Im-
prisoned, Wounded him, and at last over-
whelmed him with stones, and Crucified him,
(under the Emperour *Claudius*) Anno Christi
53. after *Onuphrius*, while some others say,
Anno 54. upon the Calends of May, where-
on his Feast is solemnized.

The other St Philip was one of the seven
Deacons chosen by the Apostles, *Acts* 6. 5.
who dwelt in *Cæsarea*, and is honoured,
with the Title of an *Evangelist*, *Acts* 21.

into

that Propheſied, This St. Philip (while Saul was perſecuting) Preached Chriſt in *Samarina*, Acts 8. 5. * Eccl. Hiſt. l. 2. c. 1.

(as * *Euſebius* teſtifieth) and Baptized multitudes, amongſt whom alſo *Simon Magus* that Sorcerer inſinuated, being amazed at St Philip's † *Miracles*, he crowded into his *Baptiſme*, yet not out of any *Piety* or *Conversion*, but out of Infernal ſubtilty, to gain opportunities thereby of doing the more miſchief ! And *Euſebius* complains of ſome of that *Simon's* Succeſſours, that ſo abuſed the *Sacraments* unto his Time, and would God we had not cauſe likewise ſtill to continue the ſame, touching *Holy Sacraments* Prophaned, with lewd and wicked lives ! Afterward this Saint *Philip* by direction of an *Angel* goes toward the *South*, to meet with, and white an *Æthiopian*, Acts 8. where he wrought the Conversion of that grand Eunuch, named Candaulus, one of great Authority under Candace Queen of the Æthiopians, as you may read the famous ſtory, Acts 8. Where he receiveth Commiſſion from an Angel of the Lord, to go towards the South to Gaza, verſ. 26. which he obeying readily, meets with the happy opportunity of this Conversion, (Divine Providence and Humane Obedience ever conſpire the ſucceſs of a buſineſs.) And he aroſe and went, and behold a man of Æthiopia, an Eunuch, &c. for ſuch we know were the chief

Attendants of thoſe *Southern Princes*, as of the *Eastern* at

This Day commemorateth St. Philip the Apoſtle in the Goſpel, and St. Philip the Diacon in the Leſſon, *Acts 8.* as was uſual in ancient Martyrologies to celebrate divers Saints of the ſame name on the ſame Day.

Hh

hiſt

this day ; and him St. Philip findes prepared ground beforehand , *subactum solum* , vers 27. making his Chariot his Closet (a singular example) reading there the Prophet *Isaias* , (*Evangelizans Propheta* , that *Evangelical Prophet* and *Prophetical Evagelist*) acknowledging his ignorance , vers. 31. *Understandest thou* , &c. *How can I* , except *some guide me* ? And importuning St. Philip's Society and Information , vers. 31. *Such Humility and Diligence is the best way to Instruction and all saving knowledge*. The Remarkable place he read , was that of *Isa. 53. He was led as a sheep to the slaughter*. A Text , a Preacher , and an Auditor , so suitable , that St. Philip so plied and applied it to the Passion of Christ , and that unto the *Eunuch* , that He grew impatient of his Irreligion , ambitious onely of present *Christianity* , vers. 36. *See here is water* , *what can hinder me to be* , &c. Why , nothing but Infidelity , *verse 37.* and that he first washeth off with true Confession. *vers. 37. I believe that Jesus Christ is the Son of God* ; and then Saint. Philip washed this *Black-more* , (yet did not labour in vain) *vers 38. And he commanded the Chariot to stand still* , &c. *And when they were come up out of the Water* , the Spirit of the Lord caught away Philip , &c. Though they parted without a Complement , yet a Courtier was mended into a Christian ; and as some say , He converted his whole Countrey afterward , which yet continueth Christian in many parts thereof , (though with some difference from the Western Churches.) The Eunuch went on

Ka. 53.7.

Verse 36.
verse 37.

Verse 38.

See A. B.
Abbot Geogra.
p.182.

On his way rejoicing, while St. Philip had a better Chariot to *Azatus*, where he was found, Preaching in all the Cities till he came to *Casarea*. In a word, this St. Philip the Diacon and Evangelist is said by some others to have sent twelve Disciples into Britain for the Conversion of this Island; so much are we beholding to him, or the Historian. St. Hierom ^{Isaacson's Chronology} mentioneth this St. Philip and his Prophetick Daughters in *Casarea*, where he is said to have dyed in his own Dwelling, and three of his said Daughters also, (the fourth dying at *Ephesus*, as * *Eusebius* writes:) and Saint || Hierom * *E.H.l.3.c.35.* saith, that when *Paula* Pilgrimaged to *Jerusalem*, she visited their Sepulchres in *Casarea*. || *Epist. ad Eusebium.* So that I wonder *Eusebius* and some others affirm him to have been put to Death at *Hierapolis*; *Alstedius* misled also writes, that * *In Chronol.* in the lesser *Asia* he was Crucified, together c. 27. with two of his Daughters. But the reason of the mistake appears, in that he there saith it was *Philippus Apostolus*, taking the Apostle for the Deacon; which, and the contrary hath occasioned much confusion in their Story, misattributing many of their Actions and Passions; which here are somewhat cleared unto you. The Greeks Celebrate his Memory in *October*, the Latines in *June*. * *Idem Gibelin.* * *Idem Bedae*

The Colleague here of St. Philip was Saint James, and there was another Apostle of that Name also, as you may read in his peculiar Festival. But this James was not the Son of Joseph, as * *Eusebius* affirmeth; but as eminent, *Matth. 10.* he was the

this day ; and him St. Philip findes prepared ground beforehand , *subactum solum* , vers 27. making his Chariot his Closet (a singular example) reading there the Prophet *Isaias* , (*Evangelizans Propheta* , that *Evangelical Prophet* and *Prophetical Evagelist*) acknowledging his ignorance , vers. 31. *Understandest thou* , &c. *How can I* , except *some guide me* ? And importuning St. Philip's Society and Information , vers. 31. *Such Humility and Diligence is the best way to Instruction and all saving knowledge*. The Remarkable place he read , was that of *Isa. 53. He was led as a sheep to the slaughter*. A Text , a Preacher , and an Auditor , so suitable , that St. Philip so plied and applied it to the Passion of Christ , and that unto the *Eunuch* , that He grew impatient of his Irreligion , ambitious onely of present *Christianity* , vers. 36. *See here is water* , *what can hinder me to be* , &c. Why , nothing but Infidelity , *verse 37.* and that he first washeth off with true Confession. *vers. 37. I believe that Jesus Christ is the Son of God* ; and then Saint. Philip washed this *Black-more* , (yet did not labour in vain) *vers 38. And he commanded the Chariot to stand still* , &c. *And when they were come up out of the Water* , the Spirit of the Lord caught away Philip , &c. Though they parted without a Complement , yet a Courtier was mended into a Christian ; and as some say , He converted his whole Countrey afterward , which yet continueth Christian in many parts thereof , (though with some difference from the Western Churches.) The Eunuch went on

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Isaacson's Chronology

* *E.H. l. 3. c. 35.*
|| *Epist. ad Eustochium.*

* *In Chronol. c. 27.*

6 *Idium Gibbrius.*
6 *June Bedas*

The Colleague here of St. Philip was Saint James, and there was another *Apostle* of that Name also, as you may read in his peculiar Festival. But this James was not the Son of Joseph,

as * *Eusebius* affirmeth; but as eminent, *Matth. 10.* he was the

* *Eccle. Hist. l. 2. c. 1. H. prioris uxor, non. ut H. Iulianus, ex Beata Virgine. Bellar. de Scrip. Vol. 1. c. 34. Hieron. in vita J. I. I. I.*

Son of *Alpheus*. 'Tis true, he was surnamed *James* the Less, (perhaps from his *Humility*, or latter coming unto Christ of the two Name-takes.) This *James* was the real Brother of *Simon* and *Jude*, as they were the reputed || Brethren of our

¶ *Ex modo quo Joseph dicitur Pater Christi, viz. putativus, non verus. Vide Bell. loc. citat.*

Dr. Hamer, Aretius, Calv. Martorat, &c. Acts 12.2.

* *Propter singularem justitie præstantiam, &c. Eusib. l. 2. c. 1, &c. Anno 63. Euseb. in Annal. Lib. 4. c. 22.*

Lord, being indeed but his Kindred. This Saint *James* was the Author of that excellent *Epistle* bearing his Name. For as the most and best *Divines* affirm, that other *James* the Son of *Zebedeus* was early slain by

cruel *Herod*, about the very dawning of the preaching of the Gospel, Acts 12. This Saint *James* was the first Bishop of *Jerusalem*, and of such upright * Carriage towards all, as that he was therefore surnamed *Justus*; and of such indefatigable Devotion in his Prayers, that *Egesippus* reports of him, (as St. *Hierom* of *Asella*) that his Knees were grown like Camels Knees, hard and brawny: Nay St. *Chrysostome* saith as much of his Forehead, that it was hardened through daily Prostration on the Pavement of the Temple. O how may this past Devotion draw blushes into the Checks of present Irreverence, to think how those old Brawny Knees are now adays all turned into brawny hearts!

To the Charge of this St. *James* fell those Confines of *Judea* that border on the Mediterranean Sea; his Chair of Residence (as I said) being at *Jerusalem*: where after thirty

thirty years *Church-work and Governement*, he was made equal to his Brethren. *Eusebius* largely relates the story of him, how they flattered him to preach upon the Pinnacle of the Temple, for his better Auditory, and then suddenly threw him down from thence! *Josephus* telling us, that he was first stoned, by the procurement of *Ananias*, son to the High Priest, who was therefore hated of the People, and removed; for so great was the deserved estimation they held of him, that *Josephus* numb'reth it among the occasions of *Jerusalem's* destruction, the putting of this St. *James the Just* to Death! And *Ludolphus* notes, that * *Judas* (the worst of Merchants) therefore gave that Item, *Hold him fast*, *Cavendo a Populo*, Cautioning them, that the People did not rescue him: and that he was so like our Saviour in Countenance, that he used that signe of Distinction to the ignorant Souldiers, *Whosoever I shall kiss, hold him fast*, &c. at once, hinting both St. *James* his assimilation unto Christ, and the Peoples strong affection to St. *James*. Yet for all this, the malice and power of the *Sannedrim* was stronger in the end then all the Affections of the People; for after their Customary Preface of stoning him (saith *Alsted* out of *Eusebius*) they head-long'd him out of the Pulpit (as some still translate their envy) or as others say, they precipitated him from the Pinnacle of the Temple, as the Devil would have served our Saviour, after which being not absolutely dead, (saith *Eusebius*) but heard praying for them, a cer-

Ecc. Hist. l. 2. c. 22

Inter Excidii causas. Joseph. Antiq. l. 20. c. 8.

* *Judas mercatorum pessimus.*

In facie similis Christo.

Desuggestu aut de Pinna Templi de Jesus.

Ecc. Hist. l. 2. c. 22.

Upon St. Philip and Jacob.

tain Tanner, or such a kinde of Fellow, put him out of his pain (whether in mercy or cruelty, I leave to your Judgment) with a Club knocking him on the Head. The Mercies of the wicked are cruel, and their Cruelties Diabolical.

POEM XXVI. } On St. Philip }
 and James. }

IN the bright Zodiack of our *Christian Skie*
Philip and Jacob are the *Gemini*;
 A Sign (they say) that ever *Rules the Knees*,
 As for *Pray'r* and *Devotion*, so may These:
 As those *Twins* do present the *Glorious Spring*,
 So do these *Usher* the *Soul's Flourishing*;
 Lead to the flowery *Meads*, and pleasant *Brooks*
 In sweet *Disclosure* of the *sacred Books*.
 As there were sev'ral *Owners* of the *Name*,
 Both *James* and *Philip*; so, all Men of *Fame*
 In *sacred Story*: One Saint *Philip* was
 A choice *Apostle*, who his *Life* did pass
 In *double Travels*, to advance his *Lord*!
 Till good *Endeavours* found an *ill Reward*!
 O *Christian* *Converting Faith* *Pagan Crimes*:
 'His *Zeal* long warm'd the frozen *Scythian Climes*
 With *Miracles* his *Doctrine* seconded,
 All most of them in *Paths of Truth* were led:
 And yet enough were left of *mortal hate*,
 To bring on *Him* the *Prophets* usual *Fate*:
 After all this being *Ston'd* and *Crucifi'd*!
 That, as he *Liv'd* to's *Masters* Honour, dy'd.
 T'other *St. Philip*, one of the *Fam'd seven*,
Selected Deacons, set apart for *Heaven*;

Where

Where the *Grand Eunuch* found *Experience*
 Of *saving Knowledge*, best *Intelligence* ;
 By seas'nable *Dissolving* of that *Mist*
 Which he was lost in so, concerning *Christ* ;
 To whom he *leads Him* by sweet *Esay's* Hand,
 Making *Him* that *prediction* understand ;
 Lends *him* a better *Chariot* for his *Soul*,
 Which he by *Faith* doth guide, through all the foul
 And dirty ways of *Heathen Ignorance*,
 Till all his *Doubts* to *Christian Truths* advance.
 O happy *Traveller*, that by the way
 So meets *Conversion*, and commands a *Stay*
 To entertain it, and *Confirms* by *Seal*
 Of *Baptism*, what his *Faith* did there reveal !
 That when he homeward should again resort,
 He might (as 'twere) *Christen Candace's* Court.
 Nay, all his *Countrey* (as *Historians* tell)
 Did thence in *Christianity* excel,
 From his great good *Example*, and relate
 To them and us the *Gains* of such a *Mate* :
 That we like *him* may piously dispence
 With all *Affairs* ; to hold *Intelligence*
 With *Holy Writ* ; and though of lofty *place*,
 To *side* with *meaner Helps*, think no disgrace ;
 Feed on the *Plants* of *Scripture*, soar not *high*,
 Unless some *Philip*, or some *Jacob* nigh.
 Nor must Saint *James* here *unsaluted* pass,
 Who, in the *Church*, of a *prime Lustre* was ;
 And though *Sir* named commonly the *Less*,
 (And with another but one *Feast* express)
 Yet *James* the *just*, and *Brother* of our *Lord*,
 Are *Honours* that *Embellishment* afford.
 He stoutly *preach'd* his *Master*, far and wide,
 From *Midland Seas*, all along *Jury's* side ;

472 **Upon St. Philip and Jacob.**

Being of that Nation the high-prized Gem,
 And *Prætor* Bishop of Hierusalem;
 Where having long well Taught and Governed,
 From *Præcipice* He's basely murdered!

And thus, in that old Prophet killing Town,
 He chang'd his *Mitre* for a *Martyr's* Crown.

PRAYER XXVI. { On St. Philip }
 and James. }

O God of Union, blessed Saviour, who (to prevent the Dangers and Discomforts of Singleness and Solitude) wert pleased to create Man of a Sociable Nature, and of a Judgment fit to make choice of his Companion for Assistance; as also afterward to send out Thy Disciples not single, but by pairs, that if one should slip or fall, the other might help to raise him up: Create in us likewise (we seech Thee) Hearts inclined unto Christian Union, and Discerning Spirits to make choice of vertuous and Religious Company, being but too prone already to sinful and intemperate Society; and (this Day) let the Prudence and Piety of Holy Church lead us unto Amity and Conjunction in Thy Service, that like Philip and James here we may become united in Religious Offices, in Pious Endeavours to Advance Thy Glory, to propagate Thy Name and Gospel, (within the Bounds of our Vocation) to build up both our selves and others in the most holy Faith. And though (perhaps) we cannot with Philip thine Apostle, Travel

vel to remoter Parts to serve Thee; yet may we at Home with him beg of Thee (O Christ) to shew us the Father also: Yet that not in our own, but in what sense Thou pleasest, by shewing Him to us in Thy self, his onely Son, our only Saviour, as the most express Image of the Father, in whom dwells the Fulness of the Godhead Bodily. And further, deign us grace (with him) to bring in Company unto Thee: as Philip brought the Greeks to Thine Acquaintance, so labour we to bring our Friends and Servants to thy Worship, and especially our Children early unto Thine Acquaintance and Benediction. Bestow upon us all, both Grace and Diligence, as on Thine other Servant Philip the Diacon, to improve all our Opportunities unto Thy Glory, and the Advancement of Religion; that so (how-ever we have not the happines of converting Courtiers and great Persons, yet) we may improve our Talents at least to gain some meaner Preselytes, by Information of the Ignorant, and Confirmation of the Weak; that both may one day shine in Glory, since the Righteous shall then shine like the Firmament, but such as turn many unto Righteousness, like the Stars for ever and ever.

And lastly, with Thy pious Servant here St. James, give us unfeigned Humility, never to be puffed up with greatness of Relations, as He nothing transported by being stiled the Brother of our Lord, knowing it avails not to be called, or to be the Children of Abraham, without the works, without the faith of Abraham; and therefore guide us to walk humbly with Thee our God like this Thy Servant, who

con-

Upon St. Philip and Jacob:

contentedly was called James the Less, make us ever willing to be little in our own eyes and others, that so we may be great in Thine: yet withal, ever so circumspectly demeaning of our selves, in all the ways of Equity, Piety, and Charity, that we may deservedly be intituled with Saint James, the Just: that being here just (at least as to men) we may by thy Merits (sweet Jesu) be justified hereafter before God. To whom Three Persons, one Coeternal Essence, be all Honour Gratitude, and Adoration, now, henceforth, and evermore, Amen.

{ The COLLECT. }

Epistle.
Jam. 1. vers.
1. to 13.

Almighty God, whom truly to Know is everlasting life: grant us perfectly to know Thy Son Jesus Christ to be the Way, the Truth, and the Life, as Thou hast taught St. Philip, and other the Apostles, through Jesus Christ our Lord.

Gospel.
John 14. v. 1.
to 15.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

M.
Psalms for
D.M. 11.
E.
Psalms for
D.M.

29

UPON
The Festival of Saint
BARNABAS.

475

M. Lesson.
1. *Ecclus* 10.
2. *Acts* 14.
E. Less.
1. *Ecclus* 12.
2. *Acts* 15.



S^t. BARNABAS.

DISQUISITION. XXVII.

ALbeit we finde not this *Saint* in the Catalogue of the *Apostles*, Matth. 10. Yet we finde *Him* numbred among the *Disciples*, though none of the *Twelve*, yet one of

Cujus persæpe fit mentio.

* ἐγγεῖται γεμὴν εἰς αὐτῷ
Βαρνάβαν γερονέναι, ὃ δια-
σώσας μὲν καὶ αἱ περὶ αὐτοῦ
Ἀποστόλων ἐμὴ μόνησαν.

Ecc. Hist. l. 1. c. 12.

of the *Seventy*, (saith * *Euse-
bius*) of whom there is fre-
quent and honourable mention
in the holy Scriptures, (very
little indeed being to be found
of him elsewhere:) and he want-
eth not any humane Character,

that aboundeth with so much *Divine Approba-
tion*; and that both by the Testimony of St.

Luke in the *Acts of the Apostles*, and of St.

Acts 11. 24. & *Paul* in his *Epistle to the Galatians*, *James*, *Ce-
phas*, and *John*, those *Pillars of the Church*,
joyning there to St. Paul and Barnabas, the right

c. 13. 2, &c.

Gal. 2. 9.

Hand of Fellowship: But his Story is more
Illustrious in the *Acts of the Apostles*, c. 11.

and 19. Where, upon the *Dispersion* occa-
sioned by the *Martyrdom* of St. Stephen,

(which *Divine Providence* ordered into an
advantage of the Gospel) the *Gentiles* came

to hear of, and *Received the Word*. This Saint
as a special Instrument to improve the same,

is sent with a *Commission*; First to *Antioch*,

where began the *Christian De-
nomination*, vers. 20. and let

the next verse tell you how he
employed it; *Who when he came*

and had seen the *Grace of God*,

viz. in the effectual working of
his *Ministry*, was glad; as in

such *success* of their *Labours* all

good Men use, and such was he indeed, as i:
there followeth; *For he was a good man, full*

of the *Holy Ghost*, and of *Faith*, and much peo-
ple was added unto the Lord: Then departed

Barnabas to Tarsus to seek Saul; and having
found

Τῶν γεμῶν τῷ Σωτῆρι Ἀ-
ποστόλων πάντῃ προσκλίνοντες ἐν
τῶν ἐσσηγελίων ἡ περὶ αὐτοῦ
πῶς δ' ἐδεμήκοντα μαθητῶν,
κατάλογον μὲν ἐστὶς ἐδαμῆ
ἐρέται.

Euseb. lib. 1. c. 12.

Acts 11. 24.

v. 25, 26, &c.

Barnabas to Tarsus to seek Saul; and having

found

found him, in the 13. Chapter, the *Holy Ghost* ^{Ἁγίου πνεύματος} 3
finds and joyns them both, as a pair of Vef- ^{μοι τὸ τε}
fels of *Election*, but with a special *Designati-* ^{παρὰ τὸν}
on there of *Barnaby*, Verse 2. *But separate me* ^{ἁγίου πνεύματος}
Paul and Barnabas; the last being in the Ori-
ginal named first more than once; select and
cull them out, out of all the heaps of men,
For the work whereunto I have called them: And
having with *Prayer*, and *Fasting*, and *Impositi-* Verse 3.
on of Hands, (as such business should be done)
received enlarged Commissions, with chearful-
ness they commence their Journey, neither
with distances or dangers any whit discoura-
ged. Vers. 4. *So they being sent forth by the* Acts 13.4. &c.
Holy Ghost, departed unto Selucia, from thence
sailing unto Cyprus, &c. as your liefsure may
read, the numerous stages of their successful
Travels; or see the perils of them in a Glass
of Saint *Paul's* own making, 2 Cor. 11. Thus 2 Cor. 11.26.
these two (as it were) Gods chief Yoke of *Tanquam ja-*
Oxen, Ploughed over much holy Ground; *gati boves.*
and so manured the *Field of Christianity*, that
the *Labourers were not so few*, as the *Harvest*
of the Church was great, Vers. 48. *The Gen-* Acts 13.48.
tiles glorified the Word of the Lord, and as ma-
ny as were ordained to eternal Life believed, and
the Word of the Lord was published throughout
all the Region. These were not like St. Jude's
Clouds, without water, but like two plenteous
Bottles of Heaven, showed their fruitful dews
upon all places where they came, with their
streams making glad the City of God: An ex-
cellent Spirit being in them, (as was said of
Daniel) St. Paul of eminent Knowledge and
compliant Nature, *Becoming all to all*, that he
might

might gain some, that is, dispensing sometimes with things less material, for the establishing of things more substantial; not *-serving the times*, but observing all opportunities to the advantages of all Christianity; while our Saint *Barnaby* at other side, carrieth both Ability and Sweetness in his very

* *Barnabas Syri* ברנבא
 Acts 4. 36. *ubi explicatur*
 ὁ & παρακλήσεως. *Druſus*
putat ortum eſſe hoc nomen ex
lingua antiquiore. Hieron,
 reddit, *Filium Prophetiæ,*
 ברנבא & *sane Prophetæ*
munus eſt, ἐν τῇ παρακλήσει,
 (i) *in Conſolatione & ex-*
hortatione, quaſi καταλιζεν,
 (i) *to ſet in joynt again a*
troubled mind, 2 Cor. 13. 11.
or a lapſed Brother, Gal. 6. 1.
 καταλιζετε *is the word in*
both places.

* Name. The *Syriack* Deriva-
 tion ſpeaking him, *Filium Con-*
ſolationis, the Son of Conſolati-
on; fit to bind up the broken
 ſouls of *Gentile Penitents*, and
 pour Chriſt's Blood into their
 gaping wounds; the Hebrew
 Etymology naming him the *Son*
of Propheſie, that is, A man of
 Knowledg, fitted for Inſtruſti-
 on, a Work-man that need not
 to be aſhamed. Thus unani-
 mouſly and profitably did theſe

Acts 15. 37.

two paſs over many *Countreys*, and ſome years
 together; and how willingly could I here
 paſs over the difference that fell afterward
 between them, *Acts 15.* but the beſt *Gold*
 muſt have its *grains*; and leſt they ſhould have
 hence been puſt up, (as we ſee daily, what
 ſucceſs can do!) This was one of thoſe Meſ-
 ſengers of *Satan* (and contentiō ſure one of
 the worſt of them.) This ſtill is one of the
envious man's conſtant Engins; the like differ-
 ence between Saint *Jerome* and *Ruffinus*, and
 many other *holy Fathers of the Primitive*
Church; and now adayes, more of theſe
Fire-balls are thrown then ever, eſpecially
 among ſuch Ambaſſadqurs! God grant they
 be

be but as *soon quenched*, and do as *little hurt*, as this did here between Saint *Paul* and *Barnaby*; which though sharp, was but short and casual: Only about St. *Barnaby's* desire to take his Cozen *Mark* along with him; who St. *Paul* fearing might desert them again, as he did from *Pamphilia* (on some reasons unknown unto St. *Barnabas*) he chose *Sylas*, Acts 15. 39, and departed: This nothing hindering the sacred Progress of the Work, nor any more heard of in the *Scripture*, till both at last participated, as of the Labours, so of the Sufferings; though not at the same time and place, yet both for the same cause, enduring *Martyrdom*, wherewith St. *Barnaby* was Crowned about the nine and fortieth, or fiftieth year of *Christ* his Master, and our common c. 27. Alsted. Chron. Saviour.

POEM XXVII.

{ On Saint
Barnabas. }

How well thy *Name* and *Nature* (here) agree?
While both a *Son of Comfort* Render Thee;
Who like an *Æsculapius* dost Apply
Med'cine proportion'd to each *Malady*
Of Languid *Patients*; and with gentle hands
Bind'st up the *Broken Heart* in silken Bands:
Most skilful in the best Chyrurgick points
Of Curing *Fractures*, and Reducing *Joints*;
Thine *Apollinean* Art all Grief Controuls
Of *Dislocated*, and *Distorted* Souls:
A *Son of Consolation* (thus you see)

The

The Purchas'd *Title* of St. *Barnaby*.

This was his *Native temper*, to all under
Pressures of *loathed sin* ; a *Son of Thunder*
To obstinate Transgressors, whom to Awe
He Thundred out the Terrours of the Law !
A Son of *Lightning* too, sometimes in *far* —
Flashing with *Paul*, his Fellow-Traveller ;
Yet whence the Fault, determine dare not I ;
But in the *Best* lament *Infirmity* !
Best Gold must have Allowance, choicest *Grain*
Its *Chaff* and *Straw* ; so the *Cœlestial* Twain
(*Christ's* stoutest *Yoke of Oxen*, that his Field
So Plough'd, as it a plentuous *Crop* did yield)
Might easily, in multiply'd Affairs,
Fall into little *Accidental* Jars ;
Nor yet from *Passion* sprung they, but from Zeal,
Whose *project* most should Christian Faith reveal !
Which both effect, and neither the less Saint ;
Nor *Read* we more of any such *Complaint*.
O that our foolish *Fires* as quickly bred,
But half so soon could be *Extinguished* !
And as Saint *Paul* a *chosen Vessel* was ;
So, set apart for Heaven, Saint *Barnabas* :
Since therefore in our *Christian Horizon*
Sin's *Night* is shortned by thy *Doctrine's Sun*,
And *Virtue's Day* increas'd ; we style Thee right
For Grace and Glory, *Barnaby the Bright*.

PRAYER XXVII. { On Saint
Barabas. }

O Blessed Saviour, who for the Plantation of
Thy Church, and growth of thy Gospel,
didst set thy Twelve Apostles as a kind of fruit-
ful

ful Orchard, appointing also other Seventy, as a kind of Nursery for supply thereof, one of which was this thy Servant Barnabas. Give us the Gratitude of acknowledging these Mercies of thy Providence, and faithful Dependence on thee for the same in all succeeding Ages; Building on these comfortable Promises, (both as to Spirituals and Temporals) I will never leave Thee nor forsake Thee; and Lo, I am with you to the end of the World: Hence we are assured, that Thou wilt alwayes send forth faithful and painful Labourers into Thy Vineyard; I, and even in the most Cloudy Ages of thy Church, and such broken Times as we are fallen into! Nothing shall hinder thee from having thy Paul, and Barnabas, and other wise Scribes, well instructed for the Kingdom of Heaven, and lawfully Commissioned for the Work of the Ministry; while these Bats and busie Flies (that without such Warrant) Flutter about the Light of thy Sanctuary, shall justly scorch their own daring Wings, forgetting the sad example of Uzzah, and Uzziah! And that earnest Rebuke of thy Prophet, They Ran and I never sent them, &c. And the Modesty of that chief Apostle; How shall he Preach unless he be sent? And who is sufficient for these things? O Lord, Rebuke this spirit of Ignorance and Boldness, and ever supply these troubled Nations with such Barnabasses, as are separated to the Work of the Ministry, and in peculiar manner dedicated to thy Service; with such Sons of Consola-

tion as may endeavour to heal the Breaches, and bind up the Wounds of these three bleeding Kingdoms! Vouchsafe us Pastours after thine own Heart, and let them be thrust no longer into Corners, but like Lights (in their own Candlesticks) let them shine before men, and glorifie Thee their Father which art in Heaven: To which end (O Lord) clarify their Heads, sanctifie their Hearts, quicken their Endeavour, that both by their Life and Doctrine, they may set forth Thy true and lively Word, and rightly and duly Administer Thy holy Sacraments: And so all Thy People give Thy heavenly Grace, and especially to those committed to their several Charges, that like this Thy Servant Barnabas his Auditors in Antioch, they may be Chrised with their Doctrine, and not only be called Christians, but be real Practisers of Christianity, that so long Living into Thee here, we may also Die in Thee, and hereafter Live in Thee (O Ch: B) unto Eternal Ages. Amen, Amen.

{ The COLLECT. }

Epistle.
Acts 11. v.
22. to the
end.

Lord Almighty, which hast endued Thy holy Apostle Barnabas with singular gifts of the Holy Ghost: Let us not be destitute of Thy manifold Gifts, nor yet of Grace to use them^{17.} always to thine Honour and Glory, through Jesus Christ our Lord.

Gospel.
John 15. v.
12. to vers.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

M.
Psalms for
D. M. 24.
E.
Psalms for
D. M.

UPON
The Feast of Saint John
Baptist.

M. Lesson.
1. Mal. 3.
2. Matt. 13.
E. Lesson.
1. Mal. 4.
2. Mat. 14.

³⁰ *Christ & John in Jordan Math 3*



*Then cometh Iesus from
Galilee to Iordan unto Iohn
to bee baptized of him Mat 3 13*

DISQUISITION XXVIII.

*Sol appropri-
ans pramittit
suum quæ-
gov.*

THe glorious *Chariot* of the *Sun* approach-
ing, you know, fore-sends a *Lucifer* to
chase the Shadows, and glad benighted Mor-
tals with approaching Light: So here, the
brighter

brighter Son of Righteousness, the Father of Lights, Christ Jesus, being now about to rise on the Sin-darkned World, here sendeth his illuminated Messenger before him, (to dispel Sin and Ignorance) viz. Saint John the Baptist, *ὁὐς λαμπρὸν*, a shining Lamp indeed by Christ's own Testimony, John 5. As that same King of Stars, (I say) so this same Light of Lights, (lest sudden lustre should offend weak eyes) dawns first in preparative remisser Beams. St. John Baptist is the *stella matutina*, the bright Morning Star of that Day-Spring, which from on high hath visited us. I, that so high a Birth, as a Descent from Heaven, might not want an Herald; that the Monarch of Kings might not travel without an Harbinger, nor the Lord of Hosts without his Marshal, nor so mighty a Conquerour without his Trumpeter, nor the greatest of all Judges without his Cryer; The voice of one crying in the Wilderness; that no Prophecie might want accomplishment, nor any State its Dignity. In those daves came John the Baptist, &c. Mat. 3. So that St. Ambrose * Preaching upon this day, was not a little troubled, where he should either begin, or end, the praises of St. John the Baptist. — Inopem me co-Abundance suffocates expression, as over-much Corn choaketh the Mill from grinding.

For whatsoever was eminent almost in all other, is found in this one Saint: As being an Angel in Malachi's Phrase; a Prophet, in St. Luke's; an Apostle, in St. John's; an Evangelist, in St. Mark's; a Preacher of Repen-

Præco Judicis, Tuba Regis, Angelus Dei, Vox clau- mantis, πρὸς μὲν Enri-
sti. Chrysolog.

Marth. 3. 1,
2, &c.
* Serm. 63.

Inopem me co- pia fecit.

Et quæ discre- ta beatum in te mixta sunt
Mal. 3. 1.
Luke 1. 76.
John 1. 5.
Mark 11.

Matth. 3. 5.

3

tance, in St. *Matthew's*; a *Confessor*, in *Ecclesiastical History*, and in *Divine*, a *Martyr*, constantly teaching the *Truth*, and patiently suffering for the same. I shall contract all into an Abridgement of his *Life* and *Death*, being in his *Life* a *Miracle*, in his *Death* a *Martyr*. In the first, glance on his *Descent*, his *Birth*, his *Name*, his *Office*; in his *Death* reflect upon the *Motives*, *Agents*, and *Fortitude* thereof.

Luke 1. 13.

Invita Josephi a seipso scripta.

In the first place, his *Descent* speaks him the son of *Zachariah* and *Elizabeth*, Luke 1. remarkable for each of them. Son of *Zachary*: Christ chuseth not his Officers (as some do theirs) by measure of their goods, but goodness: St. *John* here, not the son of any wealthy *Laick*, but of an *holy Priest*, one descended of the *Aaronick Line*; no contemptible *Genealogy* in *Josephus* his *Herauldr*, who proves his own *Noble extract* by his being descended of the *Line* of the *Priesthood* both by his *Father's* and his *Mother's* side, as appears in his life written by himself. And too, Son of *Elizabeth*; (there is somewhat in that) *Elizabeth* that was called *Barren*, but shall be called so not more, but Mother of such a *Son*, Then whom there hath not been a greater born of *Women*. Thus God oftentimes turns seeming *Reproach* into the greater *Blessing*, and doth recompence contented expectation with more joyful issue. They say, that no time supersedeth the Authority of the King; indeed no time excludes the power of that *King of Heaven*: reflect but upon *Sarah* and *Elizabeth*, and

Nullum tem-
poris arret
Atq.

tell me, What *Breasts* are there so dry,
that God cannot make fruitful? and what
Son! so barren, but this *Giver* of increase
can make to bear? To bear like *David's*
happy Trees (that is) *More fruits in their*
age, more and better, *even fruits of Right-*
eousness and Repentance. Hence then apply
that of *David* in both senses, *Spiritual and*
and Corporal; *Fœcundat sterilem*, i. e. *makes*
the barren to keep house, and to become a joyful
mother of Children, Psalm 113. And now if Psalm 113. 9.
we joyn both together, *Zachary and Eli-*
zabeth, we have here then an holy *Prece-*
dent for the *legitimate and successful Ma-*
trimony of Priests, besides those under the
Levitical Law, of many of the *Prophets and*
Apostles. Blush then, all you that go about
to * *stain the Honour of the married Clergy*, * *Graviss*
when Christ himself (you see) doth both *peccatis Sacer-*
approve and honour it, choosing *dotem steri-*
Zachary's Son to be his *viduæ*, his *Uxor*
and *Forerunner*. We envy not that *sinful*
Liberty, Præstat Scortari, while our *Church* *forat* *Costor.*
(out of the *Apostle's Office*) licenceth the *Enchirid.*
— *Uxorem ducere*, the *leading about a* C. 17.
Sister, which is *St. Paul's* phrase for *Mar-*
riage, and * *Eusebius* expounds it to * *Lib. 3. c. 24.*
St. Paul himself as married, 1 Cor. 9.
5. And they that urge him so hard for
Calibate, 1 Cor. 7. forget the fix and 1 Cor. 7. 26.
twentieth verse of that Chapter, *hæc vobis*
apropos ad hoc: where he means, *Because*
of the present distress and prescience of that
age. But enough of his *Relation*: now
of his *Birth*, which on his own part was not

V: mirabiliter natus, mirabilius nasciturum demonstraret. Ardens in loc. Exultans puer quasi inter matris viscera prophetavit. Ludolph. de vit. Christi.

Dic Infans, dic Prophetarum maxime, &c. Nondum natus, & Prophetas? Chrysost 7. Hom. in Matth. 16.

without some wonder also: *Not a greater among Women*, onely the *Son of a Virgin* greater; of such an *ancient man*, and of a barren Woman wonderfully born, that he might the better demonstrate *Him*, that was to be more wonderfully born of a *Virgin*; at whose approaching to his Mother, St. *John* leaped in the *Womb*: that springing of the *Babe* at the *visitation* of the *Mothers*, was a kinde of *salutation* of the *Infants*; as though Saint *John* here in the very *Womb* (if possible) would have cried out, *Ecce Agnus Dei*, *Behold the Lamb of God*, &c. and though he cannot do it with his *voice*, yet will he with his *motion*; which was no ordinary one, (saith a Father) but such as causeth wonder and *expostulation*. Say, thou great, *thou more then a Prophet*, say, Whence this *nimble Joy*, and strange *Exultation*? Does thy *Prophecie* fore-run thy Birth? Yes, *Presentiam Domini sentiens*, as it were feeling the presence of his *Lord*; by this Accost he rejoyceth in the *Womb*, in a manner hastening to salute his Master. And hence it is (saith St. *Austin*) the Church onely celebrates the *Baptist* his *Nativity*, the death of other *Martyrs*: Because others indeed in a full grown Faith, stuck to Christ at their deaths; but our St. *John* here (besides that) did with an *early confidence* salute him before his Birth: and so are their Festivals

proportioned to their *service*: Those are *Christs* followers, St. *John* as his forerunner.

Quia illorum fides post ætatis accessum, Johannis nativitas Christum celebravit, Luke 1.60.

Next,

Next, see a pair o' good *Omens* in his names; one of them speaking his Person full of grace, *John*; and therefore the other his deserved Office, *Baptist*. Such good *Names* are, or still should be, a good *Counsel*;

and to this end pious *Antiquity* imposed them; significant *Compellations* are constant *Admonitions*:

And that as often as we hear our selves named, we might reflect upon our Covenant with God in *Baptisme*; and whoso disparageth a good name with a bad life, may well be chid as a Father did some dissolute *Christians*, and that doubly, *Ipsium nomen crimen*, that even their names shall aggravate their crimes, as here *John Baptist's* do express his Vertues. I,

and his Office too, our next Considerable, which some say was * four ways fulfilled, viz.

by his Birth, by his Praching, by his Baptisme, by his Dying.

By his Birth, || by his *Exaltation* in the Womb, initiating his Office, and as it were Preaching *Christ's Conception*: but

of this before. For the second, *St. Matthew*

describes his Preaching with his *Text*, and

other necessary circumstances, *Matth. 3. In those dayes came John the Baptist, preaching in* *Matth. 3. 1, 2, &c.*

the Wilderness of Judaea, and saying, Repent for, &c. He was indeed the first Christian

Preacher; and the same was *Christ's Text*

afterward. *Matth. 4.* An ever needful Subject! Chap 4. 17.

Thus

from the root מן signifying gracious. The Hebrews usually adde the Letter Jod to proper Names, or some other Letter of the great name יהוה. See more of this in the Feast of Circumcision.

* *Nascendo, Prædicando, Baptizando, Moriendo.*

|| *Vero exiliens præcursoris officium inchoavit.* Ludolph. in *Johannem Baptistam*. *St. John's Office*, and wherein it consisted.

Thus what his *Infancy* began, his *riper years* made up, *Preaching Repentance*, and *Baptizing in the Name of Christ*; *Penitence* and *Baptisme*, a *Doctrine* and *Discipline* which the *Jews* never heard before of, (you may guess how they relished them) to lay aside their weighty *Ceremonies*, nay their main and ancient *Laws*, as to offer no other *Beasts* then their own *hearts*, for *bleeding Sacrifices*, but *weeping eyes*: Nay, and to change that ancient *Sacrament* of their *Circumcision*, so strictly commanded, and so long continued, above two thousand years from *Abraham* unto *Christ*, so sharply still performed, or else more sharply punished! Now to perswade them to *Baptisme*, to a little washing in *Jordan*, seems no less to them then double *Blasphemy*, against *God* and *Moses*; as they told Saint *Stephen* long after, *Acts* 6. And therefore, doubtless, they raged more against Saint *John* at first; and somewhat was in it that he *Preached* in the *Wilderness*, (their *Cities* and *Towns* at first not enduring him) witness their conspiracious *Assemblies*, more frequent now then ever; the *Sanearim* or *High Council* of the *Jews* daily sending their *Sophisters* to Saint *John* with an angry *Question*, Who art thou? and why baptizest thou? &c.

Acts 6. 26.

Ex 17. 2; *Ex* 17.
Ex 17. 2; *Ex* 17.

John 1. 21.

Here Saint *John's* holiest *Reformation* meets with a furious *opposition*. The best of *actions* must expect *affronts*, and yet not take them for *discouragements*. Saint *John* bates nothing here of *Resolution*; no *Jonas* he, he waves not his *Commission*, but, mangre all difficulties, prosecutes his *Sacred Innovation*;

as it was said of St. Stephen, all their Disputations *are not able to resist the Spirit by which he spake*, &c. He that lent him gave success answerable unto his *holy courage*; his Ministry wanted not the encouragement of company, Converts, or Disciples, *Matth. 3.* *Matth 3 4.* *There went out to him all Jerusalem, and all Judea, and all the Region about Jordan, &c.* *more men* *Keep C.* A treble all, as if there were one for each of City, Court, and Countrey, (the *Grandeers*, were not fuller of Indignation, then the people of *Love and Admiration*) *all the Region round about*. Nor went they out (for novelty onely) as now a dayes, to see fine Reeds, Rees shaken with the winde, with every winde of Doctrine! But in the next verse, *Acts 13.* *Verse 5.* *caught by the Voice of his Doctrine, and Echo of his Life: (happy Allurements) Thy were baptizd of him, confessing their sins.* So that it was well, the *Wilderness* was his *Church*, and the *mighty River Jordan his Font*; lest else he should have wanted room, or water for his *Baptized Auditors, and Converts.*

One of which, to honour him and his *Office*,
was our * *Lord* himself, vers.

13. and came far to him alio; *Then came Jesus from Galilee to Jordan, to be baptized of John: whose modesty would fain have then, resigned his Office; but for that, Nunc. permittas, Suffer it to be so now. I, now was a fit opportunity (before all Jerusalem, &c.) for Christ to Mi-*

[illegible]

racle himself, *The Son of God*; the *Holy Dove* descending with a voice from Heaven, &c. Yet was it not any *Nunc* of *Ostentation*, but of *Righteousness*, &c. For, *Ecce Dominus ad Servum, Magister ad Discipulum*: Verifying, that *I am meek and lowly*; *Learn of me*, &c. Behold, the *Lord* here comes unto his *Servant*, the *Master* to his *Disciple*, to be baptized, and that among the people. But we may here ask, (as *Bernard* of his *Circumcision*) *Quid facitis Baptizantes Christum?* What do you washing of him, in whom nothing was unclean? Go wash your spotted Lambs, and spare not; but *this Lamb is without Blemish*: so far from having any, that he *knew* no sin. Saint *John's* modest Answer might have here been an *Affertion*, *Thou needest not to be baptized at all*, &c. Nay, one might well with *David*, *Ask Jordan*, why it fled not, &c. And indeed, consider Christ abstractly, as *totum integrale*, (that is) in his own single Purity, a body by himself, as severed from us, and he needed then no *Baptism*; *Jordan* had more need of him; * the waters were (as it were) Baptized by him, not he by them; that the Waters which were to cleanse us by him might be first purified themselves: He received no virtue, but gave the Waters cleanness, and efficacy to the Sacra-

1 Pet. 2. 22.

* Ipse lavat
aqua, non a-
qua ipsum.
Vt aqua nos
purgatur, &
prius ipse pur-
garetur.

Perfundit flavio pastus Baptista Locustis
Silvarumque Favis, & aniculus viti Ca-
meli,
Tinxerat & Christum! sed Spiritus aethere
missus
Testatur tinctum, qui tinctis crimina donet.
Prudent. in Enchirid.

ment. But on the other side, take him with his reference to us; this second as the first Adam, as
Pars

Pars Communitatis, as the Head of the people ; and then to fulfil all Righteousness , he must needs be baptised : he will need that for thee and me , which for himself he needed not ; for in his Baptism he puts on us , as we do , or ought to put on him in ours. And therefore he came to John the Baptist , who was indeed but the Instrument, Christ himself the Institutor of Holy Baptism : *¶ Verbum clarum* St. John's was a Baptism unto Repentance , *¶ mat in voce,* not taking away sin , but onely admonishing *(i.e.) Christi* of sinners ; but Christ's was a Baptism * of *us in Johanne, in glossa Ordin.* Remission, through his blood , which is our *Gagnaus in loc.* Jordan : For as many as are Baptized effectually , are Baptized into his death , Rom. 6. 3. else all the Rivers of Damascus and *Ju-* *dah* too , with all the Fullers Soap in the world, cannot fetch out the least stain ; no, He ** Non peccata tollens, sed eorum commune faciens.* by himself hath our purged our sins , Heb. 1. *Hebr. 1.3.*

And this is a sensible Demonstration of Christ's yoke being easie , and his burthen light ; changing Circumcision into Baptism , freeing us from bloody Ceremonies , from costly Sacrifices , and painful Sacraments. It is worth our thankful Meditation this , and no doubt but many of the Jews were won by this same freedom from their Burthens ; which easie change thy did somewhat expect , John 1. *John 1.21.* A blessing quite opposite to that worst curse of Egypt, wherein God turned their water into blood ! but here indulgently our blood to Water ; what was their Shambles , is with us a Laver , a Laver of Regeneration , Tit. 3. *Tit. 3.5.* The gentler the Mandate , the heavier the Punishment that waits on the neglect of it. But of this

2 King 5. 13.

Luke 1. 39.

1 King 2. 39.

Luke 1. 40.

Maldonat in
Marth. 3.Saint John no
Patron of
Hermitage.

this I have spoken before in the *Feast of Circumcision*, and shall close it with that of *Naamans* servant, which such *Refractories* may consult at their leisure, 2 *Kings* 5. while we among the thronging *Jews* go forth a little into the *Wilderness* to see the *Baptist*. What manner of Person for Habitation, Habit, Food, and Raiment? For that's the Scene of his Abode and Doctrine, *The Wilderness*; as *Mount Olivet* was said to be our *Saviour's* *Palpit*. What St. *Matthew* here calls *ἐρημὸν* the *Wilderness*, St. *Luke* calls *ὁ ἐρημὸς*, (that is) the *ill Countrey*; being the more barren, the less frequented places of *Judaea*, yet not altogether disinhabited; for there was *Joabs* house, 1 *Kings* 2. Nay, *Beza* saith, that there was seven Towns, whereof *Joshua* mentions six at his dividing out the Countrey, and the seventh was *Hebron*, wherein was *Zacharie's* house, *Luke* 1. 40. where the child grew, (saith the Text) waxed strong in Spirit, and dwelt till the time of his publick appearing. So that the *Fratres in eremo* have hence but little cause to challenge St. *John's* Brotherhood, much less his Patronage, unless also when a very *Infant*, as above declared. But here *Maldonat* is very angry at the Truth, and will prove Saint *John* an Hermit by many Arguments: And first from the *Prophecie* of him, *Isa.* 40. Where by that *Wilderness* of *Babylon*, St. *John* is imitated one disinhabited, or else the prediction there not accomplished; to which I answer trebly. First, that neither Scripture or himself doth mention any *Desart* of *Babylon* more

more desolate then that about *Jordan*; and therefore not to be acknowledged to a disadvantage without proof. Secondly, that of *Ju-* Regio vastz,
dea being so vast, and but of so few Colonies, sed paucas ha-
 truly retained the name of Wilderness. Yet bitata colonis.
 thirdly, to make it good in his own sense, when *Zachary* was slain, (so sacrificed between the *Porch* and the *Altar*!) for affirming *Christ* born of a *Virgin*; then was *St. John* slain, and his widowed Mother, to flee from *Herod's* cruelty, and the *Pharisees*, to leave the parts inhabited, and to go to the remotest of the Desert, (and then even in a literal Wilderness) to a place called *Aparim* (saith *Nicephorus*) lying between *Jerusalem* and *Jericho*, infamous for Robberies and Murthers, as the poor wounded Traveler can tell you, *Luke* 10. And hereabout, *Luke* 10.
 they tell us, Saint *John* lived in a *Cave*; the very same, where formerly his *Type* *Elijah* was fed by Ravens, drinking the Water of the River *Cherith*, *1 Kings* 17. While *Gagnaus* *1 Kings* 17.
 tells us, that there was but two Desarts in *Judea*; one the inward, from which *St. John* *Bina Deserta*,
 came, according to *St. Luke*, and that is the *exterius*, a
 Hill-Countrey, as aforesaid; the other, the *quo, &c. interi-*
 outward Desert, to which the *Baptist* came, *us circa Jar-*
 being about *Jordan*: So that all this contri- *danem, ad*
 buteth nothing toward *Hermitage*, or sullen *quod venit*
Anchoretism. Saint *John*, if ever in a such *Joannes.*
Place or *Cave*, being not led thither by any *Gagnaus in*
 voluntary Motion, but driven by blood- *loc.*
 thirsty *Herod's* Persecution! Not like those, who for some private ends, most part of discontent, at best of single Piety,

Piety, relinquish the *Communion of Saints Militant*, Dissolve *Society*, (as much as in them lies) turn enemies to the best part of Nature, and the *common good of man*! chusing rather to keep house with *Birds of night*, within some hollow Tree! or to turn *Inmates* with the *Beasts of Prey*, lodging in *Dens* and *Caves*! then civilly to converse with men, who mutually may commerce their *Faculties* and *Talents*, to the advantage of their *Master*. Such, sure, write more after the copy of the *Cynick's Tub* then of the *Baptists Cave*; who though retired here from dangers and *wordly avocations*, (you see) abandoned not all *Society*; nor like them, baulked opportunities of publick good; witness that Town *Bethabara*, where he taught and baptized such great *multitudes*, & indeed all the *Region round about Jordan*.

Well, the next is (to make it up a three-fold Cord) a double Argument to prove St. John an Hermit. Mark (saith he) his very Habit and his Diet express him such a Hermit, *Vers. 4. This John had his Raiment of, &c.* And all this but complying, with his Education and his Office. Among the Jews three eminent *Seets* there were or sorts of Teachers, and therefore so many wayes of Education; viz. The *Pharisees*, the *Sadducees*, the *Essenes* or the *Nazarites*, (for those two differed little.) *Esseni Rigorissimi*, of all the *Essenes* were the strictest, scil. Nourishing their Hair, and totally refraining Wine, living solitarily and chastly, according to the Customs of the *Nazarites*: And *Mathusius* observes of them, that onely These of all the

Jewish

*Ecce vestis,
& esca, solitudinis habitatori congrua.* Mald. in loc.

*Matth. 3. v. 4.
Inter Judæos tres Sectæ, sc. Pharisei, Esseni, Sadducei, Dyonisius Carthus.*

Jewish Factions no whit opposed *Christ*; and therefore Saint *John* being brought up under their *Discipline*, after the strictest manner of the *Jews*; lived a *Nazarite*. Secondly all this Austerity belonged to his *Office*; as particularly called unto it, and furnished for it with the Spirit of *Elijah*, *Luke* 1. So that here is as little pattern for voluntary *Shirts of Hair*, and superstitious Abstinence; from St. *John's Food* and *Rayment*; as Fruitless *Solitude* before had from his *Wilderness*; all which in him had a *Deus Requisivit*, (that is) a peculiar calling for it, while theirs a *Quis Requisivit*? *Who hath required these things at your hands*? But leaving *Droans* to the *Wilde Honey* of their own forc'd extractions, let us like diligent *Bees* suck better Juice from St. *John's Herbs* and *Wilderness*, and learn somewhat of his *Temperance* and *Mortification*: His *Wilderness* instructs us to a virtuous retiredness, not to lie too open, too obvious to *Temptations*; to be sometimes *apud nos*, impregnable to all *Allurements*; yet to appear as a *Baptizing* or *Proclaiming Christ*, else *bene vixit qui bene latuit*, is a good Proverb for an evil Age. And sure, there is no wisdom unto that *Reservedness*, which keeps it self unspotted of the world. Next, Saint *John's Habit* was a Cryer against *Pride* (there is a voice in that) he was wrapt in the skins of unclean Beasts, in them to shew us our own likeness: That Girdle about his Loyns, *Mortificationis Indicium*, an Emblem of the Bodies subjugation, the Loyns being the *Reins of Concupiscence* must be restrained,

Luke 1. 14.

*Tecum habita
& noris quam
sit tibi curta
supellex.*

James 1. 27.

*De exuviiis
immundarum
pecudum, &c. i
Gagnæus in
loc.*

Luke 12. 35.

*Forma decet
neglecta viros.
Luciani Soma-
mata in Dia-
log. 188. τὸ
Σαπφὶς ὁμο-
λογ., &c.*

1 Tim. 2. 9.

Lib. 6. c. 10.

*Convictus fa-
cilis & sine
arte mensa.
Martial. Ep.*

* *Ἀγρίαι
ἰσχυρὰ ἰω-
άννη, ἡ τῆς
ἐκφυγῆσαι
τῷ Λυγῷ.
Dixit St.
Chrysoſt. A-
vidis, avidis,
natura parum.
Sen. Trag.*

Luke 12. though some think the Girdle an Emblem of Honour, of Diligence, and Fortitude. His rough Habit shews us, God will accept of a *John's Camels Hair*, before a *Dives's Purple*; regarding not so much the feathers as the Bird, (the *Lark* outrates the *Poppingay*.) Adorn not then the outward only, but the inward man: A comely Attire speaks men effeminate; which made *Lucian* scoff deservedly; Behold *She-Sardanapalus*, & *Feminas adfeminat*, and Womens Habits scarce distinguishing their Sex, makes Poets turn Prophets now adays (it seemeth) among others. The Apostle gives a better glass to dress by (if they please to look in it) 1 *Tim.* 2. Sure the *Absoloms* and the *Iezabels* of these times, would both bate their vanities, did they but sometimes seriously think of *St. John the Baptist*; and they might mend their Fare, if with him too, they would sometimes abate their Diet: His Food (here) *Locusts and wilde Honey*, his Commons short, yet thriving *Pliny* tells us, That these *Locusts* were great delicacies among the *Parthians*; I know not how the *Cook* might mend them, but we may believe *St. John* had them without the helps of Art. Other Naturalists make three sorts of them, *Avis, Herba, Radix*; A Bird, an Herb, a Root so called. *St. Chrysostome* thought *St. John's Locusts* of the first kinde, because found among the *Edible Fowls*, *Levit.* 11. 12. Whence one saith ingenuously, that with eating of these Birds, he * wing'd his soul. But the stream of Authors run (here) for the Herb and Root called *Locusts*; and his wilde Honey

Honey, being a sweet Dew upon them: What-
ever it was, sure but a slender Dish, exempling
us to a *Religious Abstinence*, condemning this
Luxurious Age, in which old *Time* himself hath
took a surfeit. *Epicurus* once deemed such an
Heretick, hath more *Disciples* now then ever :
all the four *Elements* are scarce able to content
our wanton *Prodigals* ; who if they come not
here unto their *kisses*, (without many *penitent*
drops) *may want the cooling drop hereafter*.

But lest I lose intended Brevity in this *Wil-*
derness of matter, I hasten to the sad *Cata-*
strophe of the *Baptists* Death ; wherein I am
enforced so far to imitate *Herod*, as to make
but short work with him. The Motives that
first betrayed him unto Malice, were his In-
tegrity, and reprovng *Incest*, (here 'twas
with the Servant, as after with the Master)
Ye hate me, because I tell you the Truth. This
was the old quarrel, *Mark 6* else *Herod* Re-
verenced him, and in many things heard him
gladly, *Mat. 11*. But *St. John* being as cou-
rageous toward *Herod*, as his Type *Elijah* was
to *Ahab*, is first Imprisoned; and afterward
Destroyed ! *Herodes Antipas* having put off
Areta, the *Arabian* Princess, his own lawful
Wife ; and in despite of all Law and Ho-
nesty, married his double *Niece*, viz. *Hero-*
odias the Relict of his Brother *Philip*, and
Daughter of his Brother *Aristobolus* ; *St John*
serving a Writ of *Non Licet*, out of *Levit 18*
It is not lawful for thee to have thy Brothers
wife, is designed for Execution ! From which
the Master whom he served, could many ways
have deliver ed him, but that indeath, as well as

His Death
whence con-
trived.

Mark 6. 16.

Mat. 11. 28.

Lev. 18. 16.

Upon the Feast of St. John Baptist.

Malac. 3. 1.
Isa. 40. 3.
John 8. 13.

Sanctus Jo-
hannes. Capi-
te minutus.
Ante Chri-
stum, In Cruce
extensum.

In vorando
stultus, in sol-
vendo impius,
as was said of
Jephthae.
Gen. 40.

Life he was to be *Christ's* Fore-runner ! And as there was a *Necessity* of his being such in *Life*, (besides that of *Type*, and *Prophecies*, by *Malachi* and *Isaiah*, almost three hundred years before) considering the calumnious Jews, *John* 8. to bear Witness of Christ and of his Doctrine (which else had been abominated by them) as frequently he doth, *Matthew* 3. *μαρτυροῦμαι* (as the Fathers call him) a true friend of the Bridegroom, preparing of his Spouse. So also was there a necessity, that this *Star* now should disappear, when as the *Sun* was risen; that he should now quit the worlds *Theatre* by Death, his Master entering, and be no longer taken for the *Messiah*, (as he was by some) but make good his own Prophecie; I must *decrease*, but he must *increase*, and that both spiritually and corporally of both: St. *John* must be shorter by the *Head*, before Christ stretched and wrecked on the Cross ! And to effect this God permits wicked Agents, *Herodias* and her Daughter to prevail with *Herod*, (as all such, while they think they *act* but their wills, yet perform *Gods*) so that all on a sudden, St. *John's* Head must be a Dish at *Herod's* Banquet on his Birth-day, being danced off his shoulders *Anno Christi* 30. *Herod* seems tender of a rash Oath, yet thinks to wash away Incest and Adultery with Blood ! *Herod's* Birth-day, much like *Pharaohs*, (the onely two in *Scripture* celebrated) and both with bloody Banquets. *Pharaoh* then hung his Baker (as some report) for a small stone found in his Bread; His Butler imprisoned for a fly

fly in his cup. And Herod here, for reproving Incest and Adultery, beheads his Preacher.

Such * Tyrants stick not to reward the *Dance* of an *Antick* with the Head of a Prophet, and that made a *Festival Present* to the wanton Girl, and by her unto her cruel Mother, (a Barbarism scarce heard of a-

* *Premia saltatrix poscit funebria virgo,*

Johannis caput abscissum, quod lance reportet.

Inceste ad gremium Matris fert Regia Donum

Psalteria, respersis manibus de sanguine iusto.

Prudent, in *Enchirid.*

mong worst of people, to mingle Banquets with Blood and spectacles of death) yet such was the fury and malice of a *Female Spleen*, that like Raving *Marinus*, (who at his *Feasts* Plut. in vit. Marii. could play with the head of *Consul Antonius*) she handled and gaz'd on it with pleasure and

Insolency, adding triumphal *Scorn* unto the *Crime* of Murther! And thrusting the Tongue through with a *Needle*, as *Fulvia* had formerly done to *Cicero*. But Gods judgment and their *Vengeance* slept not long, but soon found them out all three, and mark'd them for a *Curse*! For as * *Josephus* telleth us, * *Lib. Antiq.* 18.c.9.

that the same *Herod Antipas* was soon after overthrown in Battel by the *Arabian King Aretas*, whose Daughter *Herod* had Repudiated, to make way for an *Incestuous Mate*! and all this well attributed by the Jews to the same *Cause*, his sin filled up in the Murther of *St. John the Baptist*; being at last deposed, fined, banished; he and his lewd *Herodias* both, by *Cains* and the *Roman Senate*: In which Exile thy lived and died *ingloriously*, paying the dear charges of their cruel Tri-

umphs ! And *Nicephorus* reports of that young *Virago*, (the dancing Daughter of *Herodias*) how a while after she passing over a frozen Lake, the Ice (a Metal as nimble and brittle as her self) suddenly breaking, she fell into an *Element* that cool'd her wantonness, and was her self beheaded.* So

* — *Nec lex est iustior ulla,
Quam Necis Artifices Arte
perire sua.* Ovid,

just is God, and so recoyling is the sin of Blood, that oftentimes we see the Bullets of Judgment

are cast in the very Moulds of Sin.

POEM XXVIII. { On Saint
John Baptist. }

BEhold the fair and humble *Lucifer*
Here *Ushering* in the brighter *Morning-star* ;
Chasing the *Shades of Ignorance* away,
Gladding dark *Mortals* with the *News of Day* :
Sweet *Phosphor*, whose preparing *Beams* fore-run
The glorious *Rays* of that all-Chearing *Sun* ;
Thou art the *Royal Ferbinger*, that sings
The wish'd *Approach* o'th' *Paramount of Kings* :
The *Stately Herald*, and shrill *Trumpeter*
Of that same *Universal Conquerour* ;
The Crier of that *Judg*, to whose just *Court*
Must once all *Nations* of the *World* resort !
And if a *Pen* may but a *Voice* express,
Then list, and hear Him in the *Wilderness*.

Repent, Repent, each *Sin-polluted Land*,
For *Mercy's, Justice's Kingdom's*, now at hand !
Come wash your *Spotted Lambs*, then *Shepherds* drive
Your *Flocks* to *Jordan*, wash'd they'l better thrive :

Come

Come all you *Naamans* take, a little pains
To have your *Souls* wash'd from their Leprous stains :
And see, here, how they Throng unto that *Font*,
Whose *Waters* do all others now surmount.
'Mong whom, the Master to the Servant goes,
(Where *Majesty* and *Modesty* do close)
Christ stoops unto his *Baptist*, while the Dove
Descends as Witness, from the *Spirit* of Love :
But what needs he this washing, who's all pure
And spotless ? But to lead us to our Cure ;
And only thence to Consecrate the *Flood*
Of Tears and Waters with an *Healing Good*.

St. *John's* Accommodations, Rayment, Fare,
The *Desart* gives him, without Art or Care,
His Education and Abode, his Voice
And *Life*, commend Austerity to choice :
The strict *Elijah's* *Antitype*, whose *Skins*
And *Herbs*, condemn the *Epidemick Sins*
Of Pride, and Riot, both the *Antick Dress*,
And the *Luxurious Epicure's* Excess !
Then hark you *Gallants*, who your Morning pass
Between your *Phantasies*, and your *Looking-Glass* ;
Upon whose Frontispiece a Council sits,
To level Risings, and to fill up Pits :
To Metamorphose so the *Old* to *Young*,
As if an *Hellen* from a *Cybel* sprung :
Know while you thus Correct your *Maker's Art*,
You not so mend the *Face*, as mar the *Heart*.
Can neither Practice, nor our holy Books,
Move you to be content with your *own looks* ?
While you so many borrowed *Shapes* here own,
You scarce of God hereafter will be known !
What care you for the *Baptist* ? Be advis'd,
Mind that you were (if *Christians*) once Baptiz'd ;
And did most solemnly then Disavow

Those *Pomps* and *Vanities* you practice now ;
So disobliging the *Almighty's* Bond,
The Counterpart first Cancell'd by your hand.
Next from the *Holy Baptists*' Pattern , here
By *bating* Food learn how to mend your Cheer ;
What need the *Spoils* of every *Element* ?
When one plain *Dish* yields safer *Nourishment* ;
Repletion clogs the *Soul* , *State* , *Body* grieves !
While Temperance Them and the Poor Relieves ;
All this prevents not , but attracts the Hate
Of *Herod* , and his lewd *Incestuous Mate* !
John's Head must be a *Dish* at the next Feast
Serv'd up to a Rash Oath , and wanton *Guest* !
The *Dancing Girl* doth of fond *Herod* crave
The *Baptists*' *Head* , as a *Reward* to have ;
Which she doth to her barb'rous *Dam* present
With *Hands* deep dy'd in *Blood* o'th innocent !
And yet this *Head* of *pious Truth* spake more
Their bloody Crimes when off , then e're before !
While soon their Feast is turn'd to such a *Fray* ,
That each of them did a dear Reck'ning pay !
Then howsoever pow'rful *Envy* seize
Us Prisoners for *Tell-Troths* , or to please
Some wanton *Dalilah* , should Justice strain
So , as to take a *Baptists*' *Head* again !
Yet rest secure in *Christ* , he is a *Head*
Can speak us better *Life* , the *Murderer's* dead.

PRAYER XXVIII. { On St. John }
Baptist. }

B Right Sun of Righteousness, who wast pleased (like the natural) to send Remission Beams before Thy full Arise, and to shine in
John

John the Baptist, that burning and shining Lamp, before Thou appearedst in the Splendour of Thy own heavenly Ministry: Give us Grace to honour Thee in all Thy Spiritual Dispensations, but more in those Instruments that make nearest Approaches to Thee, and most of all in thine own Personal Performances, and holy Institutions: And as Thou didst vouchsafe to send this Messenger before Thee, as well out of Compassion to us, as Preparation for Thy self; give us Grace to make some good use of both: as thou sentest Thy Forerunner in Compassion of mans weakness, being startled at all sudden Alterations, though never so far the better (as weak Eyes are dazzled with a full and sudden Light) so let us exercise Offices of Compassion toward our Inferiours, and Condescensiveness of Spirits in all our Transactions with our meanest Brethren: And as he goes upon Thine Embassie of Preparation, O let us all the way attend him, gathering up somewhat of his Piety, Obedience, Humility, Zeal, Austerity, Self-Denial, Resignation; He with all these in their excellence, Preparing Thy way before Thee; by weaning the Jews and others from the literal Rigours of their Law and Ceremonies; by moving their high expectance of the Messiah, into a Belief of thy being actually exhibited, and there present Personally among them; by initiating them into Penitence and holy Baptism; thus preparing the ground, for that same holy seed of thine approaching Doctrine: Yet not more by Precept then Example, leading them unto strictness and Austerities of Life, opening the Mysteries of Self-denial! and that not onely outwardly,

Upon the Feast of St. John Baptist.

outwardly, for the contempt of Vanities, (as to Apparel, Riot, and Recoyling Pleasures!) but also inwardly, in Opposition to vicious Concupiscence, and all brutish Appetencies whatsoever: thus turning the Hearts of the Children to the Fathers; levelling the proud Mountains, and filling up the humble Valleys; hewing the knotty timber, and planing the rough parts thereof, working the People into an Affectionate Desire of Thee; and pointing Thee out to those Desires, Behold the Lamb of God, that taketh away the sins of the world.

And thus (O Lord) Thy Servant the holy Baptist having done his Office, is ambitiously contented to Retire, is willing to Decrease, that Thou mayest Encrease; content to be withdrawn from this worlds Theatre, (though by an hand of Violence and injustice, the Lot oft of thy Darlings!) that Thou mayest enter with the more Advantage, with the more Applause of God and Man. (Sweetest Jesu) grant us somewhat of these holy Graces, of these sweet Odours to perfume our lives, some of his Obedience to Thy Commands, somewhat of his Zeal for Thy Glory; some of his Prudence for the manning our spiritual Affairs, some of his Austerity for our Mortification, and some of his Humility for our whole Conversation: that having served Thee (to the utmost of Talents) in our Generation, we may at length contentedly Retire like John the Baptist, by what way Thou pleasest, into those many Mansions Thou hast prepared for us. Amen, Amen.

The

{ The COLLECT. }

Epistle.
Isaiah 40. v.
3. unto v. 12.

Almighty God, by whose Providence Thy Servant John Baptift was wonderfully born, and sent to prepare the way of thy Son our Saviour, by Preaching of Penance: Make is so to follow his Doctrine and holy Life, that we may truly Repent according to his preaching, and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the Truths sake, through Jesus Christ, &c.

Gospel.
Luke 1. v. 57.
to the end.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

M.
Psalms for
 D.M. 29.
 E.
Psalms for
 D.M.

UPON
The Feast of Saint
 PETER.

M. Lesson.
 1. *Eccclus* 15.
 2. *Acts* 3.
 E. Less.
 1. *Eccclus* 19.
 2. *Acts* 4.

31



S^t PETRVS.

DISQUISITION. XXIX.

Saint Peter was one of the *Eldest* and principal *Apostles*; and for Order (perhaps) may inoffensively be called the *Primate* of them; who after some experience of humane Frailty,

Frailty, becometh in a sense a Rock of Christianity; both (as it were) *Contempering the gladness and sadness* of each other, That in *himself* he neither might be *puffed up*, or *discouraged*; nor by others either *disparaged* or *over-boasted* of. (Our Virtues would grow proud, if our Vices did not humble them; and our Vices would despair, if our Virues did not cherish them.) He was in a divided sense both a *Reed*, and a *Rock*; as I shall reflect a little on *him*, under both those *Notions*; to acquaint you with some of the chief *Actions* and *Passions* of him. He was one of the first that came to the *Discipleship*, *Matth. 4.* *Christ* there inviting four of them together, *Peter* and *Andrew*, *James* and *John*, like whom in some measure, all *Ministers* should be; that is, still either *Fishing*, or *mending of their Nets*. *Luther* observes out of Saint * *Hierom*, four sorts of *Apostles*, viz. some sent immediately from *God*, as the *Prophets* under the *Law*, *2 Pet. 1.* *Iesus Christ*, and *John Baptist* at the beginning of the *Gospel*, *John 1.* and *20.* Some immediately from *God the Son*, in his *state mortal*, as the *Twelve Apostles*, *Mat. 10.* In his *state Glorious*, as *St. Paul*, *Acts 9.* Others are sent by *men* only; as those, who (unworthily both as to *Life* and *Learning*) crowd notwithstanding into the *Ministry*! Others (you see) neither chosen of *God*, or called of *Men*, (for the *Choice* is known by the *Talents*, approved by lawful Authority) as the false *Prophets*, of whom *Jeremy* complains, *They ran, and I never sent them*, &c. *Jer. 23. 21.*

Mat. 4.

* *Expos. in Gal. c. 1.*

2 Pet. 1. 21.
John 1. 6.
C. 20. 21.

Matth. 10. 5.
Acts 9.

Evil

Phil. 3. 2.
John 10. 1.
Matth. 7. 15.

Acts 20. and
c. 14.

Evil workers, Thieves, climbing into the Church at the Window, not entring in at the Door, Wolves in Sheeps cloathing, &c. Lastly, Others both elected of God, and ordained by men, as the Bishops of *Crete, Ephesus*, and other places: And other *Priests and Deacons* of the *Primitive Church*, Acts 14. As all Orthodox Ministers of the *Word* and *Sacraments* among us.

Now Saint *Peter* (you see) was one of the first sort, an Apostle chosen of *God*, by *Christ* himself immediately; with whom he grew so highly into favour, that he became one of *Christ's Triumvirate*, that is, one of his three eminent beloved *Disciples*; not only of his *Council*, (as they say) but of his *Cabinet*: With him in all serious *Transactions*; with him in *Tabor*, Matth. 17. where he participateth *heavenly Society*; and, as it were, *anticipateth* the *glories of the Resurrection*; desirous not to change the Scene, would fain be *building Tabernacles there*, *It is good for us to be here, &c.* Nor doth *Christ* only grace him with *Miracles by Land*, but by

*Bonum est esse
hac.*

* *It mare per medium Do-
minas, fluctusq; liquentes
Calce terens, jubet instabili
descendere Cymba
Discipulum, sed mortalis
trepidatio plantas
Mergit, at ille manum re-
git, & vestigia firmat.
Prudent. in Enchirid.*

* *Sea* also, Matth. 14. Causing him to walk with him upon the *waters*; and when his *Leaden Faith* there began to sink, lent him more then *Bladders of Assistance*, *Christ* herein shewing him a kind of prospect of his future condition; both as to his *Lapse*, and his *Recovery*: And also teaching him to angle *Treasure* out of it, by taking *Fish* of more than their own value,

value, *Matth.* 17. And all this while he seemed to be a kinde of *Rock*, of *Power*, *Faith*, and *Favour*. But when once out of self-love, or carnal fear, he dissuades Christ from his sufferings, *Matth.* 16. *Master be good to thy self, Let not this happen unto thee*, &c. Then he seems a *Reed* again, and is shaken to some purpose; Christ giving him sharp words, nay, the very same *Rebuke* that he did to the *Devil*, in his *Temptation*, *Matth.* 4. *Get thee behinde me Satana*, &c. And very fitly, for it came from him to break the *design* of our Lords suffering, and to obstruct the work of *Redemption*! Yet this *Slip* he recovered afterward, and his *Faith* (like a broken bone, well set again) seemed stronger then ever it was before, *Matth.* 26. Where our Saviour telling them *That the Shepheard should be smitten*, &c. *That all should be offended at him*, and forsake him, makes a bold *Catholick Challenge*, *Though all men be offended*, yet will not I; and for all Christ's subjection, defiest *Death* it self, to extort *denial*: Stout *Rock* indeed, that stands against all *Storms* and *Billows*: nay, and at Christ's apprehension in the *Garden*, * he began to act according to this rate; whispering death into *Malchus's* eare, but that Christ by an *ex tempore miracle* cured the one, and cooled the other: how sociable was his Master with him in frequent *Dialogues*? Especially that most remarkable in the *Gospel* of this Day, *Matt.* 16. *Whom do men say that I am*, &c. *Whom say ye?* And *Simon Peter answered*, *Thou art Christ, the Son of the living God*: And *Iesus answered*, *Blessed art thou Simon Barjona*

Chap. 16. 27.

Chap. 16. 23.

Chap. 4. 10.

Chap. 26. 32, &c.

* ὁ ὢν Ἰησοῦς
ὡς τὸ Σίμων.
Nonn.

Chap. 16. 13, &c.

בר ינה
Non te opinio
terrena sefel-
lit, sed inspira-
tio cœlestis
influxit.

John 6. 44.

* See Fox Acts & Mon. in John
Rogers Martyrdom. Prædicantes
Fidem temporum, & non Christi.

|| Aedificabo te super me, non me
super te. Tract. 124. in Johan-
nem, & Serm. 13. de verb.
Dom.

* Comment.
in Amos.

|| Moral 31.

c. 34.

† Ephes. 2. in
loc.

Barjona, &c. As if Christ should have said, I
am the natural Son of God as thou art of Jona,
Verse 17. *Flesh and blood hath not revealed
this unto thee, but, &c.* Faith is the work
of God; and no man cometh unto me, except
the Father draw him: Upon this Rock will I
build my Church, &c. And now we are among
the Rocks indeed, many busying their Sub-
tily and Learning to distort this passage, to
the proof of St. Peter's Lordship over the rest
of the Apostles; and so (though inconse-
quently) of that Italian Phaeton's unlimited

Jurisdiction: To say nothing
of * Gardner's Contradi-
ctory Exposition of it, in
his several Sermons before
King Edward the sixth, and
Queen Mary, (like many
others being of the Religion
of the times) the stream

of the Ancient and the Orthodox run other-
wise; expounding it of the Faith of St. Peter,
not of the Favour; of his Confession, (which was
Commune Symbolum, the Creed of the Apostles)
and not of his Person. So S. || Augustine frequent-
ly, *Petrus a petra, non e contra.* Peter is deno-
minated from the Rock, and not the Rock from
Peter; as a Christian is derived from Christ,
and not Christ from a Christian. I will build
thee upon Me, not Me upon thee; I will
build my Church upon my self, the Son of the
living God. And whereas he did once construe
this of St. Peter, he retracted that opinion,
expounding it of Christ, as * Hierom, || Gre-
gory, † Primasius, Anselm, and others do.
Funda-

Fundamentum Ecclesie Fides, (saith Saint Ambrose) his Faith was the *Rock*, for which Simon was called *Peter*, and the *Foundation* whereon the *Church* is built; many of the *Schoolmen* herein siding with the *Fathers*, viz. *Hugo Cardinalis*, *Suarez*, *Ferus*, *Toftatus*, &c. And it is a common * *Axiom*, That in matters of *Divinity* *Arguments* are of no efficacy fetched from *Allegories*, *Metaphors*, and *Similitudes*. But not to detain you in these rough *Speculations*, methinks it is evident of the *Faith* of St. *Peter*, and not of the *Person*, from the very *Context*, Christ not more highly dignifying him in the 18. and 19. Verses, then sharply reprehending him in the 23. (as is before expressed) else what a strange change in three or four Verses?

Vide Boy's
Posills in
F. 8to.
* Symbolica
Theologia non
est argumen-
tativa.
Aquin. 1. part.
quaest. 1. Art.
10.

Besides, alas! for his own particular, what a *weak Rock* was he afterward, or a *Reed* rather, at our *Saviour's* suffering, *Shaken with the winde* of a *Damselfs* breath! How was he *besmurred* at the *High Priests* fire? For all his former *Protestations*, *denying his Master*, denying his own *Name*, denying his *Coun- trey*, denying not onely his *Relation*, but his *knowledge* of him, denying again, and again: and that with *Abjuration* and *Execration*! and all the *Aggravations* possible! and all this too, after Christ's indulgent *Dialogue* with him; *Thou art Peter*, &c. And here were my Book in *Folio*, I might pertinently expatiate into a *Discourse* of *Oaths*, and the needful *Cau- tions* against *Perjury* and *Execrations*: but fearing it to swell beyond its volume, I shall refer. you for those things unto two greater

Matt. 26. 69,
&c.

Vide Bishop
Andrews, and
Dr. Jeremy
Taylor, on
the third
Command-
ment.

Verse 75.

Acts 2. 41.
Chap. 12.

Simonis Deo
fidelis.

St. Peter, and
Simon Magus.

Lights, while I here onely deplore man's condition ! O see here , and lament sad humane frailty ! If such *Rocks* be shaken , what shall *Rusts* ? If chief Apostles fall , O be not high-minded , but fear ; and let him that standeth take heed lest he fall ! Yet let us not take notice of his foul Steps onely , but also of his washing them again , verse 75. *He went out and wept bitterly as ever he sinned !* O that we could as easily repeat his Tears , as Sins ! And that we could so vindicate the former acts of our life (as he did) with the latter ; being ever after ward a diligent and most successful Apostle : witness the treasure of his two excellent Epistles , (as though still a fishing) catching three thousand at a Sermon , Acts 2. till *Herod Agrippa* seisseth , and imprisoneth him , Acts 12. intending to serve him as he had done *St. James* but that the Prayers of the Church fetched an *Angel* from Heaven miraculously to release him. That after ward about *Anno Christi* 51. at *Rome* he expugned *Simon Magus* ; whose impotence had so carried away the vulgar , that they inscribed Altars to him ; to *Simon the holy God* : But *Simon Peter* made him appear the worst of men , as you may read at large in *Eusebius* ; though some have so penn'd the Story , as make the passages rather seem *hyperbatica* , then *historica* , more poetical then real. Thence passing into the lesser *Asia* , he preached awhile unto the *Jews* , being sometime called the Apostle of *Circumcision* , untill his Vision of the *Feasting Sheet* let down from Heaven , with all edible Creatures of the Earth , Acts 10. And thence

thence emblematically instructed, he became a Converter of the Gentiles also; as

* *Prudentius* excellently chanteth, to which end he went afterward to *Antioch*, where some write him seven years to have been Bishop, and in *Anno Christi* 67.

being (say some) the fourteenth of *Nero*, he returns to *Rome*, there abiding not many months, and that not as Bishop; but as a

stranger; though *Damasus* writes that he came to *Rome*, *Anno Christi* 60. which was the seventh year of *Nero*; and even thereby

confuting those who affirm him to have sat Bishop there five and twenty years, when as *Nero* scarce reigned full fourteen in all, as

Bellarmino acknowledgeth out of *Dio Suetonius*, and others. But there all agree he suffered; and *Eusebius* and others say, that

in the sixty eighth year of Christ, (which was the last of *Nero*) Saint *Peter*, and *St. Paul* both, both in one day, (6070) as they

had formerly born the Yoke of Labours, so now of Torture; or rather, were both together unyoked with the rest of Martyrdome:

St. Peter being Crucified inversly (faith *Eusebius*) to differ humbly from his Master; and *St. Paul* beheaded! by the Tyranny of

Nero, who hence was justly styled, The Founder of those ten Christian Persecutions.

* *Somniat illi ipsum Petrus alto ex aethere dissum,*

Confectum omnigenis animalibus ille refusat.

Mandere; sed Dominus jubet omnia nunda putare.

Sargit, et immundas vocat ad Myst'ria Gentes.

Prudent in Enchir.

Vide Alsted.

Chron. c. 27.

Annis tredecim & mensibus septim.

De Scrip. Eccl.

p. 27. de S.

Petro. Isaac-

son's Chronol.

redicator

condemnationis Christianae.

Euseb. l. 2. c. 24

& l. 3. c. 1.

POEM XXIX.

On Saint
Peter.

HERE may the Eyes of our attentive minde
See, not a frail Reed, shaken with the Winde;
But a stout *Rock* of confidence protest,
Shook with the blast of a faint *Damselfs* Breast!
Yet like a *well-set Oak*, Rooted the more
By all his storms, and firmer then before:
This Pimate of th' Apostles having been
Early with Christ, and all his Wonders seen;
Above the rest (in a presumption tost)
Doth of his *Love*, and stout *Adherence* boast
To his dear Lord, who but too soon descries
His *Champion's* Fall, yet praying for his Rise;
He that left *Ships*, and *Nets*, and World, and all
When Christ and gainful Miracles did call,
No sooner sees his *Paths* bestrew'd with Thorn,
But (like the rest) his master leaves forlorn!
Who made a *Pavement* of the liquid *Waves*,
(Which fainting *Peter* thinks so many *Graves*!)
Till his kinde Lord that did his *Walk* command,
Lends both his *Feet and Faith* an helping hand;
Christ who from Drowning then supported him,
He now leaves in a storm to Sink or Swim!

But, what he not follow to the *Hall*.
Yes, to disown him, and augment his Thrall!
To see that fine *High Court*, and this strange *Trial*,
But being *Espy'd*, gives the first wound, *Denial*!
Denie (in a bad sense) himself, and next
Abjures his Country, and his Lord perplex!
Then, a poor *Inch of Life*, to lose so loth,

That he Seals all with a perfidious Oath !
 (The Swearer cheapest doth his *Soul* betray,
 What other *Sinners* sell He throws away !)
 He whose *unstain'd* Profession all admire ,
 Was thus *besmuttered* at the *High Priest's* fire ;
 Was This the *Rock* not to be mov'd by *Death* ?
 So tost and stagger'd by a *Damsel's* Breath !
 Was This he liv'd on *Miracles* ? was This
 He that saw *Tabor's* *Methamorphosis* ?
 What's the best *Flesh* and *Blood* , left to it self ?
 Needs must it wreck , when *Each* is his own *Self* ?
 How vain all *humane Confidence* , how frail ?
 Christians , 'tis *humble Faith* that must prevail :
 Here Satan winnowed the choicest Grain ,
 Yet Christ Reduc'd it to his *Heap* again.

After all this, *Christ* gave him but a look,
 And that the *Saint* into the *Peter* strook ;
Reflexion and *Remorse* met both together,
 And made a Sunshine of that showery weather.
 Christ's Eye dissolv'd his frozen Heart to *Tears*,
 And from those bitter Streams sweet Fruit appears :
 The *Monitory* Cock then timely sings
 Allarms unto his *Soul* , and lends it wings
 That Soar to visions of a *Feast* from Heaven,
 Full stores ; and yet not Relishing ought given :
 God chides his *Niceness* , clean expressing all,
 That he to Christ might *unclean Gentiles* call.
 Thus though his Master He did once deny !
 Yet for him (afterward) did *stoutly* Dye.

Lord, be thy Word our *Chantecleer* of Sin,
 And when we start , let thy Grace Eye us in ;
 So that such Fractures (maugre all *Complaints*)
Well set again , may make the stronger *Saints*.
 Who knows so well what 'tis to go astray :
 May Guide the *Flock* , and best the *Sheep-hook* way.

Who more loves *Heaven* from such Rebukes as these,
 Seems fittest to be trusted with the *Key*;
 When all is done, *St. Peter* proves the *Stone*,
 Which *Christ* had hewn to *Build* his *Church* upon;
 Yet not his *Person*, but his *Faith's* the *Rock*;
 For that was shaken, this endur'd the *Shock*;
 And though all *Tempests* do *This Faith* assail,
 Yet never shall the *Gates of Hell* prevail.

PRAYER XXIX. { On Saint
 Peter. }

Fternal *Jesu*, who art pleased by the voice
 of *Thy Church*, to call us this *Day* to the
Meditation of *Thy great Apostle St. Peter*, As-
 sist us with *Thy Grace*, to extract both *Caution*
 and *Comfort* out of his *Example*, *Humiliation*
 and *Instruction*, *Care* and *Diligence*, *Faith* and
Perseverance; and here (*O Lord*) we bless and
 praise *Thy Divine Wisdom*, for electing and
 setting such good *Pastours* over *Thy Flock*: the
 benefit of whose *Acts* and *Ministry* still Re-
 doundeth unto us of later *Ages*; beseeching
 Thee to make us all of the number of *Thy Disci-
 ples*, though we cannot be of the *Catalogue* of
 thine *Apostles*; for our ambition is to have
 some *Relation* to Thee, and we shall be thank-
 fully contented with admittance to *Thy nearest*
Services; desiring rather to be *Doorkeepers*
 in *thy House*, than to dwell in the *Courts* of
Ungodliness: Yet if out of *Thine abundant*
Goodness, Thou shalt vouchsafe to make any of
 us *Stewards* of *thy House*, either as to the
Temporal things thereof, make us imitate that
 wise

wise Steward in the Gospel, purchasing friends of the unrighteous Mammon, that when we fail, they may Receive us into everlasting Habitations; or as to the Spiritual Treasures of it. O bestow Thy holy Prayers on us (sweet Jesu, as Thou didst here upon St. Peter, that our Faith fail not; but that as it becometh stewards, we may be found faithful; and yet withal (Lord) give us Humility with our Faith, that (like Vessels in a Storm.) we may ever bear a low and safer sail; so far avoiding this Apostles weakness, as never to presume on our own strength! which if we once do, boasting of what we have Received, we give Advantage to the Adversary, declining thereby thine Assistance, and betaking us to an Egyptian Reed, that not onely fails, but wounds us! That be our parts and Abilities ne're so many, be our Gifts and Graces never so eminent, our Vocation and Calling what it will; though chief of the Apostles we see, there is no safety out of Thy hand, (O Lord) left unto our selves, we shall presently deny Thee! Deny Thee in our Actions, (though confess Thee with our Mouths) forswear Thee in our Customs, and disown Thee in our Sufferings!

Whensoever therefore Satan shall thus winnow us like Wheat, (O Lord) let Thy Powerful Spirit Rescue us; that albeit we slip, yet we may not fall; though we slip into Infirmities, yet that we may not fall into Sin! into Presumption! Or though we fall, yet that we may not be cast down! though fall into some particular Acts of Sin, yet that we may not be cast

down, totally and finally in seared and unrepented Habits ! but that we may Rise again , (with thine Apostle here) may Rise in timely Penitence, that we may imitate his tears as well as his Trespases, (by one look from thine eye of Grace) with sorrows as bitter as ever our Sins were sweet unto us ! So rising into a well set Faith, (stronger then ever it was before) into a greater measure of Care and Diligence, like holy Peter here , we may redeem the past , by the best imploying of present and future time ; so at length enjoying the successful Issue , of what was Typed in his walking on the waves , and strange Draught of Fishes, Thy Hand supporting him in deepest Temptations , and blessing his Endeavours with the Conversion of thousands at a Sermon , strengthening him into a main Pillar of Thy Church ; or rather Confirming his Faith into a Rock whereon to Build it , while he presents to Thee his blood for Cement , and himself a Sacrifice ! And that we may not look on him in vain (O Lord) after so many Lapses and Relapses , grant us somewhat of his true Recovery , that we may multiply our holy Diligence , Redeeming the Time because the Days are evil , not onely the present) but because our past days have been evil , teach us to make all our future good : that persevering with St. Peter's Constancy , that Angel which Thou shalt be pleased to send , to knock off the Fetters of our Earthly Prison , may lead us (at the last) like him , through the Iron Gate of Death , unto the City of the New Jerusalem. Amen, Amen.

The

{ The COLLECT. }

Epistle.
Acts 12, v.
1. unto vers.
12.

Gospel.
Matth. 16.
v. 13. unto
vers. 20.

Almighty God, which by Thy
Son Jesus Christ, hast given to Thy
Apostle Saint Peter many excel-
lent gifts, and commandest him ear-
nestly to feed Thy Flock; make (we
beseech Thee) all Bishops and Pastors
diligently to preach Thy Holy Word,
and the People obediently to follow
the same, that they may receive the
Crown of everlasting glory, through
Jesus Christ our Lord.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psalms for
 D.M. 15.
 E.
Psalms for
 D.M.

UPON
The Festival of Saint
JAMES.

M. Lesson.
 1. *Ecclus* 21.
 2. *John* 13.
 E. *Left.*
 1. *Ecclus* 22.
 2. *Titus* 1.

32



S. IACOBUS. MAJOR.

DISQUISITION. XXX.

* *Tres Jacobos*
Apostolos cele-
brant Græci,
in Menologio.
Bel. de Scr.
Eccl.

THE *Greek Church* in her *Calendars* Cele-
 brateth three *Apostles* of this Name,
 mistaking the Son of * *Alphaus*, and St.
James the Brother of our Lord, for several;
 which

which were but one and the same person: and therefore the *Latine Church* out of the *Evangelists* observes but two, solemnizing the Memory of St. *James* the Less upon the first of *May*; and of this St. *James* the Great, *July* 25 This *James* was one of the Sons of *Zebedeus*, *Matth.* 20. This was *James* the Brother of *John*, surnamed *James* the Great; and that perhaps in regard of his Age, above his Name-sake, *James* the Son of *Alphaus*; or for that he was elected an *Apostle* before him, (saith * *Aquinas*) or *James* the Great; as being more intimate and great with his Master *Christ*, then the other; as being one of his *Triumvirate*; one of the three admitted to the *Transfiguration*, and the raising of *Tairus* Daughter, *Matth.* 17 *Luke* 8. Lastly, *James* the Great, for that he was indued with so great courage, as to tell *Herod Agrippa* of some Reigning Sin, as Saint *John Baptist* did his Brother *Herodes Antipas*: and that brought him to be one of the foremost to drink of *Christ's Cup*, and to become *Proto-Martyr* of all the Twelve *Apostles* St. *James* the Great, in the virtues of his *Life* and *death*, yet perhaps not without some *Infirmities* interpolated, or coming between them: indeed readily coming unto *Christ* at the first call, *Mat.* 4. leaving all *Employment* and *Relations* forthwith to attend him, (I say) he was one of that first *Quaternion* of *Apostles*, that either was invited, or that ever addressed to our *Saviour*, viz. *Simon* and *Andrew*, *James* and *John*: Some of whose virtues are wrapt up in their Names as *Simon* intimates *Obedience to the will of God*;

Adreas

Jacobus major, and why called

James the Great?

* In *Gal.* 1. *Lett.* 1.

Raulinster 2. de *Jacobo* *Majore*.

Vite merito magnus, sed *humilitate infusus*.

Matth. 4.

Remigius apud Thomas

See their peculiar Feasts.

Andreas speaks a *stout man*, in executing his Office; *St. John* is denominated from *Grace*; and *Jacobus*, or *James*, hints a *Supplanter*, scil. of vices in himself, and auditory, (the Etymologies are so obvious, I forbear them.) Others affirm the four *Cardinal Vertues* designed by these four cheif *Apostles*, referring *Prudence* to Saint *Peter*, *Justice* to Saint *Andrew*, *Temperance* to Saint *John*, and *Fortitude* to this Saint *James*.

And yet this *Fortitude*, not without some *weakness*; for as the purest *Gold* hath *Dross*, and choicest *Wine* its *Lees*; so these rare *Vertues* in them were not without mixture of some contrary *Vices*! Here, visible in *James* and *John*, whom yet we cannot part, being Brethren in the same *Infirmity*, viz. A fond *Ambition* of some *eminent advancement* above all the rest of the *Disciples*; which caused among them an *unbecoming Emulation*, Matt.

Matt. 20. 20.

Non ambitiosi,
illius invidiosi,
utrique tamen
nobis profu-
erunt. An-
selm. in loc.

Gal. 6. 1.

20. and a complaint in others. *James* and *John* were carnal in their *Pride*, the rest as carnal in their *Envy*; so that all the *Twelve* (in something or other) were faulty; and may so far at least profit us, as to humble us, by shewing that all have their *Infirmities*; that none presume, the best having their *slips*; nor any despair, since *Christ* forgives them, and enjoyns us the like, Gal. 6. If a man fall into an offence, ye which are *Spiritual*, &c. As here Saint *James* and *John* did, in moving of their *Mother* to an indiscreet *Petition*; for that is evinced in *Christ's* plural answer, Ye know not what ye ask, vers. 22. Though her words, it was their own act; and S. *Mark* clears

it, Chap. 10. That it was their own Suit, yet here the old Woman must colour the dotage: *Then came unto him the Mother of Zebede's children, &c. desiring a certain thing of him, &c.* 'Tis here remarkable, that she is not immediately called their *Mother*, but at a distance, the *Mother of Zebede's Children*; as one that had took so little care of their Education, as scarce to deserve the name of a *Parent*; only with a *Cockering-Indulgence*, endeavouring to make them rather *Great* than *Good*, (as appeared by her Petition for them) though this defect was well made up by *Zebede* himself, who is thereby honoured with the Title of their *Father*, they being called his *Children*, as having contributed not only to their being, but well being. This woman was named *Salome*, the Sister of *Joseph*, Husband to the blessed *Virgin*, (as some think, comparing that of *St. Matth. 27.* with that of *St. Mark 15.*) her Petition, *Vers. 21.* seems to beg for her two Sons three things, *scil. Ease, Riches, and Honour*: *Ease, that they may sit; Riches, in thy Kingdom; Honour, one on thy right Hand, and the other on thy left*: The indiscretion of which Request appears in the discreet Answer, consisting of Correction; But *Jesus answered and said, Ye know not what you ask, &c.* And of Direction, *Ye know that the Princes of the Gentiles exercise Dominion, &c. Ye know not what you ask; either for the matter, if you think my Kingdom of this world; or otherwise for the manner, if you think to sit in my Kingdom, before you have drunk of my Cup; and here the Reply*

Mark 10. 37.

Mat. 20. 19.

Mat. 7. 56.

Aretius in loc. Paludensis.

Mark 15. 40.

Mat. 20. 21,

22, 23, &c.

*Johannes in
persecutione,
Jacobus in
passione
Remigius
apud Palu-
densem, in loc.
Acts 12.1,2,
3,&c.*

was as confident as the *Suit*: *They say unto him, We are able.* Ye shall indeed (saith Christ) drink of my cup, &c. he sayes not *ye can* (to take them off from their own Reliance) but He enabled them both indeed to drink it. Saint *John* tasted that Cup of Persecution, both in the boyling Caldron, and the Banishment to *Patmos*! But St. *James* drank deeper of it, by a literal Martyrdome, *Acts 12.* *When Herod the King strect heth forth his hand, to vex certain of the Church.* Good Kings are said to be nursing Fathers to the Church, but usurping Tyrants (you see) make a prey of her. *Herod here strecthed forth his hands to vex certain of the Church,* (that is) certainly the best and principal, as here, whether out of any private grudge, or General insinuation with the Jews, as is most probable. *verse 3.* (it comes all to one sad point) *He killed James the brother of John with the sword, &c.* and the murtherer here was *Herodes Agrippa*, otherwise called *Herod the King*; not *Herodes Ascalonita*, otherwise called *Herod the Great*, that slew the *Bethlemitish* Innocents; nor *Herodes Antipas*, otherwise called *Herod the Tetrarch*, who beheaded St. *John Baptist*, *Matt. 14.* But here the Grandchild of that *Herod the*

Ascalonita neeat *Pueros*, *Antipa Johannem*,

Agrippa Jacobum, claudens in *Cav-*
cere Petrum.

Great *Herod* slayes the Male!

the *Tetrarch John*!

The King kills *James*! and *Peter*
leaveth on.

Guido ex Lyran.

Great made away *S. James*,
all of a Blood, and of the
same bloody Inclination;
as I find distinguished in
an old Verse, that it is
better *History*, then *Poetry*.
Nor was that seining of
him all the mischief he
in-

intended, for seeing how well the Jews relished the blood of St. James, he was purposed (saith *Eusebius*) soon after to dispatch Saint Peter; but that he was the very night before prevented; and St. Peter freed from Prison by a Rescue of Angels, as your leasure may read the Story, Acts 12. And this blood of the Martyrs became so happy a Seed of the Church, that in the Primitive Persecutions, &c. many Christian Volunteers yielded up themselves, (that might have been obscure and safe) acknowledged themselves Christians, crowding into the throngs of condemn'd Persons, and as it were stole an opportunity of Dying! These indeed were voluntary Confessors and Martyrs, but evidently and immediately for Christ himself, and his Gospel; not out of any Pharisaical Affectation, not out of any implicate Faith, blinde obedience, or maintaining any spiritual usurpation whatsoever, but meerly out of Ardency to Christ and Christianity, as *Eusebius* here maindes us (out of *Clement* one of the Scholars of the Apostles) of a most remarkable History, and which was generally received as Authentick, viz. That the Informer which brought St. James unto his Trial, seeing the undantedness of his witnessing Christ's Truth, was thereby converted, (like St. Paul's Jaylor) and declared himself a Christian; and for the same, became an immediate Co-partner in his sufferings, asking him forgiveness as they went to Execution,

Ὁ ἐισαγωγὴν τῷ Ἰδναίου καὶ Σαυροῦ-
εἰο, μαρτυροῦντα αὐτὸν ἰδὼν, κρηθεὶς
ὡμολόγησιν ἦν, καὶ αὐτὸς ἐκείνῳ
χρῆσθαι, &c. *Euseb. Eccl. Hist.*
l. 2. c. 8.

cution, which St. James expressed by prayer for him, and exosculation, as you may read the story in *Eusebius*, together with the signal vengeance on their Murderer *Herod Agrippa*.

* Σταλὴ ἐνδοσώμῳ ὁ ἱεὺς Ἀγρίππης
πεποινημένῳ, παρὰ τὴν ἑορταστικὴν
ὕλην τῆς. Et paulo post in eodem c.
μίχεται ὡς ἀνθρώπων ἐφορῶν
μὴ. ἀλλ' ἡ γὰρ τῶνδε λείπει
σε θνήσκῃς εὐπρεπῶς ὁμοιωμένη ὡς
ἐπὶ τῆς τῶν τοῦ ὁ βασιλεὺς,
C.c. loco citato.

"Who on a day of great
"Solemnity, entering the
"Theatre (saith he out of
"Josephus) gloriously* ap-
"parelled, and making
"a vain-glorious Ora-
"tion to the People, a-
"mong whom some Cy-
"cophants cryed him up
"for a God, and not a

"man; till a litle time demonstrated him a
"Woman, and no Man; for in the height of all
"his splendor, he perceived an *Angel* over
"his head (saith Josephus) perched on a
"cord, which he knew to be the fatal Mes-
"senger, as formerly of his Prosperity, so now
"of his Destruction; which hastened on
"him interrible and sudden Tortures. Which
the sacred Scripture most contracts, and best
attestates, *Acts 12*. How that (his Death
being somewhat proportioned unto his Life)
an *Angel of the Lord smote him*, because he
gave not God the glory: and he was eaten of
Worms, before his Dissolution!

But to return again unto St. James, the
manner of whose death, being not expressed
in Scripture particularly, is severally conje-
ctured; but most probably concluded by *Al-*
stedius (from the mention of the sword, v. 1-
2.) that he was *Beheaded*: The hard-hearted
Nation of the Jews, no doubt, being

† τὸν ἄγγελον
melius scribit
Eusebius.
Fatale fubo,
dirum morta-
libus omen.
Virg.

σφαλοῦς ὁ
⊙, *Acts 12*.
23.

Jacobum Se-
curi percussim
scribit. Euseb.
l. 2. c. 8.

dexterous in that *art of Decollation* ; as any of our *Outlandish Neighbours*. Thus *St. James*, somewhat like *Enoch* (the shortest lived among the Patriarchs before the *Flood*) with the shortest *circuit* , finished the course of his *Apostleship* ; yet e're his death (say some) he first propagated the *Gospel* into *Spain*, for which he is still owned there as *Tutelar Saint* of that grave Countrey. I say thus *St. James* drank of *Christ's cup* first , *Anno Domini* 43. *Alsted Chr.*
And so consequently was the first of all the *c. 27.*

Twelve *Apostels* in *Christ's Kingdom* (according to his Mother's request , as in the *Gospel* for *This Day*.) But then you may ask , how does that part of *Christ's* answer hold , *vers.*
23. *It is not mine to give*, &c. especially when, *Matth. 28.* it is said , *All power in Heaven* *Matth. 28. 18.*
and Earth is given to me , &c. But *St. * Au-* ** Lib. 1. de*
stin and others answer , *It is not mine to give* , *Tiv. Ardens*
as Man , and *Allied to you* ; but *as God* , and *in locum.*
equal to the Father so here he gave it ; *Not*
mine to give , out of any *partial Relation* to
you , being no *Respecter of persons* ; *Nor mine*
to give you now , before you have drank of my
Cup ; but here so soon as ever *St. James* had
drank thereof , the *Boon* was granted , *to sit in*
his Kingdom ; and granted in a better sense ,
then ever desired. Such is the happy *Issue* of
Christian sufferings, of suffering for *Christ*,
and a good Conscience ; *Patience* and *Reli-*
guation, and in glorious *Exaltation*.

POEM XXX. { On Saint }
James. }

THIS was a *Saint* of *high* and *active* *Heat*,
 Whose *Style*, like *Alexander's*, was the *Great*;
 And that for *ampler* *Conquest* (of the *Two*)
 O're *Worlds* of *Sin*, his *own* and *Others* too;
 While yet his *Heart* Dissolves to many a *Tear*,
 To see still *more* *such* *worlds* *unconquered* were!
 He's one o'th *First* that at his *Master's* call
 Leaves *Friends* and *Kindred*, *Sea* and *Land*, and all.
 To follow *Christ*, and's *Master* to endear,
 With *Passionate* *Affections* doth adhere:
 Yet for all this, *within Him* did *Reside*
 Some *Dregs* of *uncontrolled* *Wrath* and *Pride*.
 (*Such* is the *state* of choicest *Flesh* and *Blood*!
Gold and *Alloy*, a *Blend* of *Ill* and *Good*!)
 Here, in a *Nice* and *fond* *Ambition*, He
 Must needs know *who*, of all, should *Greatest* be?
 Is answered, the *Least*; *Humility*
 B'ing the chief *Christian* *Magnanimity*:
 This is the *Question* fills the world with *Jars*,
 And turns its *Golden* *Peace* to *steelly* *Wars*!
 This *Bustles* *subtile* *Brains* to seek out *Flaws*;
 And makes men *Prostrate* *Gospel* unto *Laws*!
 This breaks all *Bonds*, and pulls all *Order* down;
 Wading through *Blood* and *Rapine* to a *Crown*!
 Nor doth this *Tumour* onely *haunt* the *Lay*,
 But e'en the *Sacred* *Function* doth betray!
 What *Flesh* and *Blood* from this *Infection* free?
 When in *Apostles* we such *weakness* see!
 Nor this alone their *Frailty* doth *Reveal*,
 But (what's too *common* still) a *fiery* *Zeal*.

Because

Because *some* did not kindly entertain
Their first *Accost*, they pray that *Hell* again
Might shew from *Heaven*! for to consume all those
Samaritan inhospitable Foes!

But Christ owns no such Prayers as do kill,
And make *Religion* Midwife to their ill!
No, our meek Lord (according to their *Merit*)
Rebuk'd the Fire of that Phanatick Spirit:
And still rebuke it, that all Christian Breasts
Eject these *Jebsutes* and scorching *Guests*,
Both Pride and Anger: whence shall rise a Calm
On all the world, and turn our *Gall* to *Balm*.
As 'twas with *James* and *John*, (these vices laid)
They then most eminent *Apostles* made;
Each of them then prov'd *Christ's* adopted *Mate*,
They being a pair of his *Triumvirate*.
And for Saint *James*, as if in *Tabor* there
He (with his *Master*) new transfigured were! :
First spends his Life in *Preaching* of the Word,
Then layes it down a Martyr by the Sword!
That as before he was St. *James* the Great
For Grace, so now for *Glory* the *Compleat*.

PRAYER XXX. { On Saint }
 { James. }

Blessed Saviour, who (knowing the hearts
Of all men) didst make the best Choise of
Thy Disciples, and yet Thy very Apostles (a-
mong their many vertues) not without some
mixture of Infirmities and Vices! as we see
here in Thy Servant James, Ambition, Pas-
sion, Emulation! so that we may not look for

any Perfection here, for a Moon to be without her spots, or men of the holiest Function to be Angelical and void of humane weakness; Lord, give us therefore Condescensive Spirits, to bear with the Infirmities of those about us; and being full of them our selves to let down expectation of finding none in others: And as Thou didst with Patience (though not with Approbation) tolerate their Failures for awhile, until (with a milde Spirit) Thou didst reduce them to a better information: So vouchsafe us Thy Grace (we beseech Thee) so to bear with the weaknesses of others, that we partake not of them our selves; but that if we finde any one overtaken with an offence, we may endeavour to restore such an one with the Spirit of Meekness, considering our selves, lest we also be tempted.

And more particularly (O Lord) Rebuke that Spirit of Pride and Passion that Reigns among us, in far greater measure then in this Thy Servant here reflected on, even to the Distraction and almost Destruction of three great Nations. O let us learn to suppress both of them, Envy and Ambition, from Thy sweet example, who wast not onely humble, but Humility it self, and that not onely in the low Circumstances of Thy birth, but also of thine Education, and best outward Condition; being contented not to have whereon to Rest thine head! And high enough (sure) is that Servant, who is as equal with his Lord: And for that other Jebusite of Wrath and Anger, that not onely lodgeth, but (alas) dwelleth in us! that so

transports us, (as the evil Spirit did that young man Possessed) oft times casting us into the fire, the fire of Contention : oft times into the Water, the Water of Storm and Tempest : and sometimes tearing us (as it were) all to pieces, in Unsettledness and Discomposure. O Lord, cast out this evil Spirit by Thy especial Grace, and our strong Reflexion on Thy milde Deportment ; who wast dumb before the Shearer ; and being Reviled, Revilest not again : Help us (O Lord) against these Sons of Serviah, which both are too strong for us ; Eject this Bond-Woman and her Son, both Pride and Emulation, that we may henceforth strive onely to go one before another in well-doing, and rather to be good then great; and to conquer rather by yielding then contending, knowing that it is the Glory of a man to pass by an offence, while Anger Refresh in the Bosom of Fools : to which end also, Let us imitate St. James in his Reduced Vertues of Fervency in Zeal and Love to Thee ; of Diligence and holy Courage in his Labours ; of Constancy and Perseverance in the Faith ; of Resignation both of Life and Death : that so living in Thy service, we may be assisted through the accidents and agonies of Death, and after all may enjoy the recompence of Thy Promise in the Felicities Eternal. Amen, Amen.

{ The COLLECT. }

Epistle.
Acts 11.v. 27.
to chap. 12.in
v. 3.at, Then
were the, &c.

Grant, O merciful God, that as
Thy holy Apostle St. James, leaving
his Father, and all that he had,
without delay, was obedient unto the
calling of Thy Son Jesus Christ,
and followed him; so we forsaking
all worldly and carnal affections, may
be evermore ready to follow thy Com-
mandments, through Jesus Christ
our Lord.

Gospel.
Matth. 20.v.
20. to v. 29.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psalms for
 D.M. 24.
 E.
Psalms for
 D.M.

UPON
The Festival of Saint
 Bartholomew.

M. Lesson.
 1. *Ecclesi* 25.
 2. *Acts* 22.
 E. Lesson.
 1. *Ecclesi* 26.
 2. *John* 1.



S. BARTHOLOMEWS.

DISQUISITION. XXXI.

Fain would I adde something among the
 rest to the honour of this Saints memory,
 but where to find any true *Records*, either of
 his works or words, is altogether difficult:

M m 4

For

Matth. 10. 3.

Mr. Austin.

Matth. 10. 3.

For we finde him named onely in that *Catalogue* of the Apostles, *Matth. 10.* and else, little or no mention of him; insomuch that one (in his *Meditations* on him) being hard driven, applieth to him that of *Pliny*, touching the *Nightingale*, *Vox & præterea nihil*, wittily; however the Reason be indeed quite contrary, he being so far from being Voice, and nothing else, that we hear nothing of his voice, nor any speech of his at all: For in the whole *Scripture*, (the truest Register of the Apostles *Acts*) these two words are all that we finde in him, *Et Bartholomæus* and *Bartholomæus*, *Matth. 10.* And so indeed four times named in the *Scripture*, and no more; and then but onely named, without any relation of the least word or deed of his: not one of the rest of the Apostles, but is described to us, either by some Surname, by his Kindred, Countrey, Vocation, or else by some one or other remarkable action, or expression of him: But of this Saint we hear no farther mention, then his name, in all the *Gospel*, or other parts of the *New Testament*; and for ether Authois (without a Canonical Foundation) they are so full of uncertainty and ambiguity, that I shall think it fitter to give you a short Disquisition touching him, then a tedious and dubious Peroration.

Much difference there is (among those few Writers that mention him) about his Person, about his Profession, about his Name.

* One who hath writ a *Traкт* concerning the Apostles, takes him for *Nathaniel*, and saith *Bartholomæus* was but his Surname, as many other

† Serarius
Tractat. de
Barthol.

other of the Apostles ad, viz. Saint Jude *Quidam A-*
 called *Thaddeus*, Bar-Jonah to St. Peter, &c. *postoli Binonii.*
 And this he is induced to believe, not onely
 from several Authors that he mentioneth, but
 mainly for that *Bartholomew* is ever men-
 tioned with St. Philip, who was the first
 bringer of *Nathaniel* unto Christ, and as he
 thinks, still called by that Sirname of *Bartho-*
lomew and not *Nathaniel*; again, because St. John 1.24.
John, who onely mentioneth the story of
Nathaniel, doth at several places mention
 all the Apostles saving St. *Bartholomew*, while
 all the rest mention not at all *Nathaniel*. But
 this *Baronius* dislikes and disproves, saying,
 Some have thought *Nathaniel* to be *Bartho-*
lomew, moved thereunto by light Conje-
 ctures. For St. * *Augustine* (whose autho-
 rity is beyond all of them) affirmeth perem-
 ptorily, that *Nathaniel* was none of the
Twelve; and he addes his Reason, *Christ*
chose the weak things of the world to confound
the wise, &c. He chose not at first such learned
 and eminent Doctors of the Law; the very
 Reason *Ludolphus* gives, that *Nicodemus* was
 not admitted into the number of the Apostles.

And this, I confess, is rather to shew, who
 he was not, then who he was; and therefore
 let us proceed, to see what they say of his
 Profession. And first, * *Tostatus* Collects
 him to have been a *Fisberman*, and a Jew
 of the Province of *Galilee*; and so the *Romish*
Breviary calls him, *Apostolus Galilæus*,
 while others of great note (as the Bishop of
 || *Equilinum*, &c.) hold, that he was no
 Jew, but a *Syrian*; that he was no *Fi-*
berman,

Levibus con-
jecturis per-
moti.
Anno Christi,
31. Num. 28.
** In Johan.*
Tract. 7.
evaditum ac
peritum legis
noluit Domi-
nus eligere,
 &c.

* In Mat. c.
 10. quæst. 35.

|| *Petrus de*
Natalibus.
 l. 7. c. 103, &c.

fisherman, but one of *Noble Extract*, even *Nephew* and *Heir* unto a King of *Syria*; as his Name seemeth to intimate (which is our third Remarkable of him) *Bar Tolmi* (that is) signifying the Son of *Ptolemus*, as the *Greeks* and *Egyptians* speak it; but the *Syrians* *Tolmai*. I confess, the *Hebrew* * *Etymon* hath another Aspect also, speaks him the Son of one drawing † wa-

† Devenere viri Mose duce, sex ubi Fontes,
Et sex forte alii vitreo de rore rigabant;
Septenas decies Palmas, qui mysticus Elim
Lucus, Apostolicum numerum libris quoque
pinxit.

ters: which I refer rather to *Spiritual living Waters*, and the *Wells of Salva-*

*Syrium est hoc
nomen non He-
breum. Episc.
Hispalensis,
Fol. 1002.*

1 Cor. 1. 16.

tion, then to those of a mean *Labourer* or *Fisherman*. For as one observeth, This is a *Syrian*, and no *Hebrew* Name, hinting him to have been some great man's Son, of that Name and Country, usual in Scripture to denominate men, sons of their Fathers, without other addition: Neither is that Objection enough against it, 1 Cor. 1. for it sayes not, that not any *Noble*, but that not many *Noble* are called, and one in twelve is not many: and this seems to me the more probable, as wiping off that scandal of *Julian* the *Apostate*, who said, that mean *Fisherman* and such were easily seduced; and therefore *Christ* did afterwards receive persons eminent; eminent in *Learning*, *Saul* was so; and of *Authority* in the State, *Nicodemus* was so; of *Wealth* and *Ability*, *Zacheus* was so; and so was *Joseph* of *Arimathea*: and then, why not so this *Bartholomew*? From whose deep silence in the Scripture, (even in the midst of all the *Apostles*

Apostles contentions, misprisions, or other Infirmities; for which most of them were at some time or other reprehended by their gracious Master) I cannot but commend his prudence, meekness, unity, modesty, and taciturnity; that let fall nothing to the breach of either, and recommend them unto your Imitation. For as silent and reserved as he appears in Scripture, yet Ecclesiastick * story rendreth him loud and eloquent in the advancing of his Master's Gospel: First, travelling and preaching unto the *Lycaonians*; and afterwards to the remoter *Indians*, and lastly, to the barbarous *Armenians*, where by their King *Astages* (for converting his Brother *Palemon*, that after became Bishop of the place) he was put to death, or rather to many deaths in one! One so complicated, as passed all parrallel, but the Barbarity of that Place and Tyrant; being first stoned, and afterward excoriated, even Flayed alive! Giving his skin and all that he had, not as Job saith, for his Life unless we mean the better life) but for the Faith and Truth of Christ his Master, for his life hid with Christ in God; animated with that comfortable confidence of holy Job, Ch. 19. That I shall be covered again with my skin, &c. Nor is there yet an end of him; for some write that they let him hang upon the Cross till the day following, still preaching Christ unto the spectators, till they beheaded him, (and that indeed was all their mercy.) Anno Domini 51. And hence it is called a double festival; some keeping the five and twentieth of August to his memory, others

* Vide Alstedii Chronol. Convers. Pop. c. 27.

Job 19.

Job 19. 26.

Duplex Festum Dies Sancti Bartholomaei.

others with us , the four and twentieth;
that so his double Martyrdome might have
double Honour, as above a double Happiness,
in degrees of Glory.

POEM XXXI. { On St. Bar-
tholomew. }

Moses conducts the Jews their Tents to strew
Where *twelve Founts Elim* wash with fruitful
Where seventy Palms did mystically grow, (Dew)
Both Christ and his Disciples to foreshew :
Moses his Wonders, (all the way he went
From the Red Sea to Canaan) Christ present ;
That dozen Spring did liquidly Record
The Twelve Apostles of our Gracions Lord ;
The seventy Palms that flourish'd by the Walls,
Of the Disciples were fit Parallels ;
Nature and Number both doth signifie
Their Doctrine's pleasant Fruit , and Victory :
Still may These flourish , and the other flow,
The Springs no Ebb , the Palms no Winter know :
Let us then Pitch our Tents , or rather Dwell
Where each may have his Palm , and sacred Well.
Scriptures are justly call'd Salvations Wells,
In Draught whereof St. Bartholomew excels ;
The holy Language intimates the same,
That Son of Water-drawer styles his Name :
What Springs to Fields , to Souls is Bartholomew,
To Quench Sins Heat still bringing a cold Dew.

Some think This was Nathaniel , then his style
Runs high , a Man in whom was found no Guile ;
And that too Witnessed by One so pure,

That

upon the Feast of *St. Bartholomew.* 542

That there was *none* in *Him*, we may be sure.
 Some think *Him Princely born*, and that his *Name*
 (The *Son of Ptolemy*) imports the same;
 If that be so, it seems then there were *some*
 Of *Noble extract* Honour'd Christendom;
 That squint-ey'd *Ignorance* no more *traduce*
 That place, *Honourable Worth's* Abuse.
Not many Mighty, many Nobles, are
 Invited, (or at least) to *Christ* repair;
 Indeed not *Many*, since there are but *few*
 Of that Degree, to the vast *Vulgar-Crew*:
 Yet did not *Princes Christ* in *Swath-bands* greet?
 Throwing *Themselves* and *Substance* at his Feet?
 And did not *Ruling Nicodemus* go
 To *Christ*, his *Saving Institutes* to know?
 And that great *Arimathean* did procure
Christ's Corps Embalm'd; a *Noble Sepulture*!
 The *Treasurer* of *Queen Candace's* Court
 To one of his *Disciples* did Resort;
 While did another of that sacred *Train*
Noble Bereans also Entertain:
 And here that *Nobly-born Saint Bartholomew*
 Coming to *Christ*, much people with him drew.
Example is *Magnetick*, but when *Great*
 And *Good* both meet, they make the *Charms* Compleat;
 Whose're He was, He for his *Master* gave
 His *Skin*, *Christ's Truth*, not *his own Life*, to save:
 B'ing such a fruitful *Saint*, then, 'tis but Reason,
 His *Feast* be kept in such a *Fruitful Season*.

PRAYER

PRAYER XXXI.

{ On St. Bar-
 tholomew. }

O Bountiful Saviour, who furnishest all Thy
 Servants and Disciples with graces suffi-
 cient for Them and their Employments ; and
 yet adornest some of them (like Stars of brighter
 Glory) with more Eminent Endowments , and
 excellenter Gifts then others : as here Thy Ser-
 vant Bartholomew with high Piety and For-
 titude , both for the Doing and Suffering of Thy
 holy Will ; so with great Prudence also , and
 such Reservedness , that while all or most of
 thine other Apostles , (either from their words
 or Actions) have some blemish or other recorded
 of Them ; yet this Thy Servant Bartholomew
 hath not the least spot upon his Linen Ephod ,
 nothing of Defect or Diminution Registered :
 Bestow on us , O Lord , the Grace to Imitate
 him in his Reservedness , Taciturnity , and
 Prudent Silence (in such an Age especially ,
 wherein Thy Prophet saith , That the Prudent
 man holdeth his peace in the Evil Time)
 that so we may the better Reserve our selves ,
 for good opportunities to do Thee Service : and
 then , that like this great Apostle , we may (as
 it were) awake our Diligence into a resolute
 Activity to serve Thee both in Word and Deed ,
 unto the utmost of our Talents and Abilities :
 and when we can no longer , by voice or Action ,
 Propagate Thy Thruth , and Advance thy
 Name and Honour ; O then strengthen us
 with true Christian Fortitude that we may
 Resign

Upon the feast of St. Bartholomew.

Resign our selves (with Hely Bartholomew) unto what Means or End; unto what life or Death; Thou shalt be pleased to Carve out unto us! that as we having given up our Souls a Reasonable service in an holy Life; so we may give up our Bodies a Living (nay, if Thou pleasest) a Dying Sacrifice, as he did in strange tortures! That so having here glorified Thee both in our Souls, and in our our Bodies (because both are Thine or should be so at least) Thou mayest ever persevere them as Thine own, and hereafter Glorifie Us in both, in thine eternal Habitations of Felicity. Grant these, O Father of Mercies, for thy Son's sake of Infinite Merit; and mean time, Seal the Comfort of it to our Hearts, Consciences, and Conversations, O holy and blessed Spirit; to whom three Persons, one Coequal, Cc eternal God, be rendred both from our Souls and Bodies, all honour, Gratitude, and Adoration. Amen, Amen.

{ The COLLECT. }

Epistle.
Acts 3 v. 12.
unto v. 17.

O Almighty and everlasting God, which hast given grace to thine Apostle Bartholomew, truly to believe and preach Thy Word: grant, we beseech Thee, unto Thy Church, both to love that he believed, and to preach that he taught, through Christ our Lord. Amen.

Gospel.
Luke 22. v. 16. unto vers. 25.

Our Father which art in Heaven, &c.
The Grace of our Lord Iesus Christ, &c.

UPON

M.
Psalms for
D. M. 21.
E.
Psalms for
D. M.

UPON
The Feast of Saint
MATTHEW.

M. Lesson.
1. Eccles. 35.
2. Mat. 22.
E. Lesson.
1. Eccles. 28.
2. 1 Cor. 5.



For god to become man, a virgin soule
For to conceive, bring forth yet not foule
Are miracles yet these good Mathew brings
As robes fittest for Angels wings.

DISQUISITION XXXII.

Observing Ecclesiastick Order, the first
is here become one of the last, scil. Saint
Matthew, the first Pen-man of all the New Te-
stament, one of the last among these Glorious
Worthies:

Worthies : but so among the *last* , as some choice *Dish* is at a *Festival* ; so of the *last* , as none of the least remarkable *Conversions* ; and though under his own *band* , yet that of the *Holy Spirits* Guiding cannot be suspected of immodesty : And as *Jesus* passed by *Matth. 9. 9.* from thence he saw a man sitting at the Receipt of *Custom* , named *Matthew* , and said unto him , *Follow me* ; and he arose , and followed him. Wherein you have *Christ's Invitation* , and *St. Matthew's Resignation* ; our *Saviour's Voice* , and his *Saints Echo* : somewhat like *David's* , *Psal. 27. Seek my Face* ; *Psal. 27. 8. Thy Face , Lord , will I seek.* First , the *Invitation* , *Matth. 9. As Jesus passed by , he saw , &c.* where are the *Circumstances* and *Substance* of the *Call* ; *Circumstances* first of *Person* , *Jesus* , and *Matthew* ; *Matthew* a rich man , a covetous rich man , a covetous rich man in a corrupt Office ; styling himself the *Publican* , in an *Emphatical* acknowledgment , (while the other *Evangelists* call him *Levi*) and so needing a *Jesus* : the *saving Name* of Him , who to that end came into the world , *Luke 9.* And here passing forth from curing the *Palsied mans Body* , he healed *Matthew's Soul* : It was his business thus to be doing good , even his meat and drink to do the will of his Father , who would not the death of a sinner , &c. His Goodness still more amplified from the place and time ; for that he called *Matthew* sitting at the Receipt of *Custom* . Other *Disciples Christ* called as they were doing good , (as *Peter* and *Andrew* from *Fishing* , *James* and *John* mending their *Nets* , *Matth. 4. 18.*

Salutare No-
men.

Mark 2. 14.

Luke 5. 27.

c. 9. 56.

N n

&c.)

Psal. 1. 1.

Genebrard in
1. sal. 1.

Matth. 18. 17.

c. 21. 21.

Luke 15. 1.

Vbi oculus,
ibi amor.

Exod. &c.

John 1. 48.
Verbum esse-
tium.Dixit & fa-
ctum est.

&c.) But (O the Miracle of Mercy !) he called *Matthew* when doing *hurt* and *injury*, executing his *hateful Office* ; *Sitting at the Receipt of Custom* ; and *sitting* , the worst posture of evil , the worst of all those degrees of sin , observed out of *Psal. 1* Now *Matthew* was a *Graduated Publican* , seated in the *chair of the scornful* , which is worse then either *walking in the Counsel of the ungodly* , or *standing in the way of sinners* ! Inſomuch that *Publicans* and moſt hated *Persons* were grown *Convertible* , (the *Jews* paying no ſuch *cuſtom* before their *Captivity* , that being indeed always the *leader of Oppreſſions*) ſo that *Publicans* we finde ſometimes joyned with *Heathens* , *Matth. 18.* ſometimes with *Harlots* , *Chap. 21.* but alwayes with *Sinners*. But now to the *ſubſtance* of the *Call* ; He ſaw, and ſaid , &c. He ſaw, not onely with *Corporal Eyes* , (as he ſaw many ſo) but with eyes of *compaſſion* , with eyes of *Dilection*. Here *Chriſt's* eye and affection went together : He ſaw a *Pearl* on a *Dunghil* , as a *choſen veſſel* for a *better eſſice* ; He ſaw him with ſuch eyes as looked on *Iſrael* in *Aegypt* ; *Exod. 3.* as looked on *Saint Peter* weeping, or, on *Nathaniel* under the *Fig-tree* , *John 1.* He ſaw him with a *ſpeaking eye*, and ſaid unto him , *Follow me*. This was an *operative word* , and ſpoken not ſo much unto the *Ear* , as to the *Heart* ; which when God is pleaſed to utter to a *Sinner* , of what *Magnitude* ſoever , it is as effectual as his *Word* was at the *Creation* ; where , he ſpoke the word , and it was done. So here it was like-

likewise with St. *Matthew* immediately without dispute, without Apology, without any Hesitation or delay, *He arose*, (*St. Luke* addes) *Left all*, and followed him. Indeed, a ready and full *Resignation*, not a Pretension, but an *Act of Self Denial*: and that not a single one, but a *threefold Cord*, a * treble Abnegation; an *Abrenunciation* of his wickedness, of the world, and of his will, (happy those that herein *Read*, and *Trace* him) for Sin; *he arose*, arose out of the Grave of || *Avarice*,

Luke 5. 28.
His resignation.

wherein so many buried, alas! that never rise! arose by true Remorse, from his old *unconscionable* course, to *newness of Life*. For *Wealth*, He arose from that by

* *Triplex Abnegatio, viz. Peccati, Mundi, Sui ipsius.*

|| *Latius Regnes avidam demando Spiritum, quam si Lybiam remotis Gadibus jungas, & uterque Penas Serviat uni.*

Horat. l. 2. od. 2.

leaving all, *Luke 5.* (that is) the immoderate care of all, yet not his * *Right*: for he entertained *Christ* at a *great Feast* in his house, *Luke 5.* and so are all the Apostles to be understood in their *Omnia Relinquimus*, *Behold we have left all*, and followed *Thee*: *What therefore*, &c. no *President* here for vowed *Poverty*, or voluntary *Mendicants*, from Example of the Apostles; who albeit they left the use of all to follow *Christ*, yet left they not their *Right* and *Possession*, as appeareth by our *Saviours* words to them, a little before his *Passion*, *John 16.* *Behold* *the hour cometh*, yea, and *is now come*, that *ye shall be scattered every one to his own*, and shall

* *ἡ ἀρετὴ*
ἡ ἀρετὴ
Luke 5. 29.
Mark 10. 23.
John 16. 32.
ἡ τὰ ἰδία

Upon the feast of St. Matthew.

leave me alone. And if any think to evade This, by construing it of *Relations*, *their own Friends*, or *Countrey*, rather then of their own Goods, and Accommodations; our Lord himself puts it out of question. *John* 19. by *Bequeathing his blessed Mother to Saint John who from that time* (saith the Text) *took her home to his own House*. And in this sense also, (besides that of *Charity* and *Restitution*) *St. Matthew* here left all to follow *Christ*. And yet we further grant, that if *Christ* should please by any particular command, (as he did that same *young rich man*, *Matth. 19.*) to call any of us hereunto, by *Persecution* for his *Name* and *Gospel*; the case is evident (in such Competition of the Conscience, and the world) we may then, nay must leave all, if we will be his *Disciples*, *Luke 14.* But otherwise, by a Vow of *Voluntary Poverty*, to binde ones self to a state wherein we must beg, and receive from others, while we might be able to do the more *blessed work*, to give to others. What were this but voluntarily to incur that curse of the wicked? *Let his Children be Vagabonds, and beg their bread!*

Now for the *Abnegation* of his own will, (that is, more peculiarly himself) having thrown off the burthens of *Sin* and the *World*, He makes the easier conquest of his will, now fixing it on better Objects, saying with * Him, I am greater, and born to greater things then earthly Transitories, considering himself of nobler extract then to scrape in *Dung-hills*, and so centers his *Heart* right, fixeth

John 19.27.
ἐκ τῆς ὁδοῦ τῆς
ἐνταῦθα, so some
Copies ren-
der it.

Voluntary
Poverty not
warrantable
from the A-
postles Ex-
ample.

Luke 14.26.

Psal. 109.10.

Abnegatio
Sui.

* Major sum,
& ad majora
genitus. Se-
neca.

fixeth it on Christ. Privative Righteousness
 it not enough for *Christians* : They must ex-
 ceed the *Pharisees* , that will enter Heaven ,
 Matth. 5. And therefore he was Positive, as
 Tully said of Pompey , not onely without vice,
 but within virtue : so Christ of each good
 Christian , he must not be onely innocent as
 the Dove , in declining evil ; but also wise
 as the Serpent , in effecting good. Saint
 Matthew here not onely left all, but you see
 followed Christ, and that (as one observes)
 speedily , chearfully , seasonably , constantly :
 Speedily, indeed immediately, without staying
 to ballance his Accounts , or Ceremonize with
 his Relations : Chearfully , as undervalluing
 corporal gain to spiritual advantage, Feasting
 his new Masters Body, as Christ did chear
 his Soul : Seasonably , he being even drowned
 in flowing opulence and oppression : now
 served his wealth, as * Crates did his; and
 seasonably in respect of Christ, who now invi-
 ted Him in transitu, as He passed by ; which
 had he neglected , might perhaps have fate
 long enough ere ever he met with such an op-
 portunity again : Christ might have passed by
 him in another sense ! Time is like the Tide,
 that as it stayeth for no man , so being negle-
 cted is irrevocable ; reject no profer'd Gra-
 ces, embrace all spiritual overtures and ad-
 vantages , Seek the Lord while he may be
 found, &c.

Non solum ex-
 tra vitium,
 sed intra vir-
 tutem.
 In oratione.

Celeriter, le-
 tanter, conve-
 nienter, perse-
 veranter. Pa-
 raturus in
 Ser. de St.
 Mattheo.

* Mergam te,
 ne mergar a-
 te.

ὁ χρόνος ὁ
 ἄεθλος.

Isa. 55. 6.
 Heb 3. 13.

Lastly , he followed constantly , being first
 a Disciple , then an Apostle , afterwards an
 Evangelist , and last of all a Martyr. As a
 Disciple , he heard and learned ; as an Apostle

Feast of St. Matthew.
l. 3. c. 1.

Bellarmin, de
Scrip. Eccl. de S.
Mattheo.

*Primus om-
nium Evange-
lium scripsit
lingua*

Patria, (i.)

Hebraica,

quod se vidisse

et descripsisse

affirmat. S.

Hierom. lib.

de Scrip. Ecc.

*Aethiopiam
nigram doctri-
na Fidei fecit
et in eadem. Ca-
t. l. 9. part. 3.
Consider. 9.*

*Alsted. Chr.
c. 27.*

he preached and taught; as an *Evangelist*, he wrote the *Gospel of Christ*; and as a *Martyr*, he suffered for Him! First preaching in *Judea*, and elsewhere (saith *Eusebius*) in the eighth year after Christ's Ascension, being *Anno Domini* 43. He published his *Gospel* in their own *Hebrew Language*: which *St. Hierom* affirms himself to have seen and read in the *Hebrew Character*; and who rendred it first into the *Greek* he knows not, unless it were *Saint James* the Brother of our Lord. In which *Gospel* (saith one) He made Christ a far greater *Feast* than ever; great, as being writ in the most ancient holy *Tongue*; great as being the first and most ample of all the *Gospels*; and lastly, great in the *Design*, shewing not only Christ's humane *Genealogy*, but proving him the *Messiah*, promised by the *Prophets*, and prefigured in the *Sacrifices* of the *Law*: And having done all this for the *Hebrews*, he next travelled over *Pontus* and *Asia*, *Anno Christi* 51. and having watered those barren places, he went thence into *Aethiopia*, not to change their *outward*, but their *inward Hew*; which saith *Cassenus*, He effected. He made those *Negro Nations* beautiful in *Faith*, and their dusky visage to shine with the purity of *Christianity*; that He did so in many, is credible enough; but for the most we may justly fear, 'twas otherwise. For having spent twenty years among them, in *washing of the Blackmoor*, (as *Proverb* speaks) Their *Actions* suiting their *Countenances*; (both somewhat *hellish*,) they

pic 2

turn

turn his own *Complexion* to a *Literal Sanguine*, *Beheading* him about *Anno Christi* 71.

POEM XXXII. { On Saint }
Matthew. }

LONG at Receipt of *Custom* *Matthew* sits,
Hoarding up *wealth* and *Sin*, with strained wits;
Nor need we *Travel* for an *Information*
What kinde of *Officers* those were, each *Nation*
Cryes out of *Publicans* ! but ours doth know
Thy're *Kin* to those *Exactors* dwell below !
A *Publican* and *Sinner's* but one *Man*,
And *This* (with *Emphasis*) *The Publican* !
Yet *He*, when once *Christ* did but gently *Call*
To follow *Him*, fairly *Relinquish'd* all
Sin, *Custom money*; quits *External Gain*,
Tendring to any, that did *wrong* sustain,
Large *Restitution* : so in *Force* the *Word*
When *Preachers* *Voice*, and *Hearers* *Hearts* accord !
Let none then sigh out with despairing *Cain*,
My *Sins* are greater then can *Pardon* gain !
For here's a *wretch* ev'n in *Oppression* crown'd,
Become an happy *Convert* safe and sound :
Greatness and *Goodness* meet in one, though *strange* !
Plenty and *Piety* here *Interchange* ;
His new *Lord*, for *Internals* to requite,
He presently doth *Corp'rally* *Invite*.
And by *Receiving* so *Divine* a *Guest*
Is entertain'd *himself* with better *Feast*,

552 **Upon the Feast of St. Matthew.**

With *Bread of Life* ; so entertaining *Christ*
 The *Publican* soon turns *Evangelist*.
 Instead of casting up the *publick Coin*,
 He sums the *extracts* of *Christ's Humane-Line* ;
 His num'rous *Miracles* , and gifts of *Grace*,
 The *Tortures* which his *Passion* did embrace !
 Thence *Counting* on his *Rising Victories*,
 Until the *Total Sum* did reach the *Skies*
 In *Christ's Ascension* ; till his *Soul* attends
 His *Master's Body* , that to *Heav'n Ascends*.
 Deserv'dly therefore we *This Saint* express
 I'th' *Hieroglyphick* of an *Angels Dress*.
 Lord, whisper us i'th' *Heart* with such a *Call*,
 To mourning *Publicans* convert us all
 From *Sin*, and *Custom* in it ; that no gain
 May from *Thee* any longer us detain ;
 But in *Thy Service* may our *Lives* expend,
 That we (how'er began) like *Him* may end.

PRAYER XXXII. { On Saint }
 { Matthew. }

O Humble and Compassionate Redeemer, who
 in Thy humane Genealogy wast pleased to
 Descend related (some way or other) to all sorts
 of People : so also in the choice of Thine Apostles
 and Disciples , to elect some or other of all sorts
 of Persons : and here to keep greatest Offenders
 from Desperation (though no whit to encourage
 their Transgression) Thou didst vouchsafe to call
 Mat-

Matthew the Publican to be Thy Servant, thine Apostle, thine Evangelist; for all his Office had engaged Him into great Exactions and Oppressions! yet Thou wast pleased to behold Him (not altogether passing by him) as Thou passedst by: and from thine Eye of mercy darting a Ray of Grace into his Soul, which like an holy Fire consumed to Ashes of Repentance all his Love of Temporals, and inflamed him with an holy Ambition of thine Attendance: to which end, he immediately leaveth all to wait upon so Advantageous a Master. Alas what Dung and Dung-hills are the Transitories of Earth, to the true Riches of Thy Grace and Glory? The Heart that is but apprehensive of their worth and value, will easily Relinquish (with St. Matthew) and condemn them all: O therefore, Thou great Lover of Souls, touch the Needle of our Spirits with the Loadstone of Thy Grace, that they may incline toward Thee, that they may move but loosely and unsettledly to the Things of this world, but constantly and fixedly toward Heaven; cast such an Eye of mercy upon each of us as we are sitting at our Sins of Custom, our Costomary Sins, that we may forthwith relinquish and forsake them.

And as the Eyes of Thy Providence run through the earth, beholding the evil and the good, pass not by us likewise without a monitory & gracious Call; that we, though Publicans, (and of the grossest magnitude) may with holy Matthew's readiness arise and follow Thee; knowing that it is rather Impenitency then Sin that condemneth any one; if we can but with this Thy good servant arise from our ill customes; and in all cases of our injustice, will but like Him make

Re-

Restitution (thy voice (O Lord) discovering the thick Bushes!) if we can but so follow Thee in the ways of Holiness and Righteousness ; why then all our former Iniquities that we have done shall be forgotten , and our Sins wilt Thou remember no more ; we shall , then be of the number of Thy good Disciples , shall hear thy words for they are sweet , shall participate of thy Spiritual comforts our selves , and communicate them unto others : following thy Call in all the Methods of thy Providence and Dispensations ; Thy Call in Prosperity to Temperance , Gratitude , Humility and Charity : in Affliction following Thy Call to Faith and Patience ; in life , by Diligence and Devotion ; and in Death following Thy Call in Submission and Resignation ; that so expending and ending our time in Thy Service , we may enter the Felicities of thine Eternity , whose Kingdom shall have no end. Amen , Amen.

{ The COLLECT. }

Epistle. *Almighty God, which by Thy blessed Son, didst call Matthew from the Receipt of Custom to be an Apostle and Evangelist: grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow Thy said Son Jesus Christ, who liveth and reigneth, &c.*

1 Cor. 4.v.2. to 7. Gospel. Matth. 9.v.9. to 14.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psalms for
D. M. 29.
E.
Psalms for
D. M.

UPON
*The Feast of St. Michael
and all Angels.*

M. Lesson.
1. Eccles 39.
2. Mark 2.
E. Lesson.
1. Eccles 44.
2. I Cor. 13.

St. Michael and the Dragon. Jude 9th Revel 12



*And there was war in Heaven, Mich-
aell and his Angells fought against y^e Dra-
gon and y^e Dragon fought and his Angells
prevailed not neither was there place*

DISQUISITION XXXIII.

Albeit this Festival in the Vulgar Com-
pellation bear but a particular Denomi-
nation of St. Michael's Day; yet doth the
Church herein celebrate the general Memo-
rial

rial of all *Angels*, praising the Almighty for the great and various Benefits which Mankind enjoyeth both in Soul and Body, by their appointed Aid and Ministration. And indeed, This is doubly considerable, either as *literal*, or *allegorical*: The first having more of Curiosity and Information, the second more of Certainty and Edification: The literal sense here leading us to a Contemplation of Angelical Natures, which of all Creatures (though we come nearest to them) God hath been pleased most to shut up the knowledg of in holy *Scripture*. Whereof this may be one reason, (all humble *Reverence* being reserved) that God's design was in those sacred Oracles, to impart to man but that which most concerned him, both as to his voluntary *Lapse*, and gracious *Restitution*; and no more of *Angels* (concerned in another world) then what only refers to their *Ministry*, and delegated *Protection*; all other * *Speculations* of them whatsoever, being but fine Cobweb-lawn, but rarified *Metaphysical* Abstractions, and Tentered *Probabilities* of *Ratiocination*: As that they were the work of the first *Day*, created with that *Fiat Lux*, Gen. 1. *Let there be Light*: Their manner of *Understanding*, by *intuitive knowledge*, (to say nothing of their * *Speech*, while others perhaps speak too much of it:) their *triple Hierarchies*, one above another, with as many orders in each of them; and that in necessary opposition to as many of the *Infernal Combination*: Their mode of *Operation*, *Motion*, and distinguished *Offices*, viz. Into *Instructive*, *Tutelar*, *Vehicular*,

* *Αἰας τῶν ἁγίων*
αἰν' ἁγίων
μα.

Gen. 1. 3.

* The Schoolmen generally de loquela Angelorum.

Vehicular, Militant, Matrimonial, Terrestrial and Aquatick Angels. But though these are Niceties, and a very *Cælum incognitum*, an embracing of a *Cloud* for *Juno*, yet something is expressed of them more certain, (wherein we may requite their prying into the Mystery of our Redemption) *viz.* That they are *Natives of Heaven*, and have the benefit of Confirmation by Christ, who by his coming, so strengthened them that stand, that they have not now any Possibility ever to fall from their Integrity: And that they are eternal, *a parte post*, (that is) shall have no Cessation; yet that, not so much by their own Nature, as by the Divine Preservation: That they are one of the three *Invisibles*, *scil.* God, *Angels*, and the *Souls* of Men; that they are innumerable as to us, but not so in respect of God, who *calletb all the Stars by their Names*, Psal. 141. And *calletb the Angels Stars*, Job 38. 7. Stars of the Morning, &c. That they are full of *Knowledge*, *sapientes* full of *Power* and *Strength*, Psal. 103. *His Angels that excel in Strength*: That there are *Degrees* and *Orders* most exact amongst them; evident from their several *Names*, || *Seraphim*, Isa. 6. + *Cherubim*, Ezek. 1. *Thrones*, Col. 1. &c. *Principalities*, *Powers*, &c. Ephes. 1. Again, That they can only be described, (not *defined punctually*) and that Description one of the nearest, that an * *Angel* is a Rational, Immaterial Creature, whose main end is to *Chant*, and *Act* that Hymn (which their whole *Quire* sung at Christ's Birth) *Glory be to God on High, on Earth Peace, Good will towards*

Angelos stantes Christus confortavit, ut non habent Possē labi.

Angeli dicuntur eterni, potius quam aterni.

Psal. 141. 4.

דברים

Psal. 8. 3.

Psal. 103. 20.

|| From סוף
to burst.

Psal. 104. 4.

+ כרוב *Sicut puer*, as a child.

* *Angelus est Animal Rationale, Hymnifonum, immateriale.* Aquin.

towards Men. Which good will of theirs is actuated in variety of *Assistance*; for Omnipotence could act all that he wills, immediately, in all, yet God sees good to busie all his *Creatures*, and make them instrumental for each other (ordering all things like a *Golden Chain*, whose Links while they depend one upon another, are all in his own hand) and so is pleased to use, and vouchsafe the Ministry and protection of Angels; nor is the Glory of the Agent ever the less, while we love and commend the Goodness of the *Instrument*.

This Guardianship of Angels some assert to be Particular, that every one from his Birth hath his assigned Angel, a *Genius*, or Spirit attending and defending him; so St. Hierom, O the wonderful Dignity of the Souls of men! That not one of them is sent from Heaven without an Angel thence allotted, to accompany it, and protect it here on Earth: And Scripture seems to second him, Psal. 34. *The Angel of the Lord encampeth round about them that fear him, and delivereth them.* And our blessed Lord himself forbids despising of his *little ones* upon this Reason, *That their Angels always behold the face of God*, &c. Mat. 18. And what credit this had of old, you may see, Acts 12. when St. Peter knock'd at the entry door of Mary's house, (his voice being known, and himself supposed in Prison) many within assembled affirmed, *that it was his Angel.* But what scruple we at particular Angels? When the Scriptures are so evident touching their general Protection,

*Sans cuique
Genius.*

*Mira anima-
rum dignitas,
ut quævis ab
ortu Angelum
habeat deliga-
tum.*

Hierom.

Psal. 34. 7.

Mat. 18. 10.

Acts 12. 15.

Phil. 91. 10.
 τὸ δὲ ματὰ λέγει
 ἱερῆκα.

Heb. 1. 14.

2 Kings 6.

Pfal. 104. 4.
 Millia milli-
 um Angelorum
 jugiter meant
 inter Cælum
 & Terram, Vo-
 ta offerentes;
 Dona referen-
 tes.

Anselmus.

Dan. 10. 21.

Gen. 12.

1 Kings 19. 7.

2 King. 19. 35.

Acts 12.

Dan. 7. 10.

Rev. 5. 11.

Pfal. 91. 10.

tion, and that the Servants of God have many Guardians, *Pfal. 91. He hath given his Angels charge, &c.* And in the New Testament, *Are they not all sent forth to minister for them who shall be Heirs of Salvation?* Heb. 1. And this you may see experienced in *Elisba*, 2 Kings 6. where being besieged by the *Syrians*, the Mount which he possessed was full of *Horses and Chariots of fire*, (that is) *Angels*, *Pfal. 104. His Angels Spirits, and his Ministers a Flaming Fire*: I, thousand thousands of Angels are daily winging it betwixt Heaven and Earth (like Bees betwixt their Hives and Flowers) Transporting, and as it were *Merchandizing* God's Blessings, and mans Prayers; performing their charge unto us both alive and dead: In our life, by *Instructing*, *Dan. 10. I am come to teach thee* (saith the Angel there to *Daniel*) by comforting and chearing us in Agonies, as unto *Hagar*, *Gen. 12.* and to *Elijah*, *1 Kings 19. By assisting* against *Enemies*, as to *Israel* against *Sennacherib*, and to *St. Peter*, *Acts 12. By Protection* against Dangers and sad Accidents. This is *Militia Cœlestis*, as it were God's Regiments of Horse, while his Earthly Powers are his Regiments of Foot; (the Times will bear this Allegory touching the Lord of Hosts) and as their strength is scarce imaginable, so is their number well near infinite, *Dan. 7. and Rev. 5. Thousand thousands ministred unto him, and ten thousand times ten thousand stood before him, &c. to keep thee in all thy ways, and that thou dash not thy foot against a stone.* No? How comes it then to pass, so many good

good men oft meet with evil Accidents? And that not onely in their *Goods* or Children, like holy *Job*, Chap. 1. but also in their Person, like *Mephibosheth*, 2 Sam. 4. I, not only to the loss of Limb, but sometimes of Life also, *Luke* 13. notwithstanding this *Angelical* Protection. But the Answer is as obvious as the Scruple, that God is pleased (for ends best known unto himself) sometimes to countermand those Vice-Protectors, and yet to order and over-rule the worst of Casualties, at least, to the Spiritual advantage of the Sufferers. Thus do Heavens winged *Choristers* besfriend poor Mortals; inclining them to good, protecting them from evil, joying in Heaven at their Conversion, *Luke* 15. *Keep- ing them in all their ways*; yet all this but conditional, while in the ways of Holiness and Righteousness, not in the Precipices of Sin and Irrepentance. And then their Charge attends us too at our end, profligating the Devils, and after we are dead, *carrying our souls into Abraham's bosome*, to bear a part in their own Consort, unto all Eternity. Lastly, They shall be *Messores*; *Matt.* 13. Reapers at the last great Harvest, when they shall bind up the Wheat into Sheaves for God's Garner, and the Tares for unquenchable fire.

And from these Generals, now to say something of the *Angel* of *this Day*, and his Particular: *Michael* being one of those *Six Names* of Angels, which some have more modestly observed to be expressed in Scripture, (while others mention nine of them, as I shewed before.) The Etymology I shall

o o

give

Luke 15. 7.

Psal 91. 10.

In viis, non in precipitiis.

Luke 16.

Matth. 13.

לַיְחַל
Pfal. 89. 8.

Lib. 3. de o-
per. Dei. c. 1.

Gen. 3.

Nomina
Angelorum
Officii sunt,
& non Na-
tura.
Zanch. ut
prius.

Tob. 3. 17.

give you anon, it being a *Name* of *Power* and *Fortitude*, and the Psalmist well interprets it, *Who is so strong as our God?* Psal. 89. But whether this be the *Arch-Angels* proper *Name*, or no, may be a Question, since some have doubted whether Angels have any such particular Names assigned them of God, whereby to be distinguished: and *Zanchy* probably concludes the contrary; For in Heaven they need them not (saith he) their Maker understanding them sufficiently, and they intuitively one another: it might be requisite that while they were on Earth, they should have *Names quoad nos*, in regard of the *weakness* of our Capacity, who cannot otherwise well Distinguish Things, but by their Names, (the Reason of *Adam's* being general *God-father*, to whom all Creatures stood beholding for their *Names*) so that those *Names* given them in Scripture, are but Names of *Office*, and not of *Nature*: given them onely for a time (to be distinguished by) while in Employment among men: And also to confirm the Reality of their *Appearance* and *Messages*, which otherwise might be thought a *Fallacy* and *Deception*; as likewise to denote and imply their *Office* and *Message* about which they were sent; and so *Gabriel* signifieth the strength of God, even that *strength* He would have *Him* to exercise at this or that present time, about this or that peculiar Design. So *Raphael* hath his *Name* from healing or curing of Diseases, which was the main intent of his coming to *Tobit*, Tobit 3. And the Angel of the Lord (namely

(namely *Raphael*) was sent to heal them both. So this *Michael* signifying *Power*, is brought in as a *Champion* of the *Church of God*, Dan. 12. Dan. 12. 3. And under this *Name*, He defendeth the *Elect* against the *Dragon*, Revel. 12. And Rev. 12. 7. thus, as thy are *Names of Office*, so were they not appropriate or perpetual! but either continued to them for the same purpose, or *Transferred* to some others who should perform the same. And thus I leave the curious to their own leisure,

Neque enim unustantum Angelus curandis morbis praefectus est, sed alii etiam ad idem faciendum mitti aut solent, aut possunt. Nomen igitur Raphaelis unius Angeli proprium esse credendum non est: & idem de aliis dicendum esse quis dubitet? Zanch. l. 3. de Oper. Dei c. 1.

more fully to determine so unnecessary a *Question*, adding onely that Answer of the Angel to *Manoah*, Judg. 13. (about the same *Quere*) *Why askest thou thus after their Names, since they are sacred?* And in the deep silence of the *Holy Ghost*, our *Inquiries* are but boldness, and our *Determinations* but Rashness and *Presumption*.

But further let us take some notice of his being styled an *Arch-Angel*, and that *Name* observed to be always of the *singular Number*, which hath given occasion to some to doubt, whether there are any more then one *Arch-Angel*; which (some think) may be conceived in the affirmative. But the more proper *Collection* hence is This, that there are *Orders* and *Degrees* among those glorious spirits, an *Arch-Angel* supposing an *Angel*, and so of the rest: though herein the *Schools* (perhaps) have been too curious, (as I

Esse sedes, dominationes, virtutes, &c. Credo, & quodammodo inter se differentes; sed quomodo, nescio; nec pudet ignorantie. Augustin.

touched before (but that there are *Degrees of Angels* I firmly believe (saith *Austin*) and that they differ in some sort ; but

Vnus de Principibus.
Varablus in
Dan. 10. 13.

Bellarmin.
de Rom.
Pontif. l. 1. c. 9.
Thomas Aquin. 2. 124.
A. 2.

Dan. 12. 1.

1 Thes. 4. 16.

how I know not , nor do I think my self disparaged by that ignorance : and for mine own part , whensoever (by just occasion) my *Contemplation* is led into such deep waters , I desire rather to be commended for a fair stroke in *swimming* over them , then for any *Skill* in *Diving* into them. Well an *Arch-Angel* he is , a chief or principal *Angel* , the great *Prince* , *Dan 12. 1.* Some have thought that he was the very same *Angel* which conducted the *Children of Israel* over the *Red Sea* , and in the *Wilderness* in their *Travel* to the Land of *Canaan* ! This is certain (among all the several *Opinions*) He was reputed by *Daniel* the chief Patron of the *Jews* , and the Defender of God's People ; and therefore a true *Type* of *Christ* , the *Saviour* of his *Church*. Though we flye not so high as *Bellarmin* , to say , that ever since the Fall of *Lucifer* , *Saint Michael* hath been head of all the glorious Angels , (not hearing him say any thing how he was chosen in his Room) whereas the Schoolmen make the *Ministerial Order* to be of an underling *Hierarchy* : yet we finde an eminent mention of him in *Scripture* , *Dan. 12.* where *He standeth up for the People* : And from thence , by some held to be that *Angel* that shall blow the last *Trumpet* , *1 Thes. 4.* And he is the onely *Angel* in the *Scripture* , Honoured with the

Title

Title expressly of on *Arch-Angel*, Ep. Jude 9. Ep. Jude v.9.

five times named in the *holy Book*, and al-
ways a *Military Angel*. So thrice in *Daniel*

fighting against the *Persians*; once in *Revel.* Dan. 12.1.

against the Dragon in main *Battalia*: and in
Saint *Jude*, in a *Duel* with the *Devil* about Rev. 12.7.

the body of *Moses*, (the very *Ashes* of *Gods*

Servants have *Angelical Protection*, and shall

have *Recollection*) yet an example to us of

* meekness, bringing no rai-

ling *Accusation* against the

Devil himself, while many

are very *Devils* for That a-

gainst their *Brethren*: And

so much excellency is wrap-

ped up in the very *Name* of this glorious

Angel, that some think it onely competent

to * *Christ*, and so brings us unawares to the

* *Per Mi-*
sense *Allegorical*, by the Name *Michael*,

who is like the *Lord*? (for so it signifies.) And

here *Christ* is the *Arch-Angel*, the *Angel* of

the *Covenant*: and the addition to *Michael*,

of *His Angels*; strengthens that *Interpreta-*

tion, as such as cannot properly be said to

be any others, then the *Angels* of *God* and

of *Christ*.

* ποτε εστιν οι καπετανοχοι
τα εθνη παντες πασης απελλαγ-
μοι, ως υπο μιας εχεν τα-
ροχην ενουκταν αυτων τα
ψυχαις. St. Basil in Pl. 33.

* Per Mi-
chaelem intel-
lige Christum.
Aug. in Apo-
calypsin.

מִיכָאֵל
interpretatur,
Quis sicut
Deus?
Psal 89 8.
Gen 3.

2. *Satan* is the *Dragon* howsoever, that old
Serpent, that great Red *Dragon*, Rev. 12. Rev. 12.

and the *Church Militant* is the *Heaven*, the

Scene of his *Battel*, ordinarily called *Heaven*

in *Scripture*, as *Matth. 6. Coll. 3. Phil. 3.* and

our life, as *Job* saith, is a *warfare* upon *Earth*,

and therefore take that *whole Armour* of *God*,

Ephes. 6. αφοδίας τς θευ. So that the *Meaning*

of that *Rev. 12.* is but briefly this, that *Christ*

Militia super
terram.
Matth 6 20.
Colloſſ 3.2.
Phil. 3.20.
Job 7.1.
Ephes. 6.12.
Gen. 3.14.
and Rev. 12.7.

Upon the Feast of St. Michael.

Christus
περιερχόμενος
Angeli
συνοδοι.

and his Members fight against the *Devil* and his ; nor can that victory be ascribed to any whatsoever, but to that *Seed of the woman*, which was promised *should break the Serpent's Head*, Gen. 3. Yet as *Aretius* saith, though *Christ* be the *General*, yet *Saint Michael* certainly was a great *Commander* under him, and a glorious *Instrument* in the *Victory*.

Pf. 1. 116 12.

Gen. 18 23.
Angelum
Dominum,
no: Domini.

Rev. 19.10.

Rev. 22 9.

But in the last place, what compensation is to be returned by us, for their assistance, and all their good offices? A Question that comes not within *David's Quid Retribuam?* Psal. 116. though he had as much experience of their favour as any: Yet, *What shall I render to the Lord for all?* &c. no Adoration, much less Invocation due to them. If Abraham worshipped any Angel, it was Christ in their borrowed semblance, and no Created Angel, whose modest Piety justly prohibits it, and that twice, Rev. 19. and that with a strict Caution, and a convincing Reason, *See thou do it not, for I am servant* (that is) *thy fellow-Servant*, Rev. 22. But what then is is our Religion ungrateful? Are there no Responses to such ample Favours? Hath so sweet a voice no Echo from us? Yes sure, Love must flow back, and Commendation, ever making honourable mention of them, as *Glorious Angels*, *Holy Angels*, *Blessed Angels*; entertaining them with care, and *Spiritual Hospitality*, for they are feasted, as it were, by * *virtuous actions*, and driven away with Sin; as *Bees* with *smoak*: And when the good *Angels* go, the evil ever come! as it was with *Saul*, 1 Sam. 16. Then

* *Ad Candida*
test. Columbæ.
The harmless
Dove, clean
House doth
love.

1 Sam. 16. 14.

cable

caute ambula, walk *circumspectly*, and keep *caute ambula*
the better company; invite not the bad *adjunct Angeli*
Angels, who alwayes are too ready! Yet *spectatores*;
all the highest *Praise* and *Gratitude*, and *audacter am-*
Adoration must be *Gods*, even for their good *bula, adjunct*
Offices; according to that *Rule* of the *Civil* *Angeli defen-*
Law, Whatsoever the Servant purchaseth he *sores.*
purchaseth to his Master's use. And therefore; *Quicquid ser-*
Non nobis, Domine, non Angelis: Not unto us, *vus acquirit,*
O Lord, not unto these *Angels*, but to Thy *Domino ac-*
Name onely be the Glory and all Adoration. I, *quirit suo.*
thus with *Angels*, and *Arch-Angels*, and all
the Company of Heaven, we Laud and Ma-
gnifie thy glorious Name, evermore praising
Thee, and saying, *Holy, Holy, Holy, Lord*
God of Sabbath, Heaven and Earth is full of
Thy Glory. Glory be to Thee, O Lord most
High. Amen.

POEM XXXIII. { On St. Michael }
{ and all Angels. }

Celestial Natives, since your selves do pry
Into our grand *Redemptions* Mystery,
Pardon our *Contemplations*, if so bold
As your *Bright Natures* humbly to behold;
Though we perhaps, raise not your *Hierarchy*
As some *fond Builders*, full nine *Stories* high;
Yet we acknowledge you (with *Admiration*)
The *Top* and *Vertex* of the whole *Creation*:
All *Spirit* (without the *Clog* of *Body*) yee
Move as the *Winde*, as *Light* or *Lighning* free;
And yet each of you *single* (*Scripture* tells)

Man's most united force in strength excells.
 Your distinct *Ranks* and *Orders* for the most,
 Are styl'd in *Holy Writ*, the *Heavenly Host*,
 The *Horse* and *Chariots* of the *Mighty Lord*,
 Ready for *March* and *Motion*, at his word:
 So that in *Heav'n* sometimes we read of *War*,
 No marvel then poor *Mortals* live in jar!
 But how got *Foes* in there? sure as in *Flour's*
Serpents do breed, so their *Apostate* pow'r's
 There *Michael* fought with his *Train'd-Bands* of *Light*,
 And beat the *Dragon* down to *endless Night*;
 Though in the *Precipice* his *knotted Tail*
 Against some of those *splendors* did prevail?
 Thence pulling many of that *Orient Train*,
 One day (from *Men*) to be supply'd again;
 The rest by *Christ*, injoying such a *Grace*,
 As ratifies their *Station* in their *Place*:
 Your *Joy* then at our *Penitence*, we pay
 In the same *Coin*, for your *Confirmed-Stay*;
Ethereal Mercuries that nimbly move
 Between both *Worlds*, on *Embassies* of *Love*;
 Driving the *Traffick* between *God* and *Souls*,
 Transporting *Prayers* and *Blessings* 'twixt the *Poles*:
 Not living onely, but you *Friend* the *dead*,
 (When *Atropos* cuts off our *vital Thread*)
 You *profligate* the *Devils*, and conveigh
Benighted Souls to live in *endless Day*;
 You bear them into *Regions* of that *Bliss*
 Of *Abraham's Bosom*, and true *Paradise*.
 What *Retribution* then shall *Mortals* in ke
 For these high *Favours*, which they here partake?
 Surely an *Honour* of sublimest sort,
 That onely comes of *God's* own *Glory* short.
 Bright *Morning Stars*, although you not allow
 Of *worship*, yet our strong *Affection's* due,

And

And highest *Gratulations* to your *Merits*,
 For b'ing to our frail *Flesh* such aiding *Spirits* :
 Then since we *Both* but *One Church* Constitute,
 Let us be neither *Astion-les* nor *mute* ;
 Where *Angels* need not our good *Offices*,
 Let us to *Men*, what these to us, express ;
 Joyning above i th' Song of *Victory*,
 That *Triple HOLY* to the *Trinity*:
 For, here, if *Michael's* name inform our *Minde*,
 Who's like the *Lord* ? we at the *Root* shall finde,
 No praying hence to *Angels* ; mark but well,
 And you'l finde *Christ* wrapt up in *Michael* ;
 He (in a sense) th' *Arch-Angel* is, that *Death*,
Hell, *Sin*, and *Satan* (for us) vanquisheth ;
 If any other 'twere, know all withstand
 Such *Adoration*, by severe command :
 Our grateful *Love* is *Theirs*, but to dispence
Worship to *Them*, 's a double *Violence*.

PRAYER XXXIII. } On Saint
 Michael. }

O *Mnipotent Creator*, who art wonderful in
 all Thy works, but especially in the, high
 and more eminent parts thereof, Thy holy *An-*
gels, where of thousand thousands minister unto
 Thee, and ten thousand times ten thousand stand
 before Thee ; O fill our hearts with an awful
 Dread of thy sacred *Majesty*, with all possible
 Fear and Trembling to work out our *Salva-*
tion, and how to appear before Thee in The
 Day of our *Visitation* ; where so many bright
Suns of the morning blush and are abashed,
 where

Upon the Feast of St. Michael.

where the Angels are charged with folly, and the very Cherubims cover their Faces: And in the mean time give us all Grace as well as a Command, to Ascend unto Thee by the Ladder of the Creatures, and by the things visible, the better to Contemplate Thee, and Thy holy Angels, which are Invisible: the four Elements, (those four common Parents) with all the variety of their Productions, speak the Efficacy of Thy power, every Herb and Plant present to us Thy Deity, and the most inanimate Creatures make assist to speak Thy Mightiness; as the Heavens declare Thy Glory, and the Firmament sheweth Thy Handy Work: but yet the Sensitive Species (those several Families of Nature, that live upon thine Alms Basket) the things of Life and Motion, more Emphatically evidence Thee the Living God, and the sole first Mover of all under-wheels: but while all these are the Operations of thy Hands; Men and Angels, Souls and Spirits, are the work of Thy Fingers, as it were the choice Needle-work of Thy Performance; among both whom, the wonderful Order which Thou hast planted Leadeth us to the Contemplation of Thy Wisdom and Providence in Governing, as well as to Thy Power in Creating of the world: Thy Rational Creatures much Comforted to finde themselves, (by Reason and Discourse) allied to Angels, those higher Natures, in their better part, as well as to the Brutes in their corruptible and lower; and withal apprehending from their being so glorious in Comparison of us, how much more glorious Thou art in reference to them!

And since Thou hast been Pleased to express
little

little of the Nature of Angels in Thy Holy Word, (as being Natives of another world) and onely so far forth as may Refer to our Instruction. O check the Curiosity of our Prying Humours , and give us sober Contemplations of them, and so much Immitation of their Readiness, Alacrity , and Obedience ; that (as we Pray , so we may Practise) Thy will be done on Earth as it is in Heaven : And that we may ever bless Thee for their Ministrations , their Ministrations of all kindes , and at all times ; Thou having given them charge over us , (as the Father of Lies acknowledged this Truth) to keep us in all our wayes in the wayes of Piety and Penitence. O do Thou keep us from the Precipices of Sin , and Irrepentance. We Love and Honour them, those happy Instruments, but (Lord) we Worship and Adore Thy Goodness , as the sole Agent of our Welfare ; their Direction is from Thee , and their Protection : and therefore we bless Thee for all their Assistances both in Life and Death. Give us Grace so to demean our selves , that we put not to flight those Birds of Paradise (by any vitious courses) knowing that such Doves especially love clean Houses : that we may do nothing but as in the presence of Angels ; nay, of Thee our God, who art about our Bed and spiest out all our ways. And also hence encourage us to walk undauntedly (so long as in good Cause and Conscience) for that Thine Angels Pitch their Tents about us , the Captains of the Lord of Hosts are with us , to Rescue and Ensafe us : and grant that these who are here graced with this Title , that all
thy

thy Metaphorical Angels may sincerely and impartially deliver Thy Messages, and all Thy People attend and listen to, and obey those Angels: that so abiding in the state of grace, where Thou hast placed us (like the good Angels) we may at length come to fill up the Number of those fallen Angels, and make up the Consort with the blessed Angels in eternal Hallelujahs. Amen, Amen.

{ The COLLECT. }

Epistle.
Rev. 12. vers.
7. to 13.

Everlasting God, which hast ordained and constituted the services of all Angels and men in a wonderful order, mercifully grant, that they which always do Thee service in Heaven, may by Thy appointment succour and defend us on Earth, through Jesus Christ our Lord. Amen.

Gospel.
Matth. 18. v.
1. to 11.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

UPON

M.
Psalms for
D.M. 18.
E.
Psalms for
D.M.

36

UPON Saint LUKE'S Day.

573

M. Lesson.
1. Eccles 51.
2. Luke 4.
E. Lesson.
1. Job 1.
2. Gal 4.



Hee whom y^e world contains not and
whose court shines wth his glo^{ry} presence
to consort wth beasts, & in a Manger lodge
wee see acceptus not wthout Humilitie.

DISQUISITION XXXIV.

THIS Evangelist was by Nation of Syria; Eccel. Hi. pl. 3. c.
by Birth of Antioch, (as Eusebius and Hierom report) by Profession a Physician
(saith St. Pant) Colof. 4. Luke the beloved Physi-
In vita Luca.

Col. 4. 14.

Ascensio mentis ad Deum per scalas Creaturarum. Vide Bellarmini opuscula. Corpus humanum non est objectum ade-quatum illius medicine, qui fuit Medicus totius Compo-siti.

A vulgar A-po'ogue touching Physicians.

loved Physician greets you. A Physician, and therefore the more admirable for *Devotion*: Being not only a *Courtier* of *Nature*, lost in second Causes, but ascending to the first by the *Ladder of the Creatures*, and teaching others so to climb to *Heaven*. The *Humane Body* not being the adequate object of his study and practice (being first cured himself, by him that was so, far more eminently) he became a Physician of the whole *Man*, of *Soul* as well as *Body*: And that both for the *Therapentick* and *Philatick* part of *Physick*; first, curing their *Infidelity* and *Impenitence* with the Sovereign Precepts and Prescripts of his *Gospel*, and then preserving that same *Spiritual Temper*, with the wholesome *Examples* and good Acts of the *Apostles*. And this *Religio Medici*, although none can equal, yet (for the honour of God, and that *Profession*) I wish more would *Imitate*. To take off all vulgar Imputations, and just occasions of those and the like Ironick Apologues, viz. how once, when a Physician knock'd at *Heaven Gates*, St. Peter demanding who he was? and that by enumeration of almost all *Religions*; Art thou a *Jew*? No, replieth he. Art thou a *Mahumetan*? No, saith he. Art thou a *Christian*? Neither, &c. till being asked in general, Of what *Religion* he was? He answered (saith the Story) *That he was a Physician*: And so at length was denied for his Denials; intimating no room there for such as have no Religion here! But God forbid so honourable and needful a Profession should suffer for the Delirations of some of the

the worst pieces of it: Perhaps some few Philosophical Humorists, (that are but as the Warts, and Wens, and meer Excrescences of that same Noble Science) whose Brains being over-heated by their Chymical Experiments, may as easily mistake the Truth, as they do the *Philosophers Stone*: Which though wooed of so many, yet still remains a Virgin. But for the Profession, 'tis the *Wise man's counsel, Honour the Physician, for thou mayest have need of him.* Yet honour him for his own worth, where thou findest it, as well as for thine own necessity. And our Blessed Lord himself at once commends and recommends him, *Mat. 9. The sick have need of the Physician.* God himself owning and honouring the Compellation, *Jer. 8. Is there no Physician there?* Christ also imitating their practice in the *Good Samaritan.* But here expressly honouring the Profession with the Office of an *Evangelist*, sc. in St. *Luke* *Luke 24. 13. the Physician.*

Quod ab omnibus amatur, & tamen virgo est.
Eccles. 38.
1, 2.

Mat. 9. 12.

Jer. 8. 22.

Luke 24. 13.

Some think him to have been one of the seventy Disciples, from his 24th. Chapter, Vers. 13. scil. one of those two Disciples travelling to *Emmans.* But * *Tertullian* and * *Sectator* & other Ancients say, That he was none of Christ's immediate Disciples, but only a Companion and Disciple of the Apostles, as indeed himself intimates in the very beginning of his Gospel, Chap. 1. *Sicut tradiderunt, As they have delivered them unto us, which from the beginning they saw themselves.* Intimating that he wrote his Gospel by Dictation, but the *Acts of the Apostles* by his own Observation.

Discipulus Apostolorum.
Lib. 4. contra Marcionem.

Luke 1. 2.

But

Acts 1. 1.

Lib. 3. Eccl.
Hist. c. 4.
Alsted. Chr.
c. 27.
Rom. 16.

Totius Pere-
ri nationis
comes & se-
ctator.
Alsted. loc.
cit. Pauli
Discipulus &
Collega.
Gal. 2. 9.

But that he writ both he attestates, *Acts 1.* In the former Treatise, O Theophilus, &c. Which former Treatise being his Gospel he wrote *Anno Christi*, 51. (saith *Eusebius*; Others say, *Anno* 54.) from the mouth of *St. Paul*, who thence is thought to use that phrase, *Rom. 16.* According to my Gospel. And *St. Luke* indeed being the constant Companion of *St. Paul* in his double Travels, *Acts 16.* He became both the Masters, and the Apostles Register, His Representation being but a deserved Emblem, viz. The Ox, strong to Labour, his Pen as unwearied as his Person, and both proportionable to his excellent Subject. He becomes an Evangelist before *St. Peter* and *St. James*, those Pillars of the Church. Ten of the Apostles are pass'd by, and his Quill is chosen: God sometimes is pleased to effect great Designs, by obscure means, and even by unthought of Instruments: *Amos*, an Heardsman, made a Prophet; many Fishermen, Fishers of men: an easier Translation then, may make *St. Luke* here an Evangelist of a Physician. And though the last, yet not the least of the Evangelists; in some Considerations Super-Eminent to all of them: That

* *Matthæus* quidem, quod fuit *Christus* Lege promissus. *Johannes* vero, quod est verus Deus, & Dei Filius. *Lucas* autem, quod est verus Salvator Hominum. *Marcus* vero quod est Rex, & etiam Imperator Omnium. Et sic quatuor Evangelia Distinguntur non penes quatuor subjecta, sed penes Prædicationem de eodem subjecto. *Ludolph.* de vita Christi, c. 83. n. 18.

while *St. * Matthew* (according to his Emblem) labours in Proof of Christ's Humanity: and *St. John* (with his soaring Eagle) reaching at his Divinity; and *St. Mark* (Lion-like) pointing out his Regality;

this

this our St. *Luke* (with his Oxe) draws *Him* as the Saviour of *Mankind* ; and taking Advantage of the others Help , (as writing after them) his *Gospel* is more full , and *Historical* then any , happily supplying many *Passages* and Circumstances , which their weighty Brevity , not to say Incogitancy , omitted : To which end he begins with the happy Message of *Gabriel* , the Miracle of *Zacharias* , and the Saving Name of *Jesus* , much dwelling on the sweet Passages of Christ's Words and Actions , that most eminently pointed out his Clemency and Mercy : and especially in reference to his *Passion* ; as that Prayer , *Father, forgive them* , &c. And that Promise , *This Day shalt thou be with* , &c. And that *Recommendatio Anima* , *Father into Thy Hands* , &c. *Et ipse solus refert* , (saith *Ludolphus*) and he onely (among other memorables) mentioneth that same *grumofum sanguinem* , that bloody Sweat , which was to be the Medicinal *Bath* for wounded souls , principally Designing to Render Him a Saviour , the great Physician both of Soul and Body.

*Vide Stetium
in Commentis
super Lucam*

And after all this , it will be worth while to take notice of his *Dedication* , Most excellent *Theophilus* , *Acts* 1 , &c. which some doubt whether it be a Common , or a Proper Name. But * *Baronius* (though he hath * tried) cannot untye the knot. If we take it for a common *Appellative* , it hints the *Gospel* written to such as are *ἀγαπῶντες* , that is , *lovers of God* , as being a *Pearl not to be cast to Swine* , *Matth.* 7. But every true Christian is a *Theophilus* , and hath a *Gospel* dedicated to him

Acts 1.1.

* *Ad annum* 58.

Matth. 7.8.

*Si Deum dili-
gis, ad te scri-
ptum est; ſe
ad te Scri-
ptum ſuſcipe
manus, &c.
Explan. Pro-
tem Evang.
Luc.*

Luke 1. 3.

Maldonar.
in Luc. 1.

Theophyl.
in Luc. 3.

Acts 26. 25.

c. 24. 3.

c. 23. 26.

Καταρχὴ φιλίας,
καταρχὴ φιλίας,
πρὸς καὶ ἀπὸ
ἡγεμῶν.

(as St. *Ambrose* sweetly) If thou lovest God, to thee the Gospel is written; and if to thee it be written, accept the gift of the Evangelist, the pledge of such an *Heavenly Friend*, and treasure up this Jewel in the retirements of thy Bosome, out of the reach both of *Moth* and *Thief*, that is, of Sin and Error. But more probable 'tis to be a *proper Name*, from Saint *Luke's* own words, *Luke* 1. vers. 3. *It seemed good to me also to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed.* Wherein (methinks) he doth evidence some *one particular Person*, whom he had Catechised formerly by word of mouth; and this is seconded too by the Title, *καταρχὴ φιλίας*, being the same used elsewhere to *Eminent Persons*, this occasioneth Expositors justly to conceive, it was some *Man of quality*. *Lyran* and *Nicephorus* think him the then *Bishop of Antioch*: others, that he was some chief Governour in his Common-wealth, because the word *καταρχὴ* importeth most excellent, or most Noble, as it is translated and applied to *Festus* by St. Paul, *Acts* 26. And by *Tertullus*, that great Master of Eloquence, to *Felix*, *Acts* 23. And by *Claudius Lysias*, *To the most Noble Governour*, &c. And then from *Theophilus* observe, That greatness doth not exclude goodness, but may much advance it; and so to that end, 'tis not onely Equity and Civility to give due Titles of Respect to persons of Honour and good Quality, *Rom.*

13.

13. Honour to whom Honour belongeth (Religion approving of good manners :) But it is withal a *Pious Policy* for good men to devote their labours to such *Mecanasses*, as may advance Religion and the Glory of God, rather than their own *private Names and Fortunes*, as here St. *Luke* doth unto his *Theophilus*, contrary to the Rudeness and Barbarity of the Phanatiks of these latter Ages.

But not to seem digressive, this *Evangelist* (like his *Industrious Ensign*, the *Oxe* fore-mentioned) hath his time of *Unyoking* also, as well as of hard labour. This holy *Physician* Bellarmin. de scriptor. Eccl. de Sancto Luca Evang. Hier. in catal. vir. illust. (after his numerous and double Cures) is at length cured of all earthly *Maladies*, dying in *Bythinia* (a Region of the lesser *Asia*, now called *Anatolia*) near *Pontus*, in the 84. year of his age, and *Anno Christi* 74.

POEM XXXIV. { On Saint Luke. }

THE Church, with Gratitude of highest Rate
This Saint's *Festivity* doth Celebrate,
And fitly we *Commemorate* his Facts,
Who *Christ's* Records, and his *Apostles* Acts:
And because (though a Grand *Physician*) He
Indulgeth *Studies* of Theology;
Nay, and doth make his *Practise* of it too,
And that (we know) is rare for *Such* to do:
He, through all *second causes*, views the Prime,
And so by *Natures* scale to *Heav'n* doth climb.
While others lodge by th' way; the *Soul's* his care,
While *Empericks* ev'n Bodies do impair:

Therefore St. *Luke* is to be valued high,
 Whose *Gospel* is — — *Religio medici*.
 He layes aside his *Apollinean* Art,
 And doth withal *Prescripts* Divine impart:
 Feeling the Pulse of *Souls*, the *Conscience*; thus
Christ is become his *Esculapius*.
 Saint *Paul*, and holy *Mark*, and such as these
 Are deem'd his *Gallen*, and *Hippocrates*;
 He's of the *Apostles* Colledge, and in that
 A *President*, and not a *Candidate*:
Tears are the *Critick-water* He doth cast,
 Whereby, if He discern *Sin's* danger past,
 He lets the *Patient* know, *God* doth restore,
 Who bids *Him* 'ware *Relapse*, and *sin no more*;
 Or if the *Symptomes* still continue bad,
 He then applyes the *Balm of Gilead*;
 And where the Case is *Desperate*, he thinks good
 To adde the *Balsom* of our *Saviour's* Blood,
 That *Panaean* Medicine, that *All-heal*;
 So careful is he of his *Patients* weal.
 This good *amaritan* brings *Wine* and *Oil*,
 To cure the *Soul* both of her *Wounds* and *Toyl*.
 The *Body* (next) of *Sin* he so *Dissiects*,
 That we may thence prevent foreieen *Defects*;
 Discovers to us many an *Healing Plant*,
 The *Cleansing Hysop*, and *Ferb* *Grace* we want;
 Advising also for our better speed,
 That we the *Heavenly* *Motions* ever heed:
Visits without a *Fee*, and thereby thrives,
 He feels hath receiv'd, and freely gives.
 Then Honour the *Physician*, but of all
 This the *Celestial* *Apollo* call;
 His *Gospel* being a *Shop* so furnished,
 That there each *Grief* may of its *Cure* be sped;
 Stor'd with rich *Drugs*, and choice *Restoratives*,

Sure Antidotes, and needful Corrosives ;
 And all these free , attend the Prophet's Cry,
 Come you that Languish , without Money buy.
 And Lord we come, Begging but onely This,
 As he was St. Paul's Convert, make us His.

PRAYER XXXIV. { On Saint }
 Luke. }

O Great Physician of Souls and Bodies , who
 commandest us to Honour the Physician ;
 give us grace to perform it unto both , as to the
 Physician both of body and Soul ; and that not
 onely for our own sakes , because we have need
 of him ; but for thine especially , because of
 Thine Ordinance and Blessing : for that Thou
 hast indulged such helpful excellencies , such
 kinde and Friendly Qualities to Plants and
 Minerals to sensitive, and insensitive Creatures,
 (that Medicines are well next door almost to our
 Diseases , and naturallv each Creature knows
 its Cure) yet is Thy Mercy still more magni-
 fied to Man , in giving such Eminent Gifts to
 the Physician , as that He knows the Loadings
 of these Relieving Vertues, and can knock at their
 doors by the Hand of Art , and call them forth
 of their several Cells (Hearbs , Drugs , or
 Metals) into an healing Medicament or Po-
 tion, for the Ease or Restitution , (when Thou
 pleasest) of Thy languishing and fainting Ser-
 vants : So that Thou trustest Him, as it is were,
 with the Keys oft-times of Life and Death ; that
 though Thou hast appointed man his Bounds

which he cannot pass, yet (not using this Thine Ordinance, and other means afforded Him) that he may come short of, and not live out half his Days!

*Yet still more and more we bless Thee for choosing here St. Luke for thine Evangelist, and turning such a Corporal into a Spiritual Physician; vouchsafe us Grace (O Lord) to become his Patients, (being sick of Sin!) or rather I think, since he prescribes onely by Thy Directions: as Thou Honourest that Profession by wearing the style of a Physician, so Dignifie us with the deserved Title of Thy amending Patience, and Embracers of his Dosses for Thy sake: And help us to take thankful notice of Thy goodness, spread over all Professions, and peculiarly for this great good Example of an Evangelical (we had almost said Angelical) Physician: that Calling, being most Tempted (and most oft Seduced) by the Blandishments of Philosophy, and alluring Familiarities of Nature, to rest in second Causes, forgetful of the First: some of them looking upwaras, so far onely as the Stars, and motion of the Heavens; rather then ascending to them in Adoration of Thee, the God that guides them! Some again Relying on the Connexion of Causes, and a supposed Necessity of the vicissitude of all Things; mean time, not seeing Thy Hand that knits the Links, and holds the Golden Chain, Dispensing all Things by a watchful Providence: Thus too many being but half Philosophers, grow onely wise to self-conceitedness and Evil, but not men wise unto Salvation; But this Thy Servant St. Luke (here) improves his Art and Nature, into
Grace*

Grace and Piety; and not onely to his Personal Advantage, but enriching the World with Publique Treasure; Thy Church (O Christ) with the Jewel of Thy Gospel, and a Register of (happy Examples) the Acts of Thine Apostles; wherein (like a good Physician indeed) he hath discovered both our Disease and Remedy; to wit, our Sins, and thine infinite Mercies, and all-sufficient Merits; and without them, our Desperate Condition! But those well Applied will so recover us (here) into a state of Grace, as one day to Render us immortal in the state of Glory. Which Grant O Thou Physician of Souls, O Holy Jesu. Amen, Amen.

{ The COLLECT. }

Epistle.
2 Tim. 4. v. 5.
to 10.

Almighty God, which calledst Luke the Physician, whose Praise is in the Gospel, to be a Physician of the Soul: May it please Thee by the wholesome Medicines of his Doctrine to heal all the Diseases of our Souls, through thy Son Jesus, &c.

Gospel.
Luke 10. v. 1.
to 7.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

M.
Psalms for
D. M. 21.
E.
Psalms for
D. M.

UPON
Saint SIMON and
JUDE's Day.

M. Lesson.
1. Job 24, 25.
2. Luke 14.
E. Lesson.
1. Job 42.
2. Phil. 2.



S^t. SIMON.

DISQUISITION XXXV.

THESE were another Pair of Brethren ; (as before , Peter and Andrew , James and John .) The reason of Christ's Choice here-
to , to spread Unanimity , and prevent Schism ,

Schism, is expressed in their Festivals; They were Brethren in Blood, and Brethren in Good; Brethren in Nature, in Faith, in Doctrine, and Good life: *quam bonum & jucundum*? O how happy and pleasant a thing it were, if Ministers were in the three later but such Brethren; That would Resent like Aaron's Ointment, would be both good and pleasant, and few things that are both! Though Simon is here first named, I shall crave leave to begin with * Jude, as most Remarkable in Scripture, I, and for Scripture too, He having enriched that Crown with a precious Jewel, viz. with an Epistle of Catholick and universal excellence; and therefore well named Lebbeus, Matth. 10. 3. from a Root signifying the heart, and to make hearty; He having done it heartily as unto the Lord; not more discouraging the Enemies of Christ, then animating and chearing his true servants: and for the same reason, not amiss Surnamed Thaddæus, (in the place forecited, Matth. 10.) from that Syrio-Chaldaick word ܬܕܝܐ which signifies a Dug, his Epistle being Mamilla Ecclesie, as it were a Dug, or Nipple of the Church; yet I think the better Etymology is from the Root ירה which speaks him Laudantem, consistentem; A Confessor, and a Saint praising God, and so uniting with the name of Jude, streaming into one chanel both, and from the same Fountain.

The most we read of him in Scripture is from his own Pen; yet that being guided by the Holy Spirit, we cannot suspect the modesty

Frateris Natura, Fide, Doctrina, Vita. Aquin. & glossa ordinat.

Plal 123.

* Judas Hebræum nomen est, Thaddæus Syriacum.

Tremel.

From לבב cordatum fecit unde לב (i.) cor.

Diversi Apostolorum Bionomii fuerunt, hic autem Trinominus.

א ירה ירה a Radice, ירה quasi celebrationis Filium

Rom. I. I.

2 Pet. I. I.

1 Cor. 7. 22.

*Magnus gloria-
tus est se mem-
brum esse Ec-
clesie, quam
caput imperii.*
John 14. 22.

איש שר

i.e. *Vir Mar-
supii*, The
man of the
purse, &c.

modesty thereof; where, above all Titles, he styles himself *Judas the Servant of Jesus Christ*. The honorablest relation, *That the perfectest freedome*, therefore all the Apostles use it, *Rom. I. 2 Pet. I. 1 Cor. 7, &c. I*, and the best *Christians* joy most in this Title: as the good Emperour *Theodosius* deemed his being a Member of Christ's Church, an higher honour then that he was *Head* of the *Empire*. So Saint *Jude* in his *Exordium*, a *servant of Jesus Christ*; yet adding withal, *the brother of James*, mentioning his Kindred, and Allies, partly to distinguish himself from *Judas the Traytor*, as *John 14* not the *Iscaiot* *Iskariotes*, (saith *Tremelius*) for difference, for (though *Iscaariotes* help well) yet both of a Name, shadoweth out unto us, that in the *visible Church* there will be alwayes some bad; as well as good Professors! *Judas a Devil*, (*John 6.*) as wel as *Judas the Saint*: the *Church* is an *Ark*, and that had a *Raven* as well as a *Dove*: 'Tis a *Flock* like *Jacob's* all Ring-streaked: 'Tis a *Net*, there will be *Fish* in it of all sorts: A *Garden* will have *Weeds*, as well as *Herbs* and *Flowers*: And 'tis an *Army*, wherein are spirits of all tempers: 'Tis a *Field*, wherein are *Tares* as well as *Wheat*, and so shall grow together till the *Harvest*. So that good men may distinguish themselves from ill; and again, may own their best *Alliance*, for the more credit and *Advantage* of the *Truth* and *Gospel*, as *St. Jude* doth his Brother *James*, being a man of such repute, as that he was surnamed the *Just*, &c. as is expressed in his *Commemoration*.

The

The substance of St. Jude's Epistle consisting of a *Salutation*, vers. 2. an *Exhortation*, vers. 3. and a *Caution*, vers. 4. The first is *Mercy* unto you, and *Peace*, and *love* be multiplied, (that is) *Mercy* from God the Father, in pardoning your Sins; *Peace* from God the Son, that Prince of Peace applying it; and *Love* from God the Holy Ghost, being the Spirit of Love. Or *Mercy* in pardoning your sins, *Peace* in calming your Consciences; and *Love*, joyning you to God, and one another. The *Exhortation* is, to continue stedfast in the Faith once given to the Saints. Nay, 'tis ἐπαγωνίζεσθαι (that is) earnestly to contend for it, with might and main, with all the wisdom of the Serpent, that may consist with the Dove's Innocencie, to act (like natural Agents) to the utmost of ability; all little enough to countervail the malice and subtilty of the Supplanter, as the caution intimates, vers. 1. Because certain ungodly men are craftily crept in, &c. As such have ever done, and will do into the purest Churches upon Earth; as Snakes and Serpents creep into the sweetest Gardens; from whence the Metaphor is fitly taken, craftily crept in unawars. Of this sort are those that with a form of Godliness (saith the Apostle) creep into Houses, leading Captive silly Women, &c. Serpent-like assaulting the weaker Vessel, and whereof we have had too large experience; but now (thanks be to God) the Caution of that place begins to be better heeded, (that is) from such turn away, 2 Tim. 3. Yet St.

Epistle of
Jude 1.
Verse 2.
Verse 3.

ἐπαγωνίζεσθαι.

Inquam pro
aris & focis.

Ad extremum
virium.

οὐκ ἐκδιδόντες
αὐτοῖς τὰς οὐκίας.

* ἐν τῇ ψεύσει, ἐν τῇ πανουργίᾳ, καὶ
 πρὸς τοὺς ἁποδόμιον ἢ πρὸς τὸν.
 Metaphors from Dice and Juglers;
 that we might beware of the
 Slights of Men, and cunning Craf-
 tiness, whereby they lie in wait
 to deceive, Ephes. 4. 14.

St. Paul expresseth it fuller,
 * Ephes. 4. in three Terms
 most emphatical; of whose
 both Sin and Punishment
 you may read in the sequel
 of that *Epistle*. Against all
 which we must, as St. Jude
 did, give all diligence, ver 3.

to write of the common Salvation. Indeed gi-
 ving all diligence not only in his Writing, but
 in his Travels, and preaching the common Sal-
 vation, viz. first in Greece, Pontus, and Me-
 sopotamia; and afterward (say Writers)
 with his Brother Simon into Persia, where
 (besides spiritual Cures) he corporally re-
 stored Abgarus, King of the Edesseni, unto
 whom he was sent a kind of an Embassadour.

Escl. H. st. l. 1.
 c. 13. ἐλπίδι
 διεκρίτως, &c.

Eusebius gives us the whole story at large,
 whereof I can here present but an Abridg-
 ment: When the Fame of our Blessed Savi-
 our's Miracles had inform'd the world of
 of his Divinity, and contracted unto him
 (as the Center of their Health and Reco-
 very) all those of Circumferent Nations
 that were any way diseased; among the rest
 King Abgarus (Prince of some Borderers
 on Euphrates) labouring of a Disease incu-
 rable, (as to man) maketh his Address to
 Christ by Letters, Petitioning his Assistance;
 and thereby obtaineth not only an Answer,
 but a Promise from our Blessed Saviour of
 granting his Request, (as you may read the
 Copy of both Letters in the place afore-
 quoted;) Christ granting his Desire as to his
 Cure, (though not in coming to him;)

καὶ ἐν τῇ
 ἐκείνῃ
 ὅσον ἐπ' ὅν-
 θεωπείᾳ συνά-
 μεν καταθῆ-
 σθαι, &c.

Promising after his *Ascension*, to send some one or other of his *Disciples* to *Restore* him to *Health*, and those about him : Which was performed accordingly (saith

† *Eusebins*) by St. *Jude* (who was called *Thomas*) his sending of *Thaddæus Edeffa* : But here (by the leave of so great an Author)

if St. *Jude* were any where called *Thomas*, (and not mistaken for him rather, they being distinct enough in the Catalogue of the Twelve Apostles) yet I apprehend not how Saint *Jude* can be said to send *Thaddæus*, as being his Brother, and one of the seventy,

(for so run the words of the * *Historian*) when they are so clearly expressed to be one and the same *Person*,

Matth. 10. And *Thaddæus* (that is *Jude*) one of the Twelve, Matth. 10. 3. But

passing the Circumstances, the substance of the Story is Authentick : That *Thaddæus* having done many kind Miracles by the way, approacheth at length to the Court of *Agaricus*, who (as it were) worshiping *Christ* in Him, (saith my Author) falls down before him : προσκύνουσι τῷ θεῷ, declaring his Belief in *Christ*, and his Father that sent him, (to omit the other holy Courtship of the *Dialogue* :) Saint *Jude* embraceth him, and in the Name and Power of *Jesus* cureth him, without help of *Plants* or *Minerals*, or any other *Medicaments* whatsoever ; and not him onely, but many others also

† καὶ ἐπεὶ δὲ ἀναβήσας ἀπέστειλεν οὐκ ὡς ἡμεῖς μὲν, ἵνα ἰασθῇ τὰ σὺν τῷ πατρὶ, καὶ ὡς οὐκ ἐστὶν οὐδὲν οὐκ ἐστὶν. Eccl. Hist. l. 1 c. 13.

* Ἀπέστειλεν αὐτῷ Ἰούδας ὁ καὶ Θωμᾶς, θεοδιδόνον ἕνα ὅς ἐστιν μύκονια, &c. loc. cit.

οὐ τὸ ἡμέτερον
καταλελοι-
παμεν. πῶς
τὰ ἀλλότρια
ληψόμεθα ;
loc.cit. prope
finem.

(at that instant) labouring of Diseases, and *Believing* : counting it such an happy Re-
compence, that multitudes *were daily added to*
the Church of such as should be saved ; that
when the grateful Prince did proffer him
Gold and Treasure, He Returned this sel-
dom heard Celestial Answer ; Gread Sir, if
we for our *Spiritual Master's* sake, have
freely left what was our own, how shall *we*
take that which is anothers ? And yet for all
these Performances on his part, and noble
expressions on theirs, (the better sort of
them) he is at length by others ill Requited,
by the Heathenish *Priests* of that same
Countrey, being put to death, and sacri-
ficed *Anno Christi 43.* (saith *Eusebius*) others
the 51. propagating the *Gospel* both by *Life*
and *Death*.

Gal. 5. 25,

Simon the last
Marryr of the
Apostles.

Now a word or two for his Brother *Simon* :
he was surnamed *Zelotes*, from his pious
heat and prudent zeal, without which Alloy
'tis a dangerous engine, zeal not according
to knowledge ; and 'tis reckoned among the
works of the flesh, *Gal. 5.* ζήλοι, also
from his Contrey called the *Canaanite*, and
for distinction from the other of that name,
Simon the Canaanite, *Matth. 10. 3.* who like
a showring cloud, (one of those *compassio-*
nate Bottles of Heaven) watered with the
Gospel, many dry and *Desart Places*, scil.
Egypt, Lybia, Persia, Cyrene, many parts
of *ichorching Africa*, and divers other Re-
gions towards the *Western Ocean*, besides
his visiting of some *Islands*, and among
others (if *Historians* deceive us not) this
of

of our Britain also, (though others attribute
that to Joseph of Arimathea, Anno Christi 63.) *De obitu hujus*
and though Bellarmin saith, That of this *Apostoli nihil*
Apostles death we have nothing certain, yet *habemus certis*
others say, that at length returning home unto *Bellarmin. de*
Jerusalem, (that *Carnificina Prophetica*) *P. 33.*
Shambles of the Prophets, (having awhile
succeeded his Brother James the Just in that *Vide Alsted.*
See Episcopal) He was fastned to the Cross *in Chron. Pers.*
in 120. year of his Age, and so made the last
Sacrifice of all the *Apostles*.

POEM XXXV. { On St. Simon
and Jude. }

IN Sacred Writ 'tis a Divine command
That by two witnesses each word should stand,
And here they are; to make each Gospel good,
This pair of Martyrs seal'd it with their Blood!
They stood in first Relation to each other,
Yet nearer Kind by their Spiritual Mother.
Rare is Fraternal Amity, but This
Like Aaron's Oyl, both Good and Pleasant is.
Saint Jude with Golden Pencil doth indite
A Catholik Epistle, and doth write
Unto the Jews dispers'd, and Gentiles both,
To weed up Errors in their early growth;
That same Love-Letter to the Church He writes,
With his Blood Sealing, what his Heart endites!
And were his Cautions fixed in each Breast,
Nor Sin nor Faction would be unsupprest.
And as He wrote, his Brother Simon Ran
Bearing Christ's Name to th' utmost Ocean,

Advent'ring on the Savare *Affricans*,
 The worst of all their *Minsters*, and sin tames:
 Turning *B'ack Superstition* into Grace,
 Till *Sin* and *Turcism* did Re-cloud the Place!
 Thence wat'ring *Lybian Deserts*, *Egypt's Plains*,
Cyrene and *Persia* tasting of his Pains;
 Nay on our *British Isles* too (story some)
 This *Canaanite* bestow'd first *Christendom*:
 And after all returned home, and dy'd
 Last *Martyr* of th' Apostles Crucify'd!
 Well therefore (here) is he *Zelotes* term'd,
 Whose *Zealous* Life and *Death* *Christ's Word* confirm'd.
 And that nor *Sin* nor *Heresie* Intrude,
 The *Christian Faith*, both Wrote, and Dy'd St *Jude*.
 Thus if your *Life* and *Death* you'l Render *Fair*,
 Translate th' example of this golden Pair.

PRAYER XXXV. { On St. Simon }
 and Jude. }

O Infinitely wise and gracious Master, who
 wast pleas'd here to choose these Brethren,
 not onely for the Advancement of Thy Gospel;
 but for their own Association, and our Exam-
 ple: blessing the Parents of such pious Chil-
 dren, when so many of them prove as shafts in
 the Hand of a Gyant, and not Reeds, wounding
 the hand of those that bred them; (They being
 commonly certain cares, and uncertain com-
 forts) through Corruption of Nature, most
 running after evil courses! and if one prove an
 Abel, another is a Cain! if one become a
 Jacob, another proves an Esau; or if one
 prove

prove a Mary, another's but a Martha, or perhaps a Dinah! if one a good Husband, another plays the-Prodigal Son! and much degenerateness falls out oftentimes even in the best of Families! but happy sure the Parents of these Brethren (whereof St. James too was a Third) yet themselves more felicitated by Thy Election, and being made of thine Eminent Disciples, to enjoy Thy presence, Thy Blessings, and Instructions.

And we cannot but take grateful notice of Thy frequent choice of Brethren for Thy Service; thereby preventing Schism in Thy worship, and for the more Comfortable Society of themselves and for examples to us of Amity and Union, whereof we have so great a scarcity: and therefore (O Lord) supply those Graces with Thy Spirit of Concord, and rebuke that Spirit of Envy and Uncharitableness which hath so long divided us in Jacob, and scattered us in Israel! and especially (O Lord) Redintegrate the Affections of all those, whom Thou sendest out into thy holy Ministry (like Simon and Jude here:) Let them be Brethren (if it be Thy blessed will;) unite them in judgment and the soundness of Doctrine, that they may be of one Minde, and of one Heart: or if there be some lighter differences, yet that those may not hinder Christian correspondence in Thy work, but rather make our Moderation known unto all men; that without envying one anothers Gifts or preferments, we may all unite in the Building up of Thy Church and people: drawing them both by Precept and Example into mutual Affection one with another, and

Upon St. Simon and Jude.

thence the more easily to love Thee and Thy Service, their own souls, and the Things of a better Life. To that end (O Lord) give us Ability and Will, diligence and prudence, both by Pen and Person to advance thine Interest; where Thou hast bestowed Talents, grant us Industry with St. Jude to write Instructions to thy Church and Servants, to oppose Heresies, to convince the gain-sayers, to stop the mouths of Ignorant and foolish men. And where Thou affordest opportunities of Travel, let us to our power (with Saint Simon) endeavour the Advantages of Christianity: that so having performed faithfully the service here designed us, our Souls and Bodies may make an happy retreat unto their Principles, and both wait in hope of consummated Felicity and a Joyful Resurrection. Amen, Amen.

{ The COLLECT. }

Epistle.
of St. Jude,
v. 1. to v. 9.

*Almighty God, which hast builded
Thy Congregation upon the founda-
tion of the Apostles and Prophets,
Jesus Christ himself being the
Head Corner-stone: grant us so to
be joynd together in unity of Spirit
by their Doctrine, that we may be
made an holy Temple, acceptable
unto Thee, through Jesus Christ
our Lord.*

Gospel.
John 15. v. 17.
to the end.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

M.
Psalms for
D.M. I.
E.
Psalms for
D.M.

UPON The Festival of ALL SAINTS.

M. Lesson.
1. *Wisd.* 3.
2. *Heb.* 11, 12.
E. Lesson.
1. *Wisd.* 5.
2. *Rev.* 19.

39 *Fellow Citizens with the Saints & of y^e Household*



*And take upon us y^e Fellowship of the
ministring to y^e Saints 2 Cor 8. 4.
that yee being Rooted & grounded
in Love may be able to comprehend
with all Saints what is the breadth &
length & depth and height and to
know the love of Christe Eph. 3. 18 30*

DISQUISITION XXXVI.

THE former Festivals presented us with
Singularities, but this is *Festum Catholi-
cum*, it is or should be an universal Holy
Day: whereas each of the former, like
a *Jacob's*

a *Jacob's-staff*, gave us the height but of particular Stars; This, like a fair natural Day, shews us the whole *Heavens* rich varieties: Those, as contracted *Perspectives*, Measuring Them one by one: While This, like a large Optick, Presents us as it were a *Land-Skip* of *All Saints* together: Each of them like a *Flower*, This a *Posie*; or if they *Posies*, This a *Garland*, nay a *Garden*; sometimes Those shew'd the *Leader* or Commander in Chief, sometimes the *Wings*, or *Officers*, or peculiar *Regiments* of the *Churches Army*; but this presents us here with her *Camp Royal*, her *General Muster*, the Main *Battalia* of that *Noble Army*, the *Army of Saints* and *Martyrs*: Because we cannot particularly Celebrate every of those Saints in whom *God's Graces* have been eminent, (for that would be invincible;) and likewise because in those which we do Solemnize, we may (through negligence or infirmity) omit some Requisites, or Act some things unnecessary; therefore *Holy Church* Designs This Feast to Commemorate *All Saints* in General. I say, This is the *Catholick Solemnity*, and not a little mistaken by some, who mistake themselves to be the onely *Catholicks*; for the most part, conceiving this Feast instituted, in Contemplation onely of the Saints triumphant, so carrying on their manner of Devotion, in consideration of *Them* onely: this misprision being grounded (saith a learned *Gamaliel* of ours) upon *Boniface*, his dedicating the *Pantheon*, (given by *Phocas*) to the *Honour* of *Saints* and *Martyrs*, but of

Dr. Donae
S. 45. in Fe-
st. am.

Ezek. I. I.

that kinde onely ; yet was there a better consecration afterward, both of that *Temple*, and this *Festival* (saith he) viz. to the Honour of the blessed *Trinity*, to the *Memorial* of all *Angels*, *Saints*, *Apostles*, *Martyrs*, *Confessors* ; and all *elect Children of God whatsoever* : For indeed, this *Feast*, methinks is like *Ezekiel's Creatures*, full of *Eyes* behinde and before, at top and underneath ; looking upward in a sense on the *Saints Triumphant*, and downward too on the *Saints Militant* ; looking as it were round about the world, uniting in a devout contemplation the *Head of the Church*, *God and Christ himself* ; and the whole *Body* in those two noble *Constitutive Parts* thereof, the *Triumphant*, and the *Militant* ; piously grounding upon that *Article* of the *Apostles Creed*, I *believe the Communion of Saints* ; And Seconded out of the *Epistle for This Day*, *Rev. 7.* where the *sealing of the Saints speaks them the Saints Militant* also ; being such, without question, as receive the *Seal* here, that is, *Grace* in their *Heart*, as well as a *signe* of their *Profession* in their *Forehead* ; and therefore as these *Words*, so this *Festival*, (in their *Intendment* that applied them to it) is also of the *Saints* that are upon the *Earth* ; and that *this Day of All Saints* is not to be contracted to either, but intimates a *Relation* unto both, to *All Saints*, whether alive or dead : And there is a *Latitude* of *Christian Piety*, that (whithout either *affectation* or *Superstition*) may well reach them all.

As first, for the *Communion of Saints Militant*

tant, (all true Charity beginning at home) that's more obvious to us, and we will ascend unto the other by it: it consisting mainly in these two things; in compassionating one anothers evils, and communicating of our own goods; (these indeed are the two Feet of Christianity.) And first of Sympathy: Be of like affection one toward another (saith the Apostle) and that not onely to rejoyce with them that rejoyce, but also weep with them that mourn! An union which the Members of the same Body alway challenge: Christians sure (more then Heathens) should be faithful Partakers of both Fortunes, (as was said of *Pyrrhus* and *Orestes*, of *Thersites* and *Perithous*) rejoycing in anothers good, as in their own; as those *Parables* of the found sheep, and Groat instruct us: Yet alas, how many *Labans* are amongst us, that envy the fruitful Flock of an Industrious *Jaacob*? And how many maligning *Ahabs*, sick of their neighbours Vine-yard! sick of their Grapes before they taste them, because they are not owners of them! Nay, like *David's* Enemies, *Psal.* 35. In mine adversity they rejoyced: Such are far from the Communion of Saints; I confess, it is hard to Nature thus to sympathize, and not with the Brother of the Prodigal, to envy the success and plenty of another; but easie 'tis to Grace and Christian Love; with *Benjamin's* Brethren, not to envy him, though his *Mess* be five times bigger then their own, *Gen.* 43. So *David*, *Psal.* 107. God raiseth up the poor out of misery, and maketh him Households like a

Communio
sanctorum
litantium con-
sistit principa-
liter in compa-
tiendo mala,
& communi-
cando bona.
Id. autem eis
ad hunc res-
pondet, *Gal.* 6.
Rom. 12. 16.
Virius for-
tune *fidem* comi-
tes.

Luke 15.

Psal. 35 15.

Nature *diffi-*
cillimum.

Gen. 43. 34.

Videbant
justi, & leta-
bantur.

Psal. 107. 42.

Flock

Upon the Feast of All Saints.

Flock of Sheep , and the Righteous shall see this , and rejoyce,&c.

*Solamen Mi-
seris Sicis
habuisse dolo-
ris.*

Partner
Griefs yield
some Reliefs.
Mark 5.

Gal. 6. 2.
*Frater enim
est, & caro
nostra.*

Gen. 37. 27.

And as the *Oyl of Gladness* is increased by effusion , so the *Bread of Affliction* is crumbled away by breaking ; sorrows grow less by being divided , and therefore this *Communion* of Saints teacheth us likewise to *mourn with them that mourn* ! And though it be not altogether a Remedy , yet 'tis some kinde of *Mitigation* , Fellowship in *sufferings* ; and he will do little , that will not pity misery. The *Church* is that *Hemorrhissa* , Mark 5. vexed with a long bloody issue , running even from *Abel unto Zachariah* , and thence down through Christ's and all the *Apostles* veins ! even nearer to us , then the *Marian Persecution* ! So that we cannot think it strange (saith the Apostle) concerning the fiery Trial. More need of his advice , Gal. 6. *Bear ye one anothers burthens* , and so fulfil the Law of Christ. Each Land almost in *Christendom* now presenting to us *Joseph's bloody Coat* ! then how can we chuse but melt with *Judah* ? for it is our Brother , and our own flesh ! In the body natural , you see , if any part be hurt or wounded , all the other living united parts smart together , and seek remedy ; but indeed the dead Members , and such as are cut off , afford no *Sympathy* : the *Analogy* is evident. This Κοινωνία παθημάτων , this *Communion of Affections* is a true touch-stone of what Metal , of what Body we are ; whether fuel for God's burning , or *Timber* for his Building ; a Building (now we speak of it) let us imitate , for we are God's Building ,
1 Cor. 3.

1 Cor. 3. (And here the beam out of the Timber, and Stone out of the wall instruct us:) In every structure, you see, one stone, one beam bears up another; and so should it be in the House of Faith. And to press home the Metaphor: As in the material Building that stone which supporteth most, is nearest the Foundation; that which fewest, furthest off: So is it in the spiritual Edifice, the more or less we have of this Christian Sympathy, the further off, or nearer are we to that Foundation *Iesus Christ*, 1 Cor. 3. Obdurateness was never signe of Saint, but Tender-heartedness, such as good *Job* had, Chap. 30. Such as *David*, Psal. 35. Yet *Jeremy* beyond them both, the most pathetical of all the Prophets; wishing himself a wet Metamorphosis, (in behalf of others) *O that mine Eyes were Rivers, and my Head a Fountain*, &c. Saint Paul too, full of this same Christian sympathy, gracious compassion, Rom. 12. but above all, our blessed * Lord, He altogether melted into passion, and compassion for us, John 11. Matth. 23, &c. *Etiam in Caelis*, (saith Saint *Austin*) even in Heaven it self, though above the reach of passion, yet full of compassion for his Saints on earth, both in respect of the evil done unto them, Acts 9. *Why persecutest thou me!* As likewise for the good they do, Matth. 25. *Ye have done it unto me.* This is *potior charitas* (some think) the better part of charity, as without which all other kinds of it are nothing, 1 Cor. 13. And therefore let Saint Peter prevail with you, 1 Pet. 3. *Be all of one minde, one suffer with another: Love as*

1 Cor. 3. 11. In Aedificio lapis lapidem portat, sic & in Ecclesia. Quo plura quis pro Deo sustulerit, propinquior; quo pauciora, Fundamento Remotior, &c. Ludolph. de vita Christi. 1 Cor. 3. 11.

Job 30. 15. Psal. 35. 13.

no una de-
sa] & pe-
cuniae, Ut San-
ctus Hieron.
Jer. 9. 1.
Rom. 12. 15.

* Totus in pas-
sionem, & com-
passionem solvi-
tur. Salvator no-
ster etiam in
caelis, (ubi non
passionem) com-
passionem ha-
bet August.
Acts 9.
Matth. 25.

1 Cor. 13.
1 Pet. 3. 8.
Heb. 13. 1.

Bre-

Upon the Feast of All Saints.

Brethren, be pitiful, be courteous, &c. We have felt the sad consequences of our Jars and Differences, and therefore endeavour all to be of one minde: All liable to the same *Vicissitudes*, and therefore suffer one with another; made all of the same mold, and therefore love as Brethren; and since the loudest Miseries may be ours, be pitiful, be courteous. Saint Paul seconds him, *Remember those in Bonds, &c.* Let not *Isaiah*, Chap. 9 or *Amos*, Chap. 6. complain of us, that we are insensible of others, *That no man is sorry for the Afflictions of Joseph!* If no *Communion of Saints* here, none hereafter; but those shall one day rise up in judgement against us, Matt. II. with that *in-cognito*, *We have mourned unto you, and you have not wept*, &c. And then that our *Turn* come not, and an unpitied Requital, *Depart into the place of weeping!*

Isa. 9. 13.

Amos 6. 3.

Matth. II. 17.

Exite vos in locum fletum.

*Bona sunt Tri-
plicia, viz.
Secundum Phi-
losophos, Ani-
me, corporis,
& Fortune;
secundum Theo-
logos, Cordis,
Oris & Op-
eris: que om-
nia sunt com-
municanda.*
1 Cor. 13. 3.
2 Tim 2 24.
Psal. 141. 5.
Isa. 40. 1.
1 Thes. 4 18.
Ephes. 1. 15.

Yet *Passive Communion* is not enough for *Saints*, it must be active too, by communicating of good, as well as compassionating evil: of good spiritual and corporal. We must communicate the goods of the heart, and of the tongue, and of the hand, according to the necessity of the object: and these three are like the Wheel, the Bell, and Index of a Clock. The goods of the heart, are *ser-vent love*, 1 Tim. 1. 5. *charitable opinions*, 1 Cor. 13. Those of the Tongue are *pious In-spirations*, 2 Tim. 2. *serious Reprehensions*, Psal. 141. *seasonable consolations*, Isa. 40. 1 Thes. 4. And lastly *Zealous prayers*, Ephes. 1. And

And these are the brightest beams of *charity*, yet will cost you nothing; and therefore according to his gift let each one minister herein, 1 Pet. 4.

1 Pet. 4. 10.
Gen. 15.

Those of the *Hand* are better known, then practised: the *living God*, like *dying Isaac*, will feel the *Hands*, as well as hear the *voice* of whomsoever he blesteth, (nor so to be deceived by either.) *Pliny* tells us, that the *Eagle* knows her young ones by their eyes, their *perspicacy*; and unless they can out-face the *Sun*, that she rejects them as a *Barren* brood. But I must tell you, God knows his *children* by their *hands*, their *liberality*, and will own no *withered-handed Jereboams*! God requires no costly sacrifices, (as the *Jews*;) the *calves of our lips*, *Oblations* of our hearts and hands, are all he looks for; and therefore, to *do good*, and to *distribute*, or *communicate*, *forget not*; for, &c. Heb. 13. And God will not forget, &c. *Mercy is the sole companion of the dead*: and God hath given men goods of what kinde soever, not unto *Treasurers*, but as to *Stewards*: imitate then the wise one in the Gospel, *Luke 16*. For to every one it shortly shall be said, *Renderationem, Give an account of thy Stewardship*. And believe it, none shall make a more comfortable *Reckoning* at the *Day of Judgement*, then the charitable man; if you dare believe the Judge himself, *Matt. 25-35*. who there takes notice onely of such charitable Actions; as *Feeding*, *Clothing*, *Visiting*, *Ministring*; and those he sets upon his own account, *Mihi fecistis, Ye have done it*

In Nat. Hist.

Pauper est Altare Dei.

Sola misericordia comes defunctorum.

Heb. 13. 16.

Heb. 6. 10.

Non tanquam Dominis, sed dispensatoribus. Euthym.

Ephes. 2. 19.

it unto me ; and therefore himself rewards it, rewards it with himself , *Venite Benedicti, Come ye Blessed* , &c. And who thus practice the *Communion* here , need no whit doubt their *Eternal fellowship* with them hereafter , *Ephes. 2.* Now therefore ye are no more strangers and foreigners , but fellow-citizens with the Saints , and of the household of God : which lifts us up to the consideration of our communion with the Saints Triumphant.

Wherein our
Communion
with Saints
Triumphant
consisteth.

Our Communion with the Saints in Glory, consisting chiefly in these things , *viz.* on our part a glad apprehension of their happiness, an honourable mention and memorial of them ; the praising God for such good Examples, and Instruments in their Generations here , and our endeavours for *due Imitation* : on their part , the Reflexion being Joy at our *Conversion* , with prayer in general , for our vindication , and for our felicitous Consociation ; and first , we joy in *their felicity* , as men do for their freinds in high preferment, to think how they (like *Abraham*) are gone up the Hill, (to the top of happiness) while we like his Servant , and the Asss, remain in the vally , in this *vally of Tears* , servilely burthened here with *Sin* and *Sorrow* ! Yet tis some mitigation of our misery , thus to apprehend , (not onely some few of our dear Correlations , but) so great a part of *Christ's mystical Body* , to be in a state of glory and *felicity* , beyond all reach of hazard , or danger of cessation , like *Israel* passed through the *Red Sea* , safely arrived on the Banks of *Canaan* ; while we are here
either

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either toiling in an *Ægypt*, or passing through the *Waters of Corruption and Affliction* ! that They are *Comprehensores* (that is) Possessors of the Land of the Living, wearers of those *Robes*, and *Palms*, and *Crowns*, Rev. 4. This cheers us somewhat, that are but *Via-tors* ! but poor waifairing Pilgrims here, yet rejoycing in hope shortly to be partakers with Them in those things which yet eye hath not seen, nor eare heard, nor entred into the heart of man ; into all which the Saints above are entered. And therefore in the next place we ought to make always honourable mention of them, (the second branch of our communion with them ;) for if the wicked delighteth so to speak well of the covetous, *whom God abhorreth* ; how should the Righteous delight to speak well of the Glorious, whom God so highly loveth ; never to reflect on them, without worthy and honourable expressions ! The righteous Saints, the pious Saints, the glorious Saints : their victorious Name, being (as *Salomon* saith) like the Confection of the Apothecarie, Eccl. 7. as an ointment poured out, Cant. 1. which (the Box of their mortality being broken) should spread the more of their perfumes among us : so far as concerns us making good that of *David's* Prophecy, Psalm 112. The righteous shall be had in everlasting remembrance ; and that on our part too, as well as on God's ; during all our Lasting, as well as his Everlasting. And thirdly, as we ought thus to commemorate them with all Candid Attributes and Titles ; so must we praise the

Psalm. 10. 3.

Eccl. 7. 1.

Cant. 1. 3.

Unguentum effusum.

Psalm. 112. 6.

Quoad æternum nostrum.

Upon the Feast of All Saints,

Psalm 150. I.

αρχιεπισκοπικη
διδασκαλια.

* Ne volumine
Temperum in-
grata obrepat
Obliuio; Deo
Beneficiorum
ejus (Solen-
nitatibus, F. f. i. s.,
& diebus sta-
tutis) dica-
mus sacramus-
que Memori-
am. Her. in
carol. vir. illust.

Luke 15. 7.

Contrarium
eadem est Na-
tio.

the worlds great *Benefactor*, for sending it
such pious *Paterns*, and so eminent *Exam-
ples*, *Psalm 150. Praise ye the Lord in his
Saints*, (so *Saint Hierom* reads it) and
praise him for them; they being *Speculum
Pietatis*, as it were, our glass of Christianity,
whereby to dress all parts of our *Conversa-
tion* (as *St. Jude* speaks of the quite contrary)
They are set forth as an Example, for us to
write after their fair Copy, Chalking out to
our Imitation all the wayes of Innocence
and holy Candour, of Piety and Charity, of
Diligence and Perseverance: and to our *Suf-
ferings*, the pious Resolutions of *victorious
Patience*, and holy *Resignation*: and this is
our *Communion* with them. These things are
the Ground of all the Churches *Celebrations*,
and of this Books Reflection: * "Lest
"through the Tract of time, ingrateful *Obli-
"vion* blot out the Favours of Almighty
"God, we Dedicate and consecrate the
"Memorial of his *Gifts* and *Servants* to him,
"in *Solemn Festivals* and set Times of
"Devotion.

Nor it that Nobler part of *Christs Church*,
the Triumphant, so totally insensible of the
Militant, but that they make good this *Com-
munion* also, even *joying at our penitence and
conversion*, Luke 15. *there is joy in heaven
over a sinner that, &c.* And sure that is pro-
perly imputed to them (as to any) as most
concerning their own Kindred, their Fraterni-
ty of rational creatures. And if the Seri-
pture say, *They joy* in such a case, let the
Logick Rule of Contraries tell you whether
the

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the *Sympathy* be not general; and though they be above the reach of *Passion*, yet are they not without compassion toward their *Militant Copartners*; yea, and (in the general) praying for their *vindication*, apparent in that same Prayer of the *Souls under the Altar*,

Rev. 6. 10. *How long, Lord! how long, holy and true, dost thou not judge and avenge the blood of Thy Servants, &c?* I say this universal *Sympathy* (for Particularities are hence inconsequent) is a main part of the *Communion of Saints*, *Saints Triumphant* with *Saints Militant*: And no more Interruption to their present Happiness, then Reflexion on their own former sufferings; both praying for a full Consociation in *Eternal Blessedness*: Christ,

that King of glory, and his Guests above, both desiring that *His House may be full*, that *House* where such a *Supper* is prepared and so many mansions, Rev. 22. *He which testifieth these things, saith surely, I come quickly*;

the Saints of both sorts saying *Amen* to it, Even so, come Lord Jesus, come quickly; come in *Grace*, and come in *Glory*; that all Partners being admitted, and all the Members under that *One Head* collected, all their joy may be full, and the *Body mystical* compleated; for this it is, that the *Orthodox Church* doth Cry to God so earnestly, *That it may please Thee of Thy gracious goodness*

shortly to accomplish the number of Thine Elect, and to hasten Thy Kingdome, that we with all others, (with these Saints Triumphant) departed in the true Faith of Thy holy Name, may have our perfect Consummation and Bliss

both

both

both

both

Rev. 6. 10. *Quousque Domine, &c.*

Luke 14. 16.

Rev. 22. 20.

In the Office for Burial.

both in Body and Soul, in Thy eternal and everlasting Glory. Amen, Amen, Amen.

POEM XXXVI. { On All Saints. }

PArticular *Accounts* Extending hither,
Take now the *Total* of *All Saints* together ;
While they in sober *Dialogue* express
Their *Mystical Communion's* Happiness :
Like dear *Allies* Remov'd by Distant Space,
Who yet in *Strong Affections* do *Embrace*.
Saints Militant.

You *Blessed Spirits* and *Exalted Souls*
That thine in *Glory*, Hous'd above the *Poles* ;
Who once were here *Inhabitants* below,
Dwelling in such frail *Tents* as we do now ;
Though you like *Abr'am* are gone up the *Hill*,
While We remain in this *sad Valley* still !
Yet let our *Comfort* not be deemed bold,
That with you still we true *Communion* hold.

Saints Triumphant.

Kindred, your *Cordial Union* we embrace,
Not shifting *Souls* with our *Exchange* of *Place*.
Our *Graces* are not shrunk, but more profound,
Where *Gratitude* and *Charity* abound,
One towards our *Head*, the other unto all
The *Members* of His *Body Mystical* :
Nor is't the least *Addition* to our *Joyes*,
To see our *Brethren* freed from their *Annoyes*.

Chorus.

Our *Love* as bright and constant as the *Sun*
With *cheering Beams* through *Heav'n* and *Earth* doth run ;
Like

Like *Aaron's* fragrant *Oyntment* doth it flow,
From *Head* and *Beard*, down to the *Skirts* below :
Thence like *Cœlestial Fire* , it upward Tends
To *God* , and *Angels*, *Christ*, and *Saints* Ascends :
Thus those that Sigh below , that Sing above,
Are all *United* by the *Bond* of *Love*.

Saints Militant.

You *Elder Brethren* , we Rejoyce to see
Inheritours , of such *Felicity* :
Our *Fellow-Pris'ners* that solately were
In *Flesh* , and *Sin* ; now from all Fetters clear :
Whose sooner *Fledged Souls* are Soar'd on high,
Quitting the Shells of your *Mortality* !
Though *Death* and *Sickness* Trampled you before,
Y'are now secur'd from both for evermore.

Saints Triumphant.

Our blest Possession but an earnest is
Of your expectance , and approaching Bliss :
For Heav'n is an Inheritance so fair,
That every *Saint* shall there be made an *Heir* :
And here , though *Captiv'd* in the *Flesh* a while,
There (freed from *Bonds*) you shall for ever smile :
Then chear your Hearts, and lift your Heads on high,
For your assur'd *Redemption* draweth nigh.

Chorus.

Then *Brethren* all we are by Father's side
And *Mother's* both , *Christ*, and his *Mystick Bride* ;
As once all Servants , so shall all be free,
Made *Sons of God*, In glorious *Liberty* ;
All *Birds* of the same *Nest* , and beauteous *Feather* ;
Flocking to *Paradise* , shall Chant together ;
One Church we make, one common Lord Revere,
Both *Cherishers* above , and *Mourners* here.

Saints Militant.

Thus fervent *Sympathies* arise to all

(So far as suits *each state*) Reciprocal;
 Yet not, as though we Prayers might Address
 To our *Related Saints* and *Happiness*;
 Or as your *Joyes* had Leasure to look down
 On our poor Accidents of Smile, or Frown:
 But our *Love*, *Honour*, and *Esteem* is Yours,
 Without *Detraction* from the *higher Pow'rs*.

Saints Triumphant.

True Sympathies we own, through neither Grief
 Our Object suffers, nor our Pow'r Relief:
 Yet do our constant Pray'rs attend your Good,
 And beg the Vindication of your Blood!
 So far your *Sorrows* to concern us (Know)
 That at your *Joyes* our *Pleasures* overflow;
 Nor can some *Members* their *Perfection* gain,
 Till all the rest Compleetness do attain.

Chorus.

Wherefore we all in joynt Devotion Pray
 For the whole *Churches* Consummation Day;
 That the Elected Number be supply'd,
 And altogether shortly Glorifi'd;
 That Pray'r may be converted into Praise,
 And Tears wip'd off, may Songs of Triumph raise;
 Until the Style of *Militant* do prove
The Church Triumphant, both for *Joyes* and *Love*.

Thus Earth's *Hosannah* (onely not so long)
 And *Heav'n's* sweet *Hallelujah's* but one *Song*:
 Thus *Love's* the *Cement* of the World, the *Chain*
 Links *Heav'n* to Earth, and Earth to *Heav'n* again;
 No article of Faith Cures more *Complaints*,
 Then this same blest *Communion* of *All Saints*.

PRAYER XXXVI. { On all Saints. }

O Blessed and All-Blessing Jesu, who art the only Head of that mysterious Body, the Body of All-Saints, that ever have been, are, or shall be in the World; as Thou art an Head of Glory unto those Triumphant Saints above, so be an Head of Counsel and direction unto Thy Militant Servants here below; be pleased still to shed Thy gracious Influences upon both, continuing that Spiritual Correspondence, and holy Sympathy, requisite in all the Members of an healthy Body: That as those Citizens of the New Jerusalem, look downward in a noble Pity and Compassion (so far as glorious Objects will permit them) with general Love and Prayers towards their waifairing Brethren; so these again may make their grateful, and Affectionate Returns to Thee and Them: joying in their Felicity and Security, as an Earnest of their own; and honouring Them with a careful Imitation of their Graces, and the good Examples left behinde Them, which is the best and greatest honour can be done Them.

Assist us also (I beseech Thee O Lord) in preserving the Communion of Thy Saints Militant here on Earth, and that both by sympathizing with others evils, and by communicating of our own Goods: (Sympathy being a lively part of Christianity, and insensibleness a dangerous Symptome of dead flesh.) O give us therefore soft Affections, and Tendernefs of Heart one towards another, not onely to Rejoyce with them thatre joyce

Upon the Feast of All Saints.

(which in a carnal sense too many do) but also to mourn with them that *merun* and to be mindful of such as are in bounds, as bound with them: That so being of like Affection one toward another, we may neither be Reckoned, nor rewarded among those that are void of natural Affection ! but may be ready to Communicate our Goods, our goods of Piety and Charity, Charity both of Giving and forgiving; Forgiving one another, if any man have a matter against another, even as Thou (dear Saviour) hast we trust forgiven all of us : knowing that the wisdom which is from above, is first pure, then peaceable, gentle easie to be entreated, full of Mercies, and good Fruits ; always inclinable to Reconciliation, that both we and our Gift may be acceptable at Thine Altar : to which end likewise, give us Grace to advantage this Communion not onely by forgiving, but by giving (to our Power) by imparting of our Goods, the goods of Body, Minde, and Fortune ; of Head, and Heart, and Hand ; the goods of the Head, by Counsels and Directions ; those of the Heart, by Prayers, and due Instructions ; those of the Hand, by prudent Reliefs and Distributions, which are the way unto Thy Kingdom, although not the cause of Reigning there ; yet Sacrifices, wherewith Thou art well pleased : that so continuing this Communion of Saints here, (by all the holy Duties prescribed in Thy Word) we may be continued in it hereafter, when both the streams of Militant and Triumphant shall flow into one chanel of Glory, into one Church and Consort singing Eternal Hallelujahs. Amen, Amen,

The

{The COLLECT. }

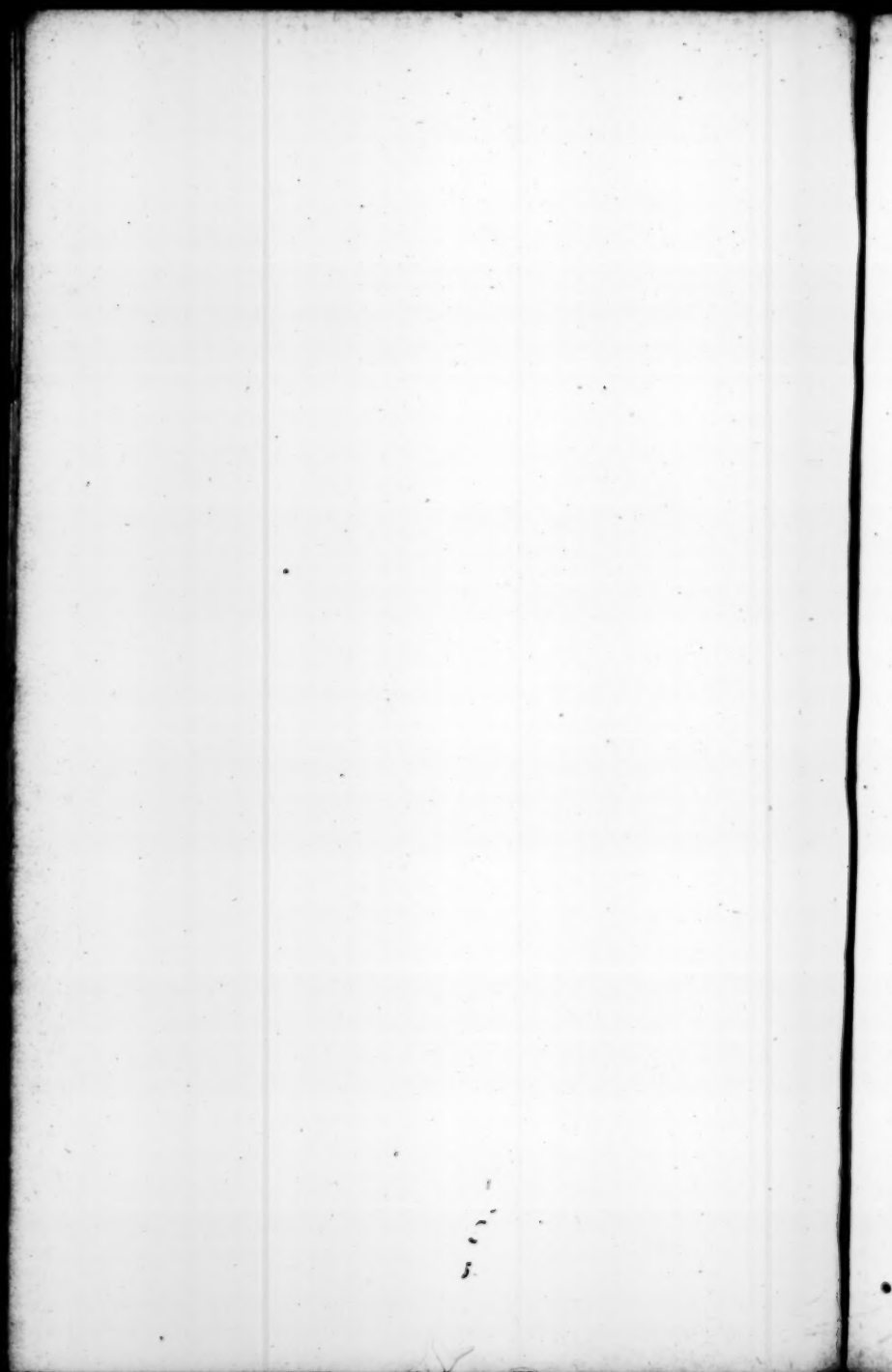
<p>Epistle. Rev. 7. vers. 1. to 10.</p>	<p><i>Almighty God, which hast knit together Thy Elect in one commu- nion and fellowship, in the mystical Body of Thy Son Jesus Christ, our Lord; grant us Grace so to follow Thy holy Saints in all ver- tuous and godly living, that we may come to those unspeakable joys which Thou hast prepared for them that unfeignedly love Thee, through Jesus Christ, &c.</i></p>	<p>Gospel. Matth. 5. v. 1 to 13.</p>
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Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

R r 3

UPON



AN
APPENDIX OR SUPPLEMENT
To
SCINTILLA-ALTARIS.

BEING
Some Account of the three
grand Solemnities last added
to the Liturgy of the
Church of ENGLAND.

By *Edward Sparke* D. D.

{ *Tristis intrantibus,* }
{ *Hilaris exeuntibus.* }

Ἐν τῷ εὖ τὸν περισσόν.

L O N D O N,

Printed by *R. Battersby* for *H. Brome*
and *T. Bassett.* 1673.

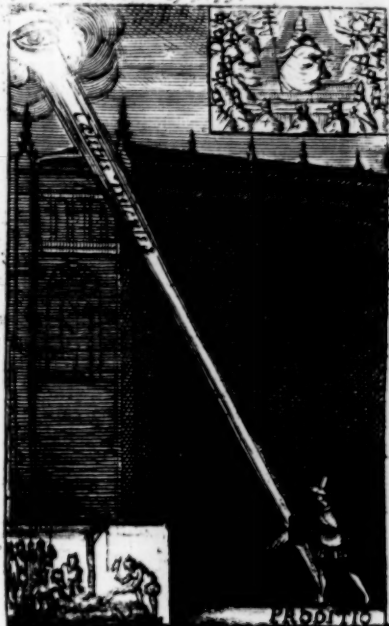
T
† F
stab

Proper
Psalms.
85. 64. 124.
129.

UPON

The Anniversary of the
Fifth of November, commonly
called Gun-powder Treason.

1. Lesson.
2 Sam. 22.
2. Less.
Acts 23.



*Our souls is escaped as a Bird out of
the snare of the Fowler: the snare
is broken, and we are
escaped Psal. 124. 7.*

DISQUISITION XXXVII.

THE Pieties of the Church, and * Laws * Acts of
of the Land (from Examples of the Parl. 3. Jac.
† Passover and dayes of Purim) have e- Regis.
stablished this grateful Anniversary for that † Exod. 12.
happy Hest. 9.

happy Deliverance of the King, and the three Estates of this Realm from the most Traiterous and Bloody intended Massacre by Gun-powder, on the fifth of *November*, *Anno Dom. 1605.*

Blessed Light, shall we not sing Thee, that discoverest such a Deed of Darknes? A Fact so hellish, respect of the Intenders, as that *November's* Fifth shall ever blush at the horror of it in a guilty Letter! and a Deliverance in respect of us, so gracious, as that it were another Treason, not to Commemorate it with Joy and Thankfulness.

Of all the grand Attributes, of Gods Mercy's the Transcendent. That is wide as the Earth, deep as the Sea, high as the Heavens; and should the Philosopher demand again—

* *Quid ultra Sphæram ultimarum Misericordiarum.*

† *Libro Rhetor.*

* *Applicando Agentem ad Patientem, ut Diabolus & prestigiatores miranda efficiunt, non miracula.*

† *Tollendo Effectum, Causa posita.*

What * fills that space beyond the upper Orb? He may well be answered Mercy; for that's indeed a Sphere above all his Works. Now of all Mercies Deliverances are of the first Magnitude. † *Aristotle* reckoneth them among his τὰ ἡδύτατα, (i.) Things most delightful. Privative Blessings usually, carrying more Miracle along with them, then Positive; the latter (for the most part) being effected only by Application of the * Agent to the patient and assisting Nature (as Manurance to the Earth, and thence her Fruitfulness, proportioning of Matter to the Form, thence Generation.) But these Privative Benedictions (I mean) Deliverances, set † Omnipotence it self on work, by checking an Effect even in the presence of the Cause, making Efficients lay down their Efficacy,

Efficacy, Nature resign her Power, and the Elements forget their Qualities: So that an Israel may walk dry-shod where the Whale Exod. 14. could swim, and the Three Children (those holy Salamanders) live in the midst of such a Fire, whose very Blast should slay their Tormentors, *Dan. 3.*

— That a bloody Hand should (as it were) wither of a suddain, and not have power to strike, when the keen Knife was drawn, (as in the case of * Parry touching the Queen) * See the Reign of Q. Eliz. that fierce Powder should not take fire when the close Match was laid. Sure *this was the Lord's doing*, and (by way of Gratitude, as well as Admiration) *This was wonderful in our Eyes. Our Soul (our Land) escaped as a Bird out of the snare of the Fowler: The snare is broken, and we are delivered.* Erepta est Anima, Erepta est Anglia, &c. Psal. 118. 24. Psal. 124. 7.

And whereas holy David dignifieth those positive Mercies but as Left-hand Blessings, with Epithetes of good, pleasant, gracious, he styles these Deliverances — *Magnalia dextra*, the mighty Things; which not the Finger only, but the Hand of God, the Right Hand of the Lord doth bring to pass! the Wonders that he doth for the Children of men! AND of all such Wonders that the World ever joyed in (that it ever saw, felt, heard, or understood) Story can parallel none to our Protection, as upon this Feastival (Heaven make us answerably thankful that it prov'd so) a Feastival I call now, and holy to the Lord: Though 'twas intended (worse then a Famine to us:) the Banquets of Miscreants, Scythians and Cannibals,

Joel 2. 2.

Psal. 124 7.

Here is *La-*
queus positus,
muscipula
contrita, &
populus libe-
ratus.

* As Bildad
 saith of Job,
 18. 8.

* Ephes. 4. 14.
οὐκ ἔσμεν σοφοί,
οὐδὲ διδάσκαλοι,
ἀλλὰ ὡς τὸ κέρας
 Metaphors
 from Dice
 and Cheating.

nibals, the very Revels of the Devil! a Day of worse then *Egyptian* Darknes had not the power of those Sorcerers been limited; a *Joel's Day* (i.) of *gloominess and thick darkness, a day of blood, and fire, and vapour of smoak!* Joel 2. A day of Mourning, Lamentation and Woe! a Day wherein (sure) they thought to have set God a patern for Doomsday! This was a day Satan thought to have marr'd, we should have howled and have perished in it! But this proved the Day which the Lord had made, that we might rejoyce and be glad in it. *For the snare is broken, and we are delivered,* Psal. 124.

But the breaking of the snare supposeth the laying of it, and the best way to measure the Deliverance, is by surveying of the danger. 'Twas not altogether a Dream that of the *Frier*, who in his Sleep thought he saw all the World full (as it could hold) of Snares, and Devils keeping them! Indeed, what with Satan's suggestions inwardly, and his busie Agents outwardly; what with the numerous accidents of Sin and Sorrow, *ambulamus in insidiis*, we still walk in snares, * and those both of Body and Soul! scarce knowing where to tread beside them! Sea and Land full of snares, the Court, the Camp, the City, the Countrey not without them! the busie Hall, the Exchange, the Shop, and would I might not add; the Church, scarce free from snares! So many crept into it unawares, whose cunning * craftiness *lies in wait to deceive*, Ephes. 4. What need else of that exact Caution of our Sa-
 viour,

viour, *Mark* 4. 24. Take heed what, and how, and whom you hear; and of that Confession of *St. Augustine*; that the Serpent oft windes himself into our holiest Actions, by Spiritual pride, Vain glory, or Hypocrisie! So that *Undique Retia*, the whole World is, as it were, all hung with Nets, and we the silly Flyes catch'd in them! so * *Ludolphus* * *Insidias* po-
 morally interprets that of *Psal.* 124. 7. *De* ^{mens in Divi-}
Mundo Proditore, of the World's playing ^{tiis, in Honori-}
 the Traytor with us (like *Agrippina* to her ^{bis, in Deliciis.}
 Husband *Clandius*) poysoning the Dish we ^{Lib. de vi-}
 most delight to taste of. Laying snares in ^{ta Christi.}
 our Riches, Honours, Pleasures; in our
 Vocations, and sometimes even in our up-
 rightest Actions! ordinarily in our Meats and
 Drinks, and Recreations, *Psal.* 69. *Mensa* *Psal.* 69. 10.
Laqueus; our Table oft our snare, &c. Most
 of these being to us, as those *Gibeonites* to
Israel (i.) Traps and Snares, *Josh.* 23. and *Josh.* 23. 13.
 therefore worthy of our Litany as well as
David's Custodi ab insidiis, *Psal.* 141. Keep *Psal.* 141. 9.
me from the snares that they have laid for me,
and from the Grins of the workers of Iniquity.

For the Church is that *Hæmorrhœissa*,
Mark 5. The woman troubled with the bloody
 Issue, and ever will be till Christ do come,
 and cure her, through all Ages and Succes-
 sions hath had her Snares and Persecutors;
 and inksome would it be on both sides to Au-
 thor and Reader, here to mention the black
 Catalogue, or bloody rather of the Churches
 Sufferings, Snares and Dangers, through all
 her Successions from *Abel* unto *Zachariah*,
 from the Patriarchs to the Prophets, and
 thence

* The Parifi-
an Vespers!

rhence to the Apostles and Primitive Christians! But to draw nearer Home, what Snares and Barbarisms, what Treacheries and Massacres have we heard of in these latter Ages? (Beside those of the *Spaniards* and the *Dutch* in both the *Indies*, and of the * *French* in *Anno 72.* that rendred Christianity it self abominable) at this day, what bloody Ensigns are display'd against her? viz. the Crescent at one side, and the proud Eagle at the other (*i.*) *Rome* and *Turkie* ; who, had they their desire, would even Crucifie the Church, as was her Head and Saviour 'twixt a pair of Thieves! But God in his good time (we hope, we pray) will cause that Moon to wain or turn it into blood, and that same Bird of Prey, each day more and more to moult his Feathers, till he become ridiculous as *Æsop's* Crow. Mean time the Fire is less dangerous in the Roof then in the Bed-straw.

Octogesimus
Octavus Ma-
rabilis An-
nas.

For sure the sons of *Rome* (like *Hannibal* to his Father against them) have sworn implacability against us, and more than a *Vatinean* hatred, and have practised it (you know) by Sea and Land ! By Sea in 88's Invasion (on which a brief Reflexion will be no Digression) in that Climacterical year of the World (as some call'd it) They endeavoured to turn our Seas into a Wood, by their numerous Armado, which if some reckon right, consisted of 57868 Tun, besides the expected Additions of the Prince of *Parma* (that in themselves were formidable!) Every Galloun Bellied like the *Trojan* Horse.

Horse. *Millite plenus*, just with such bow-
 ls of Mercy (i.) all the Instruments, of * Bishop Bar-
 Cruelty, men armed with variety of Tor- low in his
 tures, among which were Knives inscribed Book of Eng-
 with this bloody slander, *To cut the Throats of* land's Delive-
Hereticks! This Sea-Monster, though they Chri- rances.
 stened it *Invincible* (by reason of the double
 strength of its own force, and their long two
 years Prayers) yet how did God let loose
 the Elements to blow and scatter them, that
 they become the very Sport and Rattles of *Elementorum*
 the Winds and Waves! and put *Philip* the *ludibrium*.
 Second into such a stormy Passion, that he
 said, He sent His Navy to fight with Ships
 and Men, and not with angry Elements: so
 that this proud Armado was Re-baptized in
 the *British Seas*, and Named more pertinent-
 ly (by the new God-Fathers, our *Drake* and
Furber) the *Vincible*, the *Vanquish'd Navy* 1 Kings 16.
 (as if all their Saints had been engaged, as Job 1.
Elijah said of *Baal*, 1 Kings 16.) So that
 one of *Job's* worst Infelicities befel them,
 scarce enough of them escaping home to tell
 it: And *Osarias* the *Jesuit* preaching to the
 piteous Remnant, took for his Text that of *Psalm 44. 9.*
Psalm 44. Thou O God wentest not forth with
our Armies; and fair and well confessed in
 his Discourse upon it, that God had herein
 shewed himself a *Lutheran*.

Yet all this was an open Enemy (as *David*
 saith) we could the better bear it; Happy for
 us, if our Domestick Enemies were not worse
 then Forein; but as our Lord *was wounded*
in the house of his Freinds, so his Servants also: *Cantic. 2. 2.*
 And as Christ saith of his Church, *As the Lilly*
among

* In medio Fi-
liarum non
Alienarum.

† Cujus unica
vita in Paren-
tis Nece.

† Flectere cum
nequeant fape-
rus, Acheronta
mouentes.

among the * Daughters: Thorny Daughters, and Sons also! The Church of *England* hath not onely publick Enemies, *ῥωμαῖοι καὶ Ἰουδαῖοι*, as *Turks* and *Jews*; *Spanish*, *Italian*, and *French* Papists and Sectaries, but *English* also! I, a whole Generation of these † Vipers hath our Land bred. *Neroes* and *Ninuse's*, *Catalines* and *Catesbies*, *Garnets*, *Winters*, *Cromwells*, and others, whose Life and Health could stand with nothing but their Mother's Death! *England* (like unhappy *Helen*) brought forth the Fire-brands that went about to burn her *Troy*! and not only (like a second *Herostatus*) to fire a Temple, but (this day) like an other *Phaeton*, tried once again to set the World on fire! usurping (you see) both God's Instruments of General Dissolution (i.) Fire and Water! But their Master-plot (here) was by the more consuming Element! But e're I tell you more, you need prepare your minds for Tragick Contemplations (lest sudden mention of so dire a business too much astonish Apprehension:) Look on your Deaths-head-Rings! Think upon Graves, and Tombs, and Epitaphs! Of fiery Mountains, *Ætna's* and *Vesuvius*! on flakes of Lightning, cracks of horrid Thunder! Think upon rifled Houses, Temples violated, slaughtered Princes, States depopulated, and then recal *November's* black Designs! Come then and see the *Romish* Pioners at work, digging down to † Hell for Aid, when Heaven had so oft denied their wicked Prayers and Purposes! You know they had lost their Anchor hold from *Spain* before, what there-fore

fore they could not then Effect by Force, now they attempt by Fraud; what not by an open, now by a * hidden snare! And therefore in the Year 1605. when the Flower and Glory of this Kingdom; Majesty, Nobility, Spirituality and Gentry (besides Attendants and Spectators) all Ranks and Orders, were to have Concentrated in a general Parliament, there to frame wholesome Laws for the Tranquillity of Church and State; then were these Sons of * Darknes as busie below to overthrow them all! Delving (like Hellish Moles) till the chief Head of that same *Hydra* met them (always except that *Romish* Head) till Satan offer'd in compassion of their Labours, to bring Hell up to them; which they accepting (good God!) what a deal of Sulphur and Gun-powder was Encelliered against that Day? no less then thirty six Barrels, five hundred Fagots, a thousand Billets! all mixed with other Instruments of Death, and Fuel for that Fire.

* *Dolus an virtus quis in Hsterequirit*

* *בני השו*

See Bishop Barlow.

Two things there are that most inhancea Danger, *scil.* the sureness and the neeriness, and both of them in this, (things remote or uncertain we heed not, but) this bound sure enough by that same threefold Cord, of the three most immutable Things in their Religion, *viz.* by a Military Oath never to Discover or Desist! by their Sacrament of Penance, and that of the Altar; not onely absolv'd, but Candidates for Sainting! thus almost sure as Death, and how neer (think you) but a step 'twixt us and Death (us in our Ancestors) scarce a whole * night or day, but few hours to spend!

Triplic Fuculus Sacramenti Militaris, Pœnitentie, & Altaris.

* *Non una, via una in responsa.*

* An Hill
some ten
miles from
London.

*Spes impiorum
peribit.*

Hal. 2. 11.

the Train ready, and the Match laid (three for failing) they stay'd but for their sitting Object! thus dangerous the case! thus sure! thus neer! even; given for dead! the Letters spake as much; their Meeting-place, on their * *Mount Ebal* shewed as much! where they sate laughing at the close happiness of their Project! Casting Lots upon our Lands and Offices! waiting to hear the fatal Crack of that same *Terrible Blow* (as they called it) and to see the mangled Carcasses of their supposed Hæreticks, flying so suddenly, that their Souls (in a sense) must needs go upwards to perdition! Cruel presumption! that durst thus attempt to send up Bodies to Heaven before the Resurrection, and prefer Companions to *Elijah* in his fiery Chariot! and that too some of their own Friends and Allyes (some of their own dear Catholiks) must have gone the same way with ours! Oh how unhappy had the sufferers of these things been? surpriz'd in Soul (many of them) as well as Body! but much more wretched the Survivers, the Beholders! to have seen their Streets (like *Medæa's* way) bestrew'd with Limbs of dear Relations! so that one might have found (in his passage) the head of his Sovereign! another a joynt of his Father! another a Limb of his Lord and Master! while the spoils of those torn Buildings should have brain'd as many in their Fall, as they blew up in their Rise! And here *The stone out of the wall* (methinks) and *beam out of the Timber* cries out upon their Inhumanity!

The

The Poets tell us of an angry Deity that was appeased with a single Offering, offended *Diana* with onely *Iphigenia* sacrificed : But see alas ! here many hundreds thousands of Souls cannot satisfie one bloody Religion (which yet they no way had offended) the King, the Royal Race, the Realm, the Records, the Region, the Religion, all to be Rased at one fatal Blast ! For the violence had extended further then the Living, and would (among the rest) have scattered the facted Ashes of those sleeping Princes, who had for many years (in stately *Westminster*) been Tenants to their Graves ! and where was then their Reverence to the Dead ? their pretended holy Worship to the Reliques of some that were their own ? O Learned Jesuite, that could study out such a Treason ? as never any *Cataline*, *Mutius Scavola*, or *Brutus* ! never any *Matchiavel* of *Italy*, any *Inquisitors* of *Spain*, any *Ravilliack* of *France*, any *Gowry* of *Scotland*, or *Tyone* of *Ireland* could ever yet invent ! Never did I hear of a Conspiracy against both Quick and Dead before ! This snare indeed from all must carry the Emphasis, and be styled *Laqueorum Laqueus*, the snare of snares, yet broken all to pieces.

Rem, Regem,
Regime,
Regonem,
Religio. em.

But whence sprung all this bitter Fruit ? not out of the Dust (as holy *Job* saith) but from the double Root of our own Sin (as I shall shew anon) and the Envy of our *Remish* Adversaries ! but could * Religion bring forth such deformed Monsters ? Yes, all Temporals (some say) may be vio-

* Tantum
Religio potuit
suadere malo-
rum ?

lated in order to Spirituals. And lest they think we do them wrong with general accusations, and borrowing of their own Practice, Let us examine a little of the *Romish* Doctrine in this case, all whose Axiomes are not legible in the *Trent* Articles, they having some Reserves of Positions, and Distinctions, for the removal of Oaths, and Allegiance; nay of Kings and Princes, and whatsoever stands in the way of the Catholick Cause, (as the Pope's *Janizaries* are pleased to call it) and as the Jesuites would perswade the world; among whom † *Emanuel Sa.* (in his Aphorisms) boldly affirms it lawful to make away a Prince that rules tyrannically, if once (their virtual Church) the Pope have sentenced him; and then all Obligations are but *Sampson's* Withs to them; neither Laws nor Oaths, nor Religion can rescue him, from any of his own Subjects Execution! Nor was this any slip of his Pen, or Inadvertency, but the Brat of forty years Deliberation, as he confesseth in his Preface. Nor yet was this a single Testimony, but seconded and much heightened by * *Mariana*, who not onely approveth the Position, but descends to the particular manner of performing it, thinking Poison most convenient (for secrecy) to be cast upon the Chairs, Saddles, and Garments of the party! as old *Henry of Castile* was cured of his Gout (he saith) by a pair of poysoned Boots: And this may be done (saith he) not only when the Pope hath sentenced the King a Tyrant

† Tyrannice gubernans non potest Dominio solitari sine publico iudicio, lata vero sententia quicquid potest fieri Executio, &c. verb. Tyrannus.

* De Rege & F. I. §. 1. ut. l. i. c. 6.

† Tyranni non digni sunt palatio.

Tyrant (which was the the modesty of *Emanuel Sa.*) But if a few Learned men and those seditious too , shall but whisper it, or begin to call him so ! And though the Society pretend to have disclaim'd this *Thesis*, yet is it of such moment to the *Monarchy* of the *Sea-Apostolick*, that very fair * *apologies* have been made in its behalf ; as *Mariana* commendeth the young Monk that killed *Henry* the third of *France*, as having been informed by several Divines , that it was lawful to make away a Tyrant : And that Book of *Mariana* highly comended by † *Gretserus*, and *Bonariscus*, and divers others both for style and matter ; whereby we see how well it relissheth to the Palates of the Brethren of that Order ; who rather excuse then condemn *Mariana* , speaking || *Truth* unseasonably : what they have done beyond, they have been shamed in to, or forced upon by the Current of the Times , as *Pere Cotton* by the King of *France*, and the *Apolo-* *gists* of *Paris* by the Out-cries of *Christendom* against them ; and when all's done, done so coldly, as with a greater readiness to excuse all , then * condemn any.

The Assassines of *Jaques Clement* the Monk upon the Life of *Henry* the third , and of *Ravilliack* on *Henry* the fourth of *France*, are notorious to the *Christian* World ! yet the first of these was commended by *F. Guignard* in a Discourse on purpose , and by *Mariana* (as aforesaid ;) the second by *Constantius Veruna*, and others , as is reported by *Thuanus*.

Postquam a paucis seditiosis, sed Doctis, cepit Tyrannus appellari. Anno 1610. in Italia permissa superiorum.

† *Amphitheatro Hmoris*. l. i. c. 12.

|| *Tempora non oportuna.*

* *Inde librum vocat, veritas defensi contra Actionem Antonii Arnoldi.* p. 7. Edit. 1.

* Guignard
Arrest. de
Parliament
7.1595.

And that * Father of the Society that was executed in France for such Treasonable Conclusions, found several *Apologists*, scil. *Lewes Richeome*, and *Benarcium* in the place fore-cited.

Lastly, more pertinent to the Day is the Fact of *Garnet*, who (being a *Jesuite*) could do nothing undeserving an *Apology*, and therefore findes as many for his last Act of Treason (as his servant *Faux* had laid burning Matches) scil. * *Bellarmin*, *Gretser*, and *Eudemon Johannei*.

* *A. o. a. v.*

1. *R. A. glia.*

2. *Stigmat*
Miserec.

3. *Apol. pro*
Garnetto.

|| *Volumus &*
Jubemus ut ad-
versus Regi-
nam subditi
Arma Capes-
sant

Thus we see the Doctrine's but too *Catholick* among them, and too much countenanced (I fear) by their *See Apostolick*, witness that || Bull of *Pius Quintus* against *Queen Elizabeth* (of blessed Memory) which was not a bare Encouragement, but a strong Command of a Rebellion! which he so zealously prosecuted, as that not onely with his Pen and Engines, but offered also his very Person, and all the Patrimony of *Saint Peter*, to effect her Ruine: as his own † *Gabutius* hath recorded it more particularly. I might add hither the like practice of *Paulus Quintus* against the *Venetians*, and the Bull of *Clement* the 8th. in which the *English Catholics* were Commanded to interrupt the Royal Succession (how rightful soever) unless the Prince were of their own Religion; which occasioned many Troubles to this Nation afterward, and brought some of the *Romanists* unto deserved ends! Thus his Holiness (like some other of his predecessors) sometimes expounds that *Su ge Petre*, &c. (with
Baro-

† *De vita &*
gestis Pii
Quinti. l. 3.
c. 9.

De clave
David. c. 14.
p. 7.

Baronius) Arise Peter, kill and eat; not into a Feeding, but a Fighting Shepherd; turning his Keys into Swords and his Pastoral into a Leading Staff.

*Convertite
Claves in Cla-
dios, & Pe-
dum Pastoris
in T. lum Mar-
tis.*

And if the See Apostolick, if the Fathers of such a merciful Cognomentum, prove *Boute-fu's* and *Incendiaries*, I shall no more wonder that some others do so, but rather wonder if they do not: and indeed although it be no Rarity, or unusual thing for a *Recusant* to be *de facto*, Loyal, and Dutious to his Prince, yet is it a double vertue in him, and something of a wonder that he is so, and continues so, since such Doctrines have been taught by so great Masters and at the best dependeth but on the pleasure of Others for his practice and obedience; and upon what security that rests, you may somewhat imagine by the Antecedents, and be the Consequents of such Doctrines, the black Intendments of this Day. — Wherein the *Romanists* (serving their Saint Peter, with *Salt-Peter*) thought to have offered a more cumerous Sacrifice to their Deity, *Revel 13.* than ever *Solomon* did to God, *1 Kings 8,* &c. and heightned with this sad Difference, that his was but of beasts to the true God, theirs of Men Christians, Protestants unto that seven-headed Beast, *Rev. 13.* But *Foderunt and Ceciderunt*; They digged a Pit for others, and fell into the midst of it themselves! What did these Pick Ax men but dig their own Graves? these Underminers, but undermine (not onely their own Lives, but) their own murtherous Religion also!

*Rev. 13 1.
1 King 8 63.*

Psal. 9. 15.

many wholsome Laws being thence fram'd against it (were they but put in as good Execution) Old *Jacob's* wish befell them, *Cursed was their anger, for it was fierce, &c. Was not the Lord on our side, let England now say, when Men, when Papists, when Devils' rose up against us? Yes undoubtedly, or They had swallowed us up quick,* so wrathfully were they displeased at us! The Snare being laid so deep, that none other Eye but onely that of Heaven could possibly discover it! Their working too by Night (as fit for deeds of Darkness) when all the World was dead (as twere) in sleep, and buried in their voluntary Graves (little dreaming either of Destruction or Deliverance;) why * then God bowed the Heavens and came down, *Israel's Keeper, Englands' Keeper, neither slumbered nor slept; saw their folly, and had them in derision.*

* *Periculum
caelitus discus-*
sam.

|| *Bis perit qui
propriis telis
perit.*

And that they might || twice perish because by their own weapons, God Makes their own hands the Instruments, as of the Mischief, so of the Discovery, their own intercepted Letters, which some say had no Direction; but sure God set one upon them.

— *Digitus Dei hic*, the Finger of God directed them to this end, an end both of the Treason and the Traytors; yet was there a Prophetick sentence in the mouth of the King (as that of the first *Solomon* may be applyed to the second, King *James* of blessed memory) whose mouth indeed did not erre in Judgement on those Enigmatick Letters, but like * *Joseph* was a Revealer of

Prov. 16.10.

* *Sophiam
Pavens.*

of Secrets, beyond the Logick or the Grammar of them: so that immediately commanding a strict search (for all the Discouragement of some lighter Heads, that made light of it) soon were found out, even that Night discovered, those Chambers of Death, that artillery of Hell, and very Shop of that Murtherer from the Beginning! who hath a Claw in every Sinne of Bloud! But in this all his Claws together! together broken.

Thus were these Hellish Children come to the Birth, yet wanted strength to bring them forth. Mercy was our Midwife, while themselves died in Travell of them (this day, was our *Isaac* their *Benoni*!) Some of them (suffering by their own Engines) Powder-blasted where thy first fate hatching! Others (for the Wood they dealt in) first hanged upon the *Cursed Tree*! between Heaven and Earth, as worthy of neither for conspiring against both: their Heart and Bowels then cast into the Fire (an Element of their own choice) for having cast off all Mercy and Compassion! their Bodies next divided, for loving so Division! And last of all, their exemplary Heads lifted up as high in shame, as e're before in Ambition! a fair Glas, wherein all their Brethren and Successors may see their Destinies! How treacherous Designs end ever in their Authors ruine.

While we make use of it for *Caution* and for *Comfort*: First, Caution to ill Mindes, that they beware of doing what they would be loth to suffer, That they hatch no more such Cockatrice-Egges, lest the Serpents
bred

Judges 1.

* *Nec lex est
jstior illa,
quam qui
prædo præda.*

Isa. 56. 11.
Hab. 1. 16.

Psal. 115. 2.

*Peccatum
Laqueus
Diaboli.
2 Tim. 2. 26.
Psal. 11. 5.*

bred of them flye in their own Faces ! for the Bullets of Judgement are for the most part cast in the moulds of Sin , as the story of *Adonibezech* witnesseth , and that dancing Wanton that sported off the Head of Saint *John Baptist* , who sometime after dancing on the Ice , fell in , and was her self beheaded !
* Nor is there any juster Law , then that they who would make a Prey of others , should be made such themselves.

2. Here's a Caution for the Good , that they shift not the Debt from the true Creditor , but attribute this , and all their Deliverances , to the Divine Power and goodness : No sacrificing to Chance or Fortune , with those , *Isa 56* nor to our own Net or Drag , with those in *Habbak. 1*. No stroking our Head or Hand ; not my Sword or my Bow (saith *David*) *a Domino factum est* , all Events wait upon the providence ; a Sparrow or an Hair falls not without it : and how much more this was the Lor'ds doing , the Act of an exalted Mercy : For had his Justice ruled it , we had sure been broken (as the snare , and snarers here !) and therefore *Non nobis* , &c. *Not unto us Lord , not unto us , but ,* &c.

Lastly , here's Caution unto both , the Good and Bad ; that they beware of the snare of all snares (*i. e.*) Sin ! which the Apostle calls *The snare of the Devil* , and is indeed the ground-work of all others. This occasioneth God Himself to rain Snares *Psal. 11.* and much more men to lay them ! I say , Sin is the Traytour to us all , and sets all such

such on work. *Abfolom's* Rebellion, and *Shimei's* Cursing, *David* apprehends as from his Sinne, 2 *Sam.* 16. And touching *Israel's* 2 *Sam.* 16. 11. captivity; Surely by the Commandment of the Lord came all this upon *Judah* for her sins, 2 *King.* 24. 'Tis storied of *Semiramis*, that being (from low estate) advanc'd in Mariage to the *Assyrian* Monarch *Ninus*, she importun'd for three dayes to be *Queen Regent*; which he fondly yielding, the first day she Feasts the Nobles, the second day she entertains the Commons, and on the third day commands her Husband to be strangled! So reigning Sin (low born as Earth, as Hell) being weded to the Soul of high Descent, having once obtained the Reins of Empire, doth first Caress the nobler Faculties, the Intellect and Will with Novelties and Errours; next pampering the Commons, (that is, the wilde Affection) with sinful pleasures, and so at last murdering the Soul it self; unless she timely take the *Apostles* Caution, Let Rom. 6 12. not Sin reign in your mortal bodies. If it must remain, let it

2 King 24.3.
Sin is our
Semiramis.

negotiate
not stand,
to fulfill
it in the lusts
therefore.

There is a personal, there is a national measure of Sin, beyond which God will not spare! Each one take heed unto the snare of his own Soul, the Sin that doth most easily beset him (besot him!) Take heed of filling up the Common measure, which exposeth all that's dear unto us, *scil.* our Prince, our Countrey, our Lawes, Religion, our Lives, our Souls and all, to snares and judgements! There's an old Apologue in *Herodotus*, of one that (coming to a River side) piped unto the Fishes, and seeing they would not dance unto

* Matth. 11.
17.
|| Ezech. 12.
13, 17, 20.

2 Sam. 1. 20.

unto his Musick, he angrily changed his Pipe into a Net, saying, that he would make them dance without one, and sure the Moral is very serious. If we refuse to Dance unto Gods Pipe of * Mercy, He will make us tumble in his Net of || Judgements! But as Sin strews our snares, so true Repentance breaks them, and closeth all with Comfort, as it was this Day; Comfort indeed (like *Israel*) to stand upon the Banks of Safety, and see our Enemies overwhelmed in the *Red Sea*! This cannot but fill our Months with Laughter, and our Hearts with Joy. Had the Plot took effect, sure 'twould have been an high Feast in *Gath*, a Day of *Jubilee* in the *Romish Askelon*. Let not us then be behinde them in it, but shew as much Joy and Gratitude for our Deliverance, as they would certainly have had for our Destruction: our great Preserver likes well that our Joy should be full, so it be full of Piety, full of Charity, full of Gratitude, and of Obedience; *There is Mercy with thee, that thou mayest be feared.* 'Tis good arguing (with *David*) from *Mercy* unto *Duty*: the best Thanksgiving is our Thansgiving, our living to the praise of our Redeemer: And therefore let the loud Cymbals of our Bells and Canons, as well as the well-tun'd Cymbals of our Tongues and Pens, resound the Glories of our grand Deliverer; Let this Night emulate the brightest Day, by flaming Bonfires on Earth numerous as the Lamps of Heaven, while the whole Nation sings *Te Deum*

Deum, We praise thee, O God ; we acknowledge thee to be the Lord.

POEM XXXVII. { On the Fifth of }
November. }

Velcome sweet Day , design'd to Fire and Blood,
Rescu'd by smiling Stars to *England's* good
And Fate of her Disturbers ; what more just
Then their own *Powder* blasting them to Dust ?
How boundless *Romish* Malice ? deep as Hell !
That no particular Revenge can Quell
It's Rancour , but fierce *Elements* must be
Conjured up to a *Conspiracy* !
Usurping both *God's* Engines They conspire
First to destroy by *Water* , next by *Fire* !
And when their Grand *Leviathan* was broke,
They (to more secret *Ginns*) themselves betoke ;
Solliciting black *Acheron* for Ayd,
When *Heav'n* so long deny'd what *Envy* pray'd !
Delving like hellish Moles , till *Pluto* meets
Them , and their *Cause* with quickning *Sulphur* greets !
Which (as his *Brewers*) they in Casks combine
To give our *Land* a Draught of deadly *Wine* !
But *Providence* so order'd that Affair,
As that the *Dregs* fell to the *Planters* share !
But could *Religion* Broach so many Ills ?
Dissembled *safeguard* more securely kills !
And under Title of that *Saving Name*,
The *Loyalists* best act their bloody Game !
Whose *Aphorismes* (for the *Holy Cause*)
Let Pseudo - *Catholicks* dispense with *Lawes*
Of *Nature* , God , and *Nations* , 't shall suffice,
If blinde *Obedience* be the *Sacrifice*.

Is this the Sense of *Peter*, *Up and Eat*,
 That *Kings* and *Kingdoms* too may be his Meat?
 The world's great *Legislator's* Maxime is,
 Render to *God* his Own, and *Cesar* his;
 Sure *Iesus* would not Fire from *Heaven* Call,
 Though on *Samaritans* Inhospital;
 Yet some that among us indulged dwell,
 Would fain consume us with a *Fire* from *Hell*!
 Unhappy *Hellen* once brought forth a *Boy*,
 That with a double *Flame* did scorch her *Troy*!
 But *England* oft such cursed *Brats* hath born,
 As her fair *Mansions* would to *Cynders* turn!
Vipers indeed they do themselves display,
 That (through their *Mothers* bowels) eat their way
 And *Nero-like* can sing unto their *Lyre*
 When the best *Room* of all the world's on fire!
 Or like *Herostatus*, to get a *Name*,
 An ill one too, set *Church* and *State* on *Flame*!
 Such were the *Projects* of these sons of *Night*,
 T' *Eclipse* the *Glory* of *Great Britain's* *Light*!
 How on their *Cursing* *Ebal* did they sit
 Hugging this *Brat* of their *Infernal* *Wit*?
 Securely *Listning* with a greedy *Ear*,
 The *Musick* of this *Fatall Crack* to hear!
 Looking as eagerly with *Famish'd Eyes*,
 To see our mangled *Corps* be-Cloud the *Skies*!
 Streets (like *Medæa's* way) with *Limbs* bestrew'd
 Of dear *Relations*, in vain *Tears* bedew'd!
 Whereas the *Stones* and *Timber* in their *Fall*
 To thousands more had *Preach'd* their *Funeral*!
 The *Train* was ready, and the *Match* was layd,
 And onely for their *Sitting Birds* they stay'd!
 Stupendious *Cruelty*, to Order't so
 That *Souls* must upward to *Perdition* go
 And *Bodies* by a *Stratagem* be driven,
 Before the *Resurrection*, unto *Heaven*!

What

What high *Presumption* did they here approach,
 To add Companions to *Elijah's* Coach?
 Mean time where was the *Reverence* *Rome* pretends
 Unto the *Reliques* of Her sleeping Friends?
 Whose *Ashes* too (as well as others) blown
 Had to the *Clouds* , in smoaky *Sulphur* flown !
 Nor ever *Treason* higher rais'd her *Head*
 Then both against the *Living* , and the *Dead* !
 But while these *Jewes* cast *Lots* upon our *Land*
 And Offices as all at their Command)
 Their courteous *Letters* Heav'n did so dispose,
 That what their own *Hands* Acted , they *Disclose* ;
 Whereby the *Plot's* blown up , the *Table's* turn'd ,
 The *Treason* and the *Traytors* onely burn'd :
 And now, shall *Isaac* thus be spar'd agen,
 And not a *Ram* return'd by grateful men ?
 Oh be our *Hearts* blown up with *Holy Flame*
 Of *Zeal* and *Thanks* to our *Preserver's* Name ;
 As *Israel's* Keeper , *England's* did not sleep,
 Still may t'he same the same in safety keep :
 While the *Catastrophe* that winds up all,
 Shall be our *Praise* , arising from their Fall.

PRAYER XXXVII. } On the 5th. of }
 November. }

VVhat shall we say unto Thee , O thou
 Preserver of Men ? of men in gene-
 ral , but by peculiar *Mercies* , O Thou Pre-
 server of us this Day ! All that we can say is
 too little acknowledgement ! what shall we do
 unto Thee , O Thou Preserver of this Nation ?
 Indeed good Action is the best Thanksgiving,

all that we can do, bears no Proportion to thy Favours; all that we can both say and do, is less then the least of all Thy Mercies, and therefore infinitely short of this greatest of them! Thy wonderfull Deliverance of us, at this Time, from that vault of Destruction, and Blast of Dissipation, plotted and contrived against us! against our Princes and Nobles, against our Bishops and Clergy, against our Gentry and Commons, against our whole Land, Lawes, and Religion! all to have been blown up with one Fatal Breath, into the Trembling Aire! And in a Mist of Darknes and a Cloud of Powder, to have been offered up as an Holocaust to that Romish Moloc! Had not thy Providerce (O Lord) insatuated their Wisdome, and Thy Power isfeebled their strength, and both discovered and defeated this Hellish Stratagem; surely we had seen the Dreadful Image of that Last and Terrible Day, wherein the Son of Man shall Descend in Flaming Fire to render Vengeance (to such as these Pioniers) to them that know not God: and should have heard more dismal Cryes & Lamentations, than those of Hadadrimmon in the valley of Megiddo! when all Degrees and Orders of Persons most excellent (among us) should unexpectedly have been surprized, and on a suddain swept away! while all the Blame of so horrible a Massacre should have been imputed to our own Professors.

Oh then, how would the Romish Atheists, Bankrupts, and all other kinde of Male-Contents, have made havock of honest mens Lives, and Fortunes? how then would They have Triumphed in our Downfall, and danced in the Ashes

*Asbes both of Church and State? Soon would
They have made sad Metamorphosies among us!
Turning this Isle of Paradise into a Thievish
Desart! and our ancient River, the River
Thames, into a stream of the Red Sea! our
stately Piles into a Babel, our Cities into Gol-
gotha's, and the whole Land into Akeldamah's
and fields of Blood! O let it not be told in Gath,
that England bred such cursed Vipers, lest In-
fidels blaspheme, and abhor our Nation; Or if
the Clamour of this Crying Sin, astonish the
Ends of the Earth, let the Actors be deser-
vedly rendred as no true Believers, but Pseudo-
Catholicks, and real Hereticks; no Followers
of Christ, but Factors of Antichrist, (whose
Faith is Faction, whose Trust is Treason, and
whose Religion is Rebellion:) that Turks
and Pagans, and all the World may know,
that Thou O Lord (whom we serve in Spirit
and Truth) didst miraculously detect, and gra-
ciously prevent this black Design: Taking the
Crafty in their own Net, and bringing the
mischief upon their own Heads.*

*Manifold have been Thy Deliverances (O
Lord) of this poor Island, but This excells
them all; Subtilty, Secresie, and Cruelty
Contriving This! This ayming at all Estates
and Orders Eminent in the Land! — For-
merly the Waters saw Thee (O God) the
Waters saw Thee in Eighty eight, and
swelled against the Spanish Armado! The
Windes too saw Thee then (O God) and blowed
and scattered them! the Windes and Seas
obeying Thee (both then and since) in the
Dispipation of an insulting Adversary!*

But here the Powder saw Thee (O God) and flew into the Eyes and Faces of the Underminers ! Death and Destruction could Thy Check ; Confusion it self here observ'd Order , acting on the Contrivers what They would have done to Others ; and therefore let all the People praise Thee (O God) yea, let all the People praise Thee (all Orders and Degrees , as being preserved by Thee.) Let the House of David , let the House of Levi praise the Lord. Yea, let all them that fear the Lord say alwayes, The Lord be praised.

And that not onely with our Lips , but with our Lives ; as to our Judgements (using abundant Caution) against all Seditious Doctrines, executing wholesome Lawes against them , that so our practice may be made up of Piety and Charity , of Obedience and Submission to Thee and Thy Vicegerents.

For to that end (O Lord) didst Thou this Day Preserve us , that we being Delivered from the Hand of our Enemies , might serve Thee without Fear , in Holiness and Righteousness all the dayes of our Life. Amen, Amen.

{ The COLLECT. }

Epistle.
Rom. 13 1.

Gospel
Matth. 27. 1.

O Lord, who didst this day discover the snares of Death that were laid for us, and didst wonderfully deliver us from the same, be Thou still our Mighty Protector, and scatter our Enemies that delight in Blood: Infatuate and defeat their Councils, abate their Pride, assuage their Malice, and Confound their Devices; strengthen the hands of our gracious King, and all that are put in Authority under Him, with Judgment and Justice, to cut off all such workers of Iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never prevail against us, or triumph in the Ruine of Thy Church among us: but that our gracious Sovereign and his Realms, being preserved in Thy true Religion, and by Thy merciful goodness protected in the same, we may all serve Thee, and give Thee thanks in Thy holy Congregation, through Jesus our Lord, Amen.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

Tt 2

UPON

M.
Psalms
proper.
7.9, 10,
11.

UPON
The 20th day of January
or the Martyrdome of King
Charles the First.

M. Lesson.
1. 2 Sam. 1.
2. Matt. 27.

*The breath of our Nobles, the Anointed of the Lord was
taken in their pills. etc. Lamart. 4. chap. 20. ver.*



Gen. 49. 6. 7.

*O my soul, com not thou into their secret: unto
their assembly; mine honour, be not thou united:
for in their anger they slew a man, etc. Cursed
be their anger, for it was fierce, and their
wrath, for it was cruell: I will divide them in
Jacob, and scatter them in Israel.*

DISQUISITION XXXVHI.

W^Hat the foresaid *Machination* but in-
tended, This Day sadly Acted! and
November's Third prov'd worse *de facto* than
the *Fifth* (from which bitter Root, sprung
this

this accursed branch of Time) *Gunpowder-Treasons* both ! and what That designed at one *Blow* , This more Lingringly effected ; like that * Tyrant , making us long feel our selves to Dye : Yet shall not I here engage upon the *History* of it any further then in reference to *Devotion* , and the *Cognizance* of a *Divine* , though methinks this fatal Day somewhat like || *Dido* in *Virgil* , calls us to a Repetition of our Griefs , Leads us to the Waters of *Babylon* , (I had almost said to the walls of *Babel* , such were the Confusions we reflect on) hanging our *Harps* upon the *Willows* , while we remember Thee our *Sion* ! our *Sion* in *Distress* , and worst of all Cap- tivities ! not by an open Enemy (for then we could have born it) but by Thee my *Com- panion* , my Familiar ; mine own *Mother Son* , as *David* phraseth it , *Psal.* 55. This Land *Psal.* 55.12. that was another *Eden* , and as the *Garden* of *God* , then made an *Arkeldamah* and *Field* of *Blood* ! What a sad *Metamorphosies* of all things then among us ? viz. of *Plough-shares* and *Sickles* into *Swords* and *Spears* ! of Coun- treymen and Brethren , into *Aliens* and *En- mies* ! of *mansions* and *Churches* into *Prisons* and *Denns* ! *Denns* without a Figure ! of *Decency* and *Order* into *Phancy* and *Confusion* ! and so by *Con- sequence* of *Peace* and *Prosperity* , into *Violence* and *Ruine* ! as *David* passionately throughout *Psal.* 80. his 80th *Psalme* : *Thou hast made us a very strife unto our Neighbours , and our Enemies laugh us to scorn ! The Vine which thine own right Hand had planted ; Thou hast broken down her Hedge and all they that go by pluck off her Grapes ! It is cut down , it is burnt with fire !*

* *Fac ut se-
sentiant mori.*

|| *Infandum Re-
gina jaces Re-
nouare Dolo-
rem.*

* Fugere pudor
 verumque si-
 desine; in quo-
 rum subiere
 loco grandis-
 que dolique
 infestaque, &
 vis & amor
 sceleratus ha-
 bendi.

Prov. 30. 20.

|| Hinc seditio
 irrupit in
 Rempublicam,
 Falsis & Shi-
 mata in Eccle-
 siam.

Zech. 11. 7.

270201.
 Rom. 1. 13.

The wilde Boar out of the Wood roots it up, and the wilde Beast out of the Field Devoureth it ! Such are the sad * effects of Sin and War ! Take heed of filling up the Measure of one, lest ye recal the other ; and beware also the shifiting of the Execution from the true Debtor (which was the vanity of later Times) putting our Sins of one upon another, some attributing all this to the Pride and Luxury of the Court ; others to the Avarice and Idleness of the Law and City ; others to the Ignorance and Irreligion of the Country : when all had contributed to the Conflagration, (Court and Countrey, Church and City !) nor could any wipe their Mouth but like the Harlot, Pro. 30. None could put this Hand in his Bosome without pulling it out Leprous ! not any single one of these, but altogether made up the common || Heap, that Betrayed us into the Hands of Desperate and Cruel Men, whose Ambition looking at the Crown, and share of Government ; and whose Avarice, at the Spoiles and Revenues of the Church ; with both Hands of Subtlety and Power, strook at all that stood in the way betwixt them & their Designs ! breaking both the staves of Beauty and of Bonds (as the Prophet calls them) (i.) pulling down all the supports both of the Church and State, violating all Laws Natural ; Ecclesiastical, and Civil ! Natural, betraying nearest and dearest Relations, as void of natural Affection ! Ecclesiastical, vilifying and execrating their Benefactors (and their Benefactors also) branded in Scripture for a People, that are as they that strive with

*Semper de
privatis homi-
nibus loquor;
nam si sit Po-
pulares Mi-
gistratus ad
moderandum
Regum Libidi-
nem: Consti-
tuti ut tres
ordines, in sin-
gulis Regnis,
&c. non veto,
&c.*

*Calvin. libr.
Institud. 4.
c. 20 S. 31.
ubi, vide plu-
ras Hæc Tost
Mors in Olla.*

See Dr. P.
Hylin his
Stumbling-
block, c. 1, &c.

excellent good Figs indeed: But the *Collo-
quitida* that spoils all the *Broth* is an expressi-
on following afterward; Telling the *People*,
that all which He had said before, He spake
only of *Private Persons*. But that if there were
any Popular *Magistrates* (such as the *Ephori*
of *Sparta*, the *Tribunes* of *Rome*, the *Demarchi* of
Athens) ordained for the Restraint of *Kings*
and *Supream Governours*, it never was his
meaning to include them in it: and such
Power He doth suppose to be in the *Three*
Estates of every Kingdome, when they are
solemnly Assembled, whom he condemns
as guilty of *perfidious Dissimulation*, and be-
trayers of the *peoples Liberties*, whereof they
are the proper and appointed Guardians
(saith He) if they connive at Princes when
they play the *Tyrants*, or wantonly insult over
the Common People: and this very Plea
the *Scots Commissioners* made to *Queen Eli-
zabeth*, demanding a Reason of their pro-
ceedings against their *Queen*. These positions
indeed are the *Evil Figs* not to be tasted: this
is the *venemous Herb*, that is *Death* in the
Pot! This is the Gap through which *Rebel-
lions* and *Seditions* have found so plausible a
passage through the *Christian world*, to the
Dethroning of some *Kings* and *Princes*, and to
the *Death* of others (which this day de-
ploreth!) Through this Gap broke in those
dangerous *Positions*, that there is a *Mixture*
in all *Governments*, and that the *three Estates*
Convened (by what *Name* soever called,
in several *Nations*) are not subordinate to the
Prince, but Co-ordinate with him; and have
not only a *Supplemental Power*, to supply
what

what is *defective* in him, but a *Corrective* also, to restrain his Actions, and a *Corrective* too, to call Him to an *Account* for them! and all upon this false *Supposal*, That *Inferiour Magistrates* are ordained by *God*, and not appointed by the *King*. While the *Apostle* so clearly contracts all power ordained of *God*, to be in the *King* as *Supream*, and others onely as sent by him, 1. *Pet.* 2. What madness is it to leave the *Head*, and take *Rules* from the *Feet*? to neglect the *Sun*, and gaze at *Stars*, nay *Comets*?

πῶς κεφαλὴν
ἀρῶντες εἰς πό-
δας ἀποτίνατε.
Greg. Naz.
Grat. 15.

1 Pet. 2. 13, 14.

How far these *Doctrines* of *Calvin* have been stretched by his *Followers*, (the *Scholars* outrunning their *Master*, and sometimes *Contradicting* Him) we have *seen* and *felt* too plainly. * *Buchanan*

tells us, that the chief *Power* is founded in the *People*, and that they may derive it where they please (the *General Cry* of our late *Pamphlets*, those *Females* of *Se- dition*) that the

* Populo jus est ut Imperium cui vult De-
ferat Lib. de Jure Regn. apud Scot: & Po-
pulus Rege Præstantior, & major. Eandem
potestatem habens in Regem, quam Rex in
singulum. Rex major singulis minor uni-
versis. Et minor ad majorem in jus voca-
tur, &c. Ibidem.

† Non proprietarius sane, ne usu fructua-
rius Rex est Regni. Lib. vindiciæ contra
Tyrannos.

Prince is greater then single *Persons*, but *Less* then altogether, &c. † *Junius Brutus* is more impudent in this *Dimi- nution*, affirming that a *King* hath no *Propriety* either in his *Kingdome*, or *Revenues*, laying Him below the *Condition* of his meanest *Subject*!

And now we have discovered the *Root*, and know the *branches* of these prodigious *Max- imes*, this Day will *Easily* condole the

Fruits

Fruits thereof, sad *Fruits* indeed of *Rapine*, *Blood*, and *Murther* ! alas, alas ! all these and other fable *Principles* , have (through our *Sins*, and *Heaven's* just Indignation) been reduced into *Practise* here among our selves ! On the Stage of this *Kingdome* acting the the blackest *Tragedy* , (and that upon a *Prince* of the whitest *Innocence* , next our blessed Saviour) that ever appeared on the Theatre of this world ! The *P. ologue* whereof began in the scurrilous *Libels* , which (like *Birds of Prey*) flew up and down the *Nation* ; and like the *Flies* of *Ægypt* came up even into *Kings Chambers* ! the first *Act* may be said to have been that grand *Convention* of the long black *Parliament*, (as some called it) which as it was the *Brat* of *Necessity* and *Partiality*, so was it the *Parent* of *Confusions* and sad *Revolutions* , who (by the Delusion of pretended *Modesty*) having fixt themselves into a perpetuity, with a piece of ingrateful *Logick* distinguished the *Kings Authority* from His *Person* , so long putting asunder those that *God* had joyned, till They had destroyed both, and so at last *Themselves* !

The second *Act* was presented in those Tart *Remonstrances* and *Invectives* , which were published against the *Government* , to *Imbister* the *Nipples* of *Loyalty* (like a bad Nurse) to wean the *Subject* from *Obedience* and *A'leageance* : so far from the *Charity* of good *Theodorus*, (to cover the *Nakedness* of *Spiritual*, or *Political Fathers*, that They not onely with *Cham* Denudate all *Infirmities*,

mities, but by *Misconstruction*, and *Suggestions*, multiply and aggravate the least *Peccadilios*, both of *Church* and *State* ! So leading in the third *Act* of *Tumultuous Riots*, and popular *Extravagancies* ! whereby the the yoke of *Justice* being taken off the Neck, and the *Bridle* of *Laws* out of the mouth of that many headed *Beast*, How did the *Vulgar Rage* ? and the *People* imagine a vain Thing ? like *Hosea's* untamed *Heyfer*, and like *David's* *Horse* and *Mule* ? Forrage up and down both *City* and *Countrey* ! Driving away their peaceful *King*, hunting the *Lyon* with *Dogs*, and innocent *Lambs* with *Wolves* ! * As in the Gathering * *Hands* against the *Loyal Nobles*, case of *Straf-* and *Petitioning* for *Blood* and *Murther* ! And *ford* and *Can-* when they pull down the main pillars, they *terbury*. shew their *Intentions* touching the whole *Fabrick* ! No *Torrent* like the *Rabble* ! no *Inundation* to an incensed *Multitude* ! That *Hand* therefore that stilleth the *Raging* of the *Waves*, can onely *Calme* the *Madness* of the *People* — for else 'twill soon break out into an open *Warre*, which was the fourth *Act* of this *Dismal Tragedy* ! and that the worst kinde of all *Wars*, the most *Unnatural*, and commonly a *Curse* of *God* ; such *Midianitish Wars*, indeed called *Civil* but most *Uncivil War* ! Warscapable of some *unhappy Victories*, but of no proper * *Triumphs* ! a *War* that kills * *Bellageri* with *Griefs* as *Blowes* ! making us the sad *Ful-* placuit illos *fillings* of our *Saviour's Prophecies*, *Matt. 24.* *Totamphos* ! *Brother* against *Brother*, *Father* against *Son*, *Virgil.* &c. like *Jeab* and *Abner's*, *Let the young men play before us* ! and 'tis a sad *Game* where

Math. 24.6,
 &c. Quo quo
 scelesti Ruitis?
 aut Cur Dex-
 teris aptantur
 Enses Condit?

Judg. 21.3.

2 Sam. 2.14.

Gen. 27.45.

K. Charles in
 his Medita-
 tions, c. 28.

* See Dr.

H ylin's view
 of the Reign of
 K. Charles the
 1. p. 132. &c.

|| Effera, ig-
 nota, horrida,
 Tremenda, Cælo
 pariter ac Ter-
 ris mala, Mens
 incus agitat;
 vulnera & Cæ-
 dem, & vagum
 Funus per Ar-
 tis, Sen. Tra-
 ged. in Me-
 dea.

where *Plaving* is slaying ! which side soever
 hath the *better* , both are the worse for it ,
 and either *Conquest* deserves rather *Tears* ,
 then *Smiles* (as some *Artists* say the same
 lines serve the *Face* for both) if one side be
 ruin'd in this Civil War , the other may
 lament with *Israel* , *How is it that there is this*
day one Tribe lacking in Israel ? Judg. 21. 3.
 Or if both parties with *Joab* and *Abner's*
 men fall down together , 2 Sam. 2. a third
 party will dance in both their *Ashes* , while
 the whole Land *mourns* , like sad *Rebekkah* ,
 Gen. 27. *Why should I be deprived of you both*
in one day ? the *Spoil* , of either Party (in
 such cases) challenging rather *Cries* then
Songs ! and *wringing* of *Hands* , rather then
*Ring*ing of *Bells* ! and especially the *Event*
 of our sad *Warres* , that is the *Seizure* and
Martyrdom of the best of *Princes* (the last
 and worst *Act* of this Fatal *Tragedy* !) 'Twas
 weightily spoken by this *Elegant King Him-*
self---That there are but few steps between
 the *Prisons* , and the *Graves* of *Princes* ! for
 the One of *His* (it seems) depended on the
 Other ! poor *David* being hunted like a *Pa-*
tridge , flies to *Achish* King of *Gath* , and
 there findes shelter from an *Enemy* ; but this
 good *Prince* (in his Distress) flye to his
 Native *Subjects* , and could finde no safety
 (though on a * *Stipulation* of *Security*) but
 is sold back unto his bloody *Enemies* ; and
 yet without all *Regret* , save onely a La-
 ment of *Modesty* , that He was set at an
 higher Rate (by his *Judasses*) then his *Lord*
 and *Saviour* ! but as his own *Subjects* were his
 Per-

Persecutors (to his greater *Griefs*) so his own *Houses* were his *Prisons* ! among which various *Scenes of Misery*, He is hurried up and down in *Scorn* and *Triumph* ! like his great *Lord* and *Master* too (as 'twere) from *Annas* to *Caiaphas*, from *Caiaphas* to *Pilate*, from *Pilate* to *Herod* (the *Snow-ball* of his *Sorrows* still increasing by the *Motion*) being denyed his desired *Servants* and deprived of all his *Dear Relations* ! and yet supplied them all with pious *Contemplation* ! Comforting his *Solitudes* with holy *Meditations* during his *Restraints*, Composing that incomparable *Book* 'Εὐδὲς Βασιλική, or *The Pourtraiture of His Sacred MAJESTY in His Solitudes and Sufferings*; which is indeed the best *Pourtraiture* of his Excellent Person, and which will be a *Character* of his *Parts and Piety* beyond all *Expressions* but his own, a *Monument* of richer *Metal* then all the *Tombs of Brass or Marble*; and an *Epitaph* beyond *Inscriptions* writ in *Golden Letters*, or Engraven with a *Pen of Diamonds*. I have heard of a *Picture*, of a fair *Hand* out of a *Cloud*, holding a large *Golden Pen*, writing *worthy matters for Posterity*; together with many *smaller pens*; writing inconsiderable things against it. Sure that suits well with *This King's Golden Quill*, drawing his *Pourtraiture*, and the many trivial *Libellers* scribbling against it; his serious *Book*, like the *Bird of Wisdom*, hooted at by a *Flock of Pamphlets*: But though all their *Endeavours* could not interrupt his *Book* from *Living*, yet they could its *Authour* ! by
hur-

* *Tribunal sublimati Sceleris ! coram Proditoribus de Proditione, coram Tyrannis de Tyrannide, coram Parricidis Parricidii infimulatur. Rex omnium quotquot sol vidit uspiam sanctissimus, justissimus, & clementissimus, &c.*

hurrying Him to their black * *Tribunal* (an High Court perhaps, but not of Justice any more then *Mercy*) where they would fain unload their *Sins* upon Him (having few of his own)

and therefore accuse him of *Treason*, before *Traitors* ; of *Tyranny* before *Tyrants* ; and of *Parricide* , before *Regicides* ! And that nothing might be wanting to their *Prodigious wickedness* ; They pretend all this the *Accusation* of the whole People of *England* (being but a pack of private *Villains* , and *Assassins* ! adding the *Mockery* of *Justice* (as *Himself* saith) to their *Inhumanity* ; They *Sentence* Him in an unprecedented way to what *Themselves* deserved, (and met with *some* of *Them* afterwards) the *Block* and *Scaffold* ! And through His *Banqueting-House* , forcing a way unto the *Scaffold* (as they used alwayes *Killing Circumstances* !) They hurried Him to the last Act of his *Tragedy* , which He performed with an *unimitable Christian Fortitude*, and having devoutly manifested Himself as well a true *Son* , as *Father* of the *Church* of *England* , He fell the *Churches* and the *Peoples Martyr* , the meekest of Men , the best of *Princes* , the best of *Christians* : yielding that *Royal Head* to an *Executioner* , which had so much *Excellence* within it , and had before been *Crown'd* with so much outward *Splendour*.

And

And this was all their
Sense of making him a
great & Glorious King:
Changing his fading
and painful Crown
of Thorns, which they
had platted on him!
against their Wills, into
an immarcesible Crown
of Glory.

And when they had
made us thus unhappy
and miserable (a Bar-
barity beyond Jewes
and Turks) they would
not allow us the Com-
forts of our Sorrow, nor
suffer us to Embalm
with Tears the joint
Funerals of our* Prince
and Countrey, Lear-
ning and Religion,
Church and State,
which all here tell to-
gether! enough to
make some sad Hearts
almost distrust a Pro-
vidence, but that good
Jesiah was taken in
their pits, the breath of our Nostrils, the Anoint-
ed of the Lord, of whom we said, Under his
shadow we shall live among the Heathen,
Lam. 4.

Nor need I add here the sad Consequents
of all this (as the present Age hath felt
them,

1.

*Cur Mandus militat sub vana Gloria,
Cujus prosperitas est Transitoria?
Tam cito labitur ejus Potentia,
Quam vasa Figuli, quæ sunt fragilia.*

2.

*Dic ubi Solomon olim tam Nobilis?
Vel ubi Sampson dux invincibilis?
Vel pulcher Absalon vultu mirabilis?
Vel dulcis Jonathan multum amabilis?*

3.

*Quo Caesar abiit Celsus Imperio?
Vel Dives Epulo totus in Prandio?
Dic ubi Tullius Clarus Eloquio?
Vel Aristoteles summus ingenio?*

4.

*Tot clavi procures, tot Rerum Spatia,
Tot ora Præsalum, tot Regna sortia,
Tot Mundi Principes, tanta potentia,
In icū oculi clauduntur omnia!*

5.

*Quam breve Festum est hæc Mundi Glo-
riæ umbra hominis sunt Ejus Gaudia,
Quæ semper subtrahunt æterna præmia;
In icū Oculi Clauduntur omnia.*

*Versiculos hosce scripsit Jacoponus vir
Festiva sanctitate præditus. Vide Dre-
xel. prodrom. p. 116.*

* *Vt suspiria etiam subscriberentur; 25
Tacitus affirms of the Times of Do-
mitian, that mens very sighs were
Registered and kept upon Account
to their undoing.*

Lam. 4 20.

Δρυὶς περισσὴς
πᾶς ἀνὴρ ξυ-
λβέται.

them, so wise *Posterity* will easily conceive them) You knew so soon as *Christ* was *Crucified*, the Soldiers cast *Lots* upon his *Garment*: and here so soon as they had murdered *Monarchy*, you know what *Havock* strait was made of all things; what sharing and dividing the *Offices* and *Revenues* both of *Crown* and *Church*! fulfilling the *Greek Proverb*, That when the *Oake* is felled, every one will be gathering wood; yet when this *Cedar* fell, many gathered *Sticks* but to fire their own *Nests* and young ones!

But 'tis remarkable *Argument* of his *Total Innocence*, that all Parties endeavoured so like *Pilate* to wash their *Hands* of his *Blood*, even those also that had washed them in it! the *Independents* alledging that they had onely done *Justice* on his *Person*, but that the *King* had been Murthered long before by the *Presbyterians* (that carryed all before them, till thy were cheated of their prey) when they deprived Him of his *Crown*, his *Sword*, and *Scepter*. His *Crown*, when they stripped him of those *Prerogatives*, which placed him in a *Throne* of *Eminence* above his *People*! of his *Scepter*, in divesting him of the *Power* of *Calling* and *Dissolving Parliaments*, and of his *Negative Voice*, in making *Laws*, *Convenient* for his *Kingdoms*: And finally of his *Sword*, by wresting the *Militia* out of His *Hands* by which He was disabled to *Protect* either *Himself* or *Subjects*! and so by consequence, that they had deprived him of his natural *Liberty*

See Dr.
Hyllin's
view of the
Life and
Reign of K.
Charles.

Liberty, as a *Man* ! of the *Society* of his *Wife*, as he was an *Husband* ! of the *Converse* and *Education* of his *Children*, as a *Father* ! of the *Attendance* of his *Servants*, as a *Master* ! and in a word, of all the *Comforts*, that might make *Life* valued for a *Blessing* ! So that there was nothing left for *These* to do, but to put an end to *Those* Calamities, into which this * *Man of Sorrows* had been plunged, by men of those *Principles* forequoted, and the *practises* flowing from them ! But since || late *Entrance* into the *Vineyard* is not out of *Capacity of Receiving* the *Penny* ; I wish that their *Repentance*, who returned at length to the *Rescue* of *Monarchy*, though too late to relieve this best of *Monarchs*, may find at least the *Mercy* of an *Act of Oblivion* both with God and Man.

* *Christus sic*
Carolus vir
dolorum.
Ita 53.
|| *Sero prestat*
quam non-
quam.

And now give me leave to shut up all this *Tragedy* with a short *Épilogue* : This *Glorious King* was the *Darling* of * *Heaven*, the *Delight* of *Mankind* more then *Vespasian*, the *Disdain* onely of *Vice* and *Baseness* ! the *Exactest Picture* of our blessed *Saviour's* *Life* and *Death*, that e're was drawn by any *Chronicle* ; and pointed out so by that casual *Lesson*, read the very morning of his *Sufferings* ! *Matth. 27.* And it may be said of him, as of good *Hezekiah*, 2 *Kings* 18. He trusted in the Lord God of *Israel*, so that a' c' r im was none like him among all the *Kings* of *Judah*, nor any that were before him.

* *Calomati-*
ras Nibis ad
vindictam
eripias.

2 *King 18.5.*
Vix Dedit,
vix dabit atas
Parem.

I shall close all, as || *Tacitus* doth the *Life* of *Agricola* (a right

|| *Quicquid ex Carolo amavimus, quic-*
quid mirati sumus, manet mansurumque
est in Animis Hominum in æternitate
Temporum, Fama Reum.

Un

nobis

* *Multis illis* noble *Roman*) changing but the Names. What-
bris flebilis soever we have loved in * *Charles the Good*,
occidit, Nulli whatsoever we have admired, still *lives* in
flebilior quam the mindes of all good men, and shall remain
mini. Hor. l. 1. so in the *Register* of *Fame*, and the *Succes-*
 Od. 2. sion of all ages.

POEM XXXVIII. } On the 30th. of }
 } January. }

THIS gloomy Day on our *Devotion* Calls,
 To solemnize th' untimely *Funerals*
 Of our great good *Josiah*; oh that we
 Were each of us a melting *Jeremy*!
 To pay the *Tribute* of our *tear* and *Eyes*,
 (As we did *kins*) unto his *Obsequies*!
 For *Moses* that can *Mourn* as well as *Sing*,
 Here's *Theam* enough, in the vast suffering
 Of *CHARLES* the First! for ne're was *Potentate*
 Of higher *Virtue*, or of harder *Fate*!
 His *Graces* and the *Malice* of his *Foes*
 Compos'd our *Loss*, and aggravated *Woes*!
 Three such *Superlatives*, as to rehearse,
 Each rather claims a *Volume* than a *Verse*:
 Yet may we gaze at what we cannot *reach*,
Hercules Foot doth his *Dimensions* teach.
 Sprung from a Race of *Kings*, whose Royal Height
 Did both the *Roses* and the *Crowns* unite:
 A *Star* that in the *North* arose, where He
 Christned the Land of his *Nativity*;
 With outward *Symmetry* exactly blest,
 A *Mansion* fit for so Divine a *Guest*,
 So rare a *Soul*. And as no *Galba* He
 With handsome *Minde* Hous'd in *Deformity*:

So neither like an *Absolom* he shin'd
 With *Lovely Body*, and deformed *Mind*.
 But here the *Case* did so the *Gem* infold,
 As *Silver Pictures* throwding *Fruits of Gold*.
 And in this *Sweet* and *Amiable Cell*,
 The *Graces* and the *Muses* gladly dwell;
 His *Vertues* were *Congenit*, and what Art
 Can scarce teach others, *Native* to his Heart.
 Fair *Fruit* he was, and *Ripe*; so *Early* grown,
 That He did rather drop into a *Throne*
 Than *Climbe* unto't; so *Prudent* in the Things
 That suit the *wisest*, and the *best* of *Kings*.
 Well Read in *Nature*, *Arts* and *Arms*, and Men,
 Judicious both at *Pencil* and the *Pen*:
 An able *Faith's Defender*, whose Dispute
 Could, or by *Tongue* or *Hand*, her Foes Confute:
 So skill'd in *Musick*, that He bore his Part
 With *Sions Orpheus*, and with *David's Heart*.
 But if His *Pourtraiture* you'd Rightly view,
 Look upon *That* which his own *Pencil* drew.
 His *serious Book*, whereof each *solid Line*
 Speaks Him (at once) a *King*, and a *Divine*;
 A *Piece* of such *unimitable Skill*,
 As none could, but his own Try'd Brain, Distill:
 Which while his *Foes* (*Egyptian Midwives*) strive
 To stifle in the *Birth*, make more to *Thrive*;
 That into all parts of the world 'tis flown,
 Speaking more *Tongues* then by most *Authors* known.
 An *Intellect* of such a vast Command,
 As reach'd the *Sphere*, and grasp'd both *Sea* and *Land*:
 Here *Dove* and *Serpent* kil'd, as if they meant
 To witness Him both *Wise* and *Innocent*.
 His *Justice* such, that you might tempt the *Sun*
 From his *Ecliptick*, sooner then He won
 From the least point of't, yet all *Temper'd* so,

638 **Capt in the Thirtieth of January.**

That *Mercy* waits upon't, where 'ere it go,
With such *Acuteness* as distinguish can
Between the *Malefactor* and the *Man*;
All his *Judicial Censures* so exprest,
As from a *Judges* Brow, a *Father's* Breast:
He liv'd an *Aristides*, and once dead
Unto the *Heav'ns* soon sad *Astrea* fled!
And if an *Emblem* may his *Grace* designe,
Like *Sol* in *Libra* did his *Justice* shine.
How did his *Temp'rance* (of all kinds) excell?
Let *Chronicles* go finde a *Parallel*
Of any Prince, nay any meaner Wight,
Whom *Health* and *Plenty* tempted to Delight.
His *Palate* was no fond *Depopulator*
Of the kinde *Elements*, *Air*, *Earth* and *Water*:
His *Meats* and *Drinks* were sober, and not nice,
To cherrish *Nature*, and not kindle *Vice*.
No *Planetary* Beauty could surprize
His wounded *Liver*, through his wandring *Eyes*;
No Pearl in one of them (as *David's* pair)
Nor t'other *Blond-shot*, but here both were fair;
Nor like that *Roman* (to prevent his *Flames*)
Did He command to take away the *Dames*:
But He could view the *Brightest* without stray,
To praise the *Potter*, not abuse the *Clay*.
And as he was a peaceful *Prince*, and meek
To *Nobler Spirits*, so was he not to seek
For courage to *Chastise* the bold and rude
With *Magnanimity* and *Fortitude*.
His *Foes* did finde how neer he was Ally'd
To *Cœur du Lyon*, when his *Metal* Try'd;
And had the *Hearts* of all been stout as *His*,
He ne're had fell, *Rebellions Sacrifice*!
Thus somewhat of his *Nature* you behold,
But 'twas the *Altar* sanctifi'd the *Gold*;

Reli-

Religion the *Dianna* was, which He
Cry'd up, above all *Principality*:
And *Theodosius* like disdain'd a *Crown*
Rather then yield the *Church* be trodden down!
That (indeed) neerer laid unto his *Breast*,
Then *Crowns* and *Scepters*, Life and all the rest;
Active and Passive *Graces* so contend,
Which should most *Saint* his *Life*, or *Crown* his End.
Faith, *Meekness*, *Hope* and *Patience*, with *Divine*
Love, and self-*Resignation* make Him shine
Like the bright *Scene* of *Souls*, with various *Lights*
Of the first *Magitude*, and *Clearest* heights.

Yet all this *Circle* of united *Grace*
Cannot secure *Him* from the *Gorgon-Face*
Of *vulgar Hatred* (Candid *Majesty*
Disdaining sordid *Popularity*,
Which takes the *Many*) common *Envy's* made
Vertues Companion, Honour's fatal *shade*!
Since then his *Life* was by a just *Account*
The *Practice* of *Christ's Doctrine* in the *Mount*;
How kinde and witty *Malice*? to afford
A *Death* of some *Proportion* to his *Lord*?
For which the English *Sanedrim* contrive,
That *He* should neither longer *Reigne*, nor live!
And to that end our *Rabble* also cry'd
Away with *Him*, let him be *Crucifi'd*!
I, first with dirty *Tumults* do they chase
His *Princely Person* from his peaceful *Place*:
And then through all his *Coasts*, the very same
Like *David's Partridge* hunt their *Royal-Game*!
Ne're giving over their *seditions Sin*,
Until the *Ass* had got the *Lyon's skin*!
Until the fruitful *Olive's* tearing down,
Advanc'd the angry *Bramble* to the *Crown*!
Whereby all *Lames* and *Liberties* were torn,

And the whole *Land* did in *Combustions* burn!
 Nor was a *Judas* wanting to them, nay
 Many *He* Had could with a *Kiss* betray!
 Yet at his *Apprehension* too they found
Majestick valour, many struck to ground!
 A *Sword* was drawn too in that *Garden*, where
Death whisper'd many a *Malchus* in the Ear!
 Nor without *Healing Tenders*; sold and bought
 He likewise was, and in their *Engines* caught,
 Is hurried up and down, and after all
 In *Bonds* transported to the *Judgement-Hall*!
 Where *Mickery* of *Justice* pieceth out
 The Real *Tyranner* of Rebel-Rout!
 There sate *Ambition*, *Sacrilege*, and *Pride*,
 Usurped *Power* and *Treason*; by their side
Envy and *Avarice*, and bloody *Zeal*,
 Laying the *Foundation* of their *Common-weal*!
 While at the Barr stood *Innocence* and *Grace*,
Humility with a *Majestick Face*!
 The *Lamb* before the *Wolves*! design'd to dye!
 Nor by these *Shearers* suffer'd to reply!
 Like his great *Master*, spit upon, accus'd,
 'Cause *Church* and *State* to Render he refus'd!
 Charging upon their *King* those *Crimes* were known
 By visible *desert*, to be their own!
 His *Palace* made his *Prison*, and his *Court*
 The Scene now of his *Passion*, and their Sport:
 His *Cane*, his *Reeden-Scepter*; Griefs and Cares
 (Not for Himself) the Crown of *Thorns* He wears!
 Proud *Rhadamanthus* there in *Scarlet-hue*
 Passing on *Charles* what was to *Bradshaw* due,
 An ugly *Sentence*, which (with trebled hate)
 They *Execute* upon Him, at his *Gate*,
 Hailing him too (with *Cap* and *Knee*) They mock,
 Guarding as to a *Throne*, when to the *Block*.

These bitter *Circumstances* surely were
To *Parallel* the *Gall* and *Vinegar* !

While *He* for Their *Forgiveness* pours out *Prayers*,
And *Legacies* the *Charity* to's *Heirs* :
Pilate would fain have wash'd away the *Blood*,
But these worse *Jewes* bath in his *Crimson* *Bloud* !

Blood-thirsty Tygers, could no streams suffice
To *Quench* your *fiell* but this great *Sacrifice* !
Cisterns of *Loyalty* had deeply bled,
And will you now *Dam* up the *Fountain* *Head* !
Cruel Phlebotomy ! at once to drein

The *Median*, and the rich *Basilick* *Vein* !
This *Butch'ry* was such, as when by *Cain*
A fourth part of the *Universe* was slain !
That *Roman Monsters* with we *Acted* see,
Three *Kingdoms* *Necks* feeling the *Ax* in *Thee* !
The *Church* and *State* *Laws* and *Religion*, all
Lie crush'd and gasping in great *Charles* his *Fall* !
November's *Plots* ill brew'd, are broach'd in worse,
And *January* now compleats the *Curse* !

At whose *Return* may *Sables* cloud the *Sky*,
And *Tears* (not *Beams*) distill from *Phæbus* *Eye* !

But oh my *Heart*, or thine (by this) doth ake
At these sad *Thoughts* ! then thus the *Total* take,
The *Life* and *Death* and *Book* of *Charles* may be
The *Church* of *England's* best *Apology*.

But swell'd with *Griefs* my *Muse* doth *Faint*, and here
Struck dumb needs *Pause* until another year.

PRAYER XXXVIII. } On the 30th
of January. }

OH Almighty God, Almighty in thy Justice, as well as in thy Mercy; and (as this Day) Almighty, not for us, but against us! We lie prostrate at thy Foot and Footstool; and our Soul cleaveth unto the Dust! thine Arrows stick fast in us (O God) and thou hast smitten us into the Place of Dragons! We lie this Day grovelling under the Burthen of thine heavy Indignation, and the Merit of our Unrepented Sins! which alas, hath drawn upon us all the miseries of a Civil and Unnatural Warre! and Armed us one against another with implacable and deadly hatred! so that all Law and Duty, Decency and Order, being turned into Blood and Violence; we are become like the poor wounded Traveller (that fell among Thieves betwixt Jerusalem and Jericho) Left wounded in our Head and Vitals, and more then half dead! Be Thou (oh Christ) our good Samaritan: For all others either stand still, helplessly looking upon our Troubles, or else pass by wagging their scornful Heads! while the Heathen are come into thine Inheritance. Thy Holy Temple (O God) have they defiled, and made our Jerusalem an heap of stones! The dead Bodies of Thy Servants have they given to be meat for the Fowls of the Aire, and the Flesh of thy Saints to the Beasts of the Field! while (in a double reproach) thine and our Enemies say, Where is now their God? We donot expostulate with thy

thy Providence (O Lord) Why standest Thou so far off (in such sad Exigents) and hidest Thy self in the needful time of trouble ? We acknowledge that our Sins were grown universal, our National Measures filled up, so that thy Justice could not spare our Princes and our Nobles, our Priests and People, all full of Provocations ! whose Cry, like Sodome, knocking at heaven's Gates for Vengeance, hath given us all up into the Hands of Cruel and Blood-thirsty Men ! who like those wicked Husbandmen, have abused Thy servants, beating some of them, and killing others. I, killing Him whom Thou sendest to be revered among us, that the Inheritance might be Theirs, and by sad Consequence all the Lamentations ours ! The Crown is fallen from our head, woe be to us, that we have sinned ! our Inheritance is turned to strangers, and our houses to aliens ! Servants have ruled over us, and there is none that delivereth us out of their hand ! The Elders have ceased from the Gates, and the young men from their musick ! The joy of our heart is ceased, and our dance is turned into mourning, because of the mountain of Sion, which is desolate ! the Foxes walk in it ! Remember (O Lord) what is come upon us, consider and behold our reproach ! turn thou us unto thee (O Lord) and we shall be turned ; Renew our Dayes as of old.

However we bless Thine Infinite Mercy, for that it shined even in this darkest Cloud of Judgment ! That although (for a punishment of Sin) Thou sufferedst our good Josiah to fall into their Pits, and as upon this Day, our King to fall

Upon the Thirtieth of January.

fall into their bloody Hands ! Yet diddest Thou wonderfully support Him in his Sufferings, and in and through all his Agonies, of Banishment, Imprisonment, Ignominies, and Death ! Causing Him to sing thy Praises (like Thy three Children in the furnace of His Fiery Trial) and like thy Champion Sampson, to wound more of his Enemies (by his conquering Patience) at His Death, then in His Life : By thy Holy Spirit and Example (blessed Jesu) so fortifying his Faith and Patience, his Charity and Perseverance, as at once Melted and Astonished his steelly Enemies, and Expressed Him more then Conquerour. And if thou shalt be pleased also to give us but the Grace of imitation, to become Followers of His Vertues, as he was of Thine; when our Extremities and Tryal-Days shall come, to put on the like steddiness and Holy Resignation; then shall all these and other temporal Losses prove happily our Spiritual Advantages, and our eternal Consolations.

Mean time we have all cause enough to contemplate the Fallacies and Emptiness of these Lower Vanities, where neither Greatness nor Goodness (we see) can Priviledge any from Violence and fatal Accidents no more then from a natural Death ! and therefore to place all our Confidence in thee, and not in any Earthly Succours; not in any Childe of Man, no not in Princes, whose breath is in their Nostrils, and so soon out of them ! how should we seek the things that are above ? above the Changes of this fickle Element ! to which end, Teach us so to number our days (O Lord) that we may apply our hearts to wisdom; even to that
spiri-

spiritual wisdom, Denying ungodliness and wordly lusts, that we may live righteously, soberly, and godly in this present world : and when Thou makest Inquisition for bloud, Lord, lay not this sin to the charge of *this Nation*, which was shed by so small and vile a part thereof.

Finally, magnifie that Mercy which Thou remembredest in the midst of Judgement, that Thou sparedst us a Remnant, and didst not cut off both Root and Branches in one Day ; for raising up many good Obadiah's to feed and hide thy faithful Prophets, and for the many thousands in Israel (that never had bowed their knees to the Baal of those Times) which Thou shelteredst under Thy wings of Providence ; but especially for preserving the Branches of this Royal Stock, untill the Tyranny was over-past, until the Time came that thou didst return the Heir, and overturn his Enemies ; and the Crown (being His Right) thou didst give it Him, and settle it upon Him ; where may it long and long be established, to the Advancement of the Church Militant, and increase of the Triumphant. Amen, Amen.

{The COLLECT.}

Epistle.
1 Pet. 2. 13.

Blessed Lord, in whose sight the death of thy Saints is precious; we magnifie thy Name for that abundant Grace bestowed on our late Martyr'd Sovereign; by which He was enabled so chearfully to follow the steps of His blessed Master and Saviour, in a constant meek suffering of all barbarous Indignities, and at last resisting unto blood; and even then according to the same Pattern, praying for his Murderers. Let his memory, O Lord, be ever blessed among us, that we may follow the Example of his Patience and Charity: and grant, that this our Land may be freed from the vengeance of his blood, and thy Mercy glorified in the forgiveness of our Sins: and all for Jesus Christ his sake. Amen.

Gospel
Matth. 21.
v. 23.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

M.
Psalms.
proper
20, 21. &
85, 118.

UPON
The 29th. of May, or Re-
stitution of K. CHARLES
the Second.

Lesson

1. 2 Sam.
19. v. 9.
2. Rom. 13.

This is a day of good Tydings. 2 Kings. 7. 9.



*And he brought forth the Kings son, &
put the Crowne upon him, and gave him
the testimony, and they made him King,
and anointed him, and they clapt their
hands, & said, God save King. 2 K. 11. 12.*

DISQUISITION XXXIX.

'TIs storied of Genebrard, one of the Vandal
Kings, that being in a Distress, He wrote
to a Friend to send Him these Three things,
scilicet, a Sponge, a Loaf of Bread, and,
an

an *Harpe*: a *Sponge* to dry his Eyes, a *Loaf* of Bread to feed Him, and an *Harp* to chear his *Heart* withal: and all *these three*, (now after our Distress) This suspicious Day brings from the Hand of *Mercy*; as first the *Sponge*, in the *Generality* of *Delivrance*, wiping all the sad Eyes of the *Nation*, nay of all three Nations; Secondly, the *Loaf* is presented in the *Festival* of *Commemoration*: and Thirdly, the *Harp* is heard in the double *Joy* and *Gratitude*; not onely for the Evâsion of the late *Miseries*, but also for the happy *Birth* and *Restauration* of our *Gracious* Sovereign *CHARLES* the Second. — Thus *Satan* and His can never be so watchful unto *Mischief*, (though he be that *Dragon*, Revel. 12.) as God is to *Protection*, being that *Eagle*, *Exod.* 19. altogether as *vigilant*, bearing up his young ones on his wings, interposing his Own self between Them and their Dangers. I confesse Mix'd and Chequered (as *Jacob's* Flock) is the *State* and *Condition* of *Christ's Church* here on *Earth*, (*Militant* is her Name, and the *Cross* her *Cognizance*) not as above, Crowned with *Stars*, and Roab'd with *Glory*, (that's her *Sabbath-Dayes* Apparel) but here Below She goes drest in her *Dyed Garments*, her *Seam-rent Habit*, her *Party-coloured Coat*! These are her working-Cloaths in this world (which is but *God's House* of *Correction* to Her) and yet, how like the *Sun*, methinks, breaking through a *Cloud*, shines this fairest of ten thousand? View well her *Portraiture*, and tell me, whether She be not shadowed of a

Cele-

Rev. 12.
Exod. 19.

Celestial Beauty ? Cant. 5. Complexion'd *Candida & rubicunda.*
 like her *Heavenly Husband*, *Sanguine Com-* *Cant. 5. 10.*
plexion'd, *White and Ruddy, &c. (i.) Rud-*
dy in her *Shame*, in her *Suffering*, in her *Per-*
secution! but *white* in her *Innocence*, in her
Patience, in her *Deliverance*. And though
 hitherto we have seen Her but in her *Blacks*
 and *Serrows*; yet this *Day* will present her,
 like the *Kings Daughter*, (nay like the
King himself) all *Glorious* in her *Apparel*:
 though She be so far like *Rachel*, as oft
 mourning for her *Children*, yet in this un-
 like her, that she can be comforted, and is de-
 livered. What if somewhat like the *Moon*,
 in her spots, her restless *Motion*, and in con-
 stant *Changes*? yet in this unlike her, that
 though sometimes obscured, she is never to-
 tally *Eclipsed*. The *Church* is that same lit-
 tle *City*, *Ecclef. 9.* which a great King be- *Ecclef. 9. 14.*
 sieged, (i.) the *Prince* of the *Aire* with all
 his *Powers* of *Darkness*, but the poor *wise-*
man, (i.) *Christ* by his *humane Poverty* and
divine Wisdom, delivered that *City*, (i.)
Nation, *Church*, or *Soul*; and deserves
 therefore to be remembred. The *Church* is
 that same *Fruitful Vine*, *Psal. 80.* which the *Bear* out of the *Wood* and wilde *Beast* out *Psal. 80. 14.*
 of the *Forest*, (i.) *Hell* and *Antichrist*,
Satan and his *Agents*, incessantly do *Root* at,
 but never can *Root* up; for the same *Right*
Hand that planted it, doth ever *Hedge* and
 fence it from *Destruction*. The *Church* of
Christ is that *Bed of Spices*, *Cant. 5.* which *Cant. 5. 13.*
 is indeed often bruised with the *Iron Rod*, but
 thereby still becomes more *fragrant* in the
Nostrils

Matth. 7.

Nostrils of her Well-beloved. *She* is that same firme *Building* in the Gospel, Matth. 7. on which the *Storms* of *Malice*, and showrs of *Blood* descend ! yet Founded on a *Rock* (that Stone which the Builders refused;) it stands inviolable. Lastly, the *Church* is that same

Revel. 12.

Teeming woman, Rev. 12. which the great *Dragon* opposeth with a Floud of Earthly *Powers*; but She is cloathed. with the *Sun* of *Righteousness*, and the *Moon* of all *Change* far below Her: though she is like the *Flaming Bush*, yet God being in the Fire, never to be consumed to *Ashes*. No *Elements* can In-

Isa. 46. 23.

jure Her, being guarded with those faithful *Promises* (both as to Provision) *Isa.* 46. *Kings* shall be thy *Nursing Fathers* and *Queens* thy *Nursing Mothers*; and as to Protection, *Isa.*

Isa. 43. 2.

43. 'When Thou passest through the *Waters*, 'I will be with Thee, and through the *Rivers*, 'they shall not overflow Thee; when Thou 'walkest through the *Fire*, Thou shalt not be 'burnt, neither shall the *Flame* kindle upon 'Thee; for I am the Lord thy God, the holy 'one of *Israel*, thy Saviour.

Exod. 14.

* *Alis vibi-*
culam, alio se-
pulchrum, M.
re Rubrum.
S. August.

And to adde *Instances* to *Types* and *Promises*, we comfortably remember, how *Pharoah* and his angry Army met with a wet * *Sepulcher*, where *Israel* had a dry passage: So that they might better have exclaimed, Were there no *Graves* in *Egypt*? *Gebal*, *Ammon*, and *Amalek*, *Sisera*, *Haman*, *Antiochus*, and others of her *Enemies* fell all on their deserved *Fates*! and for those *Persecutors* of the *Primitive Church*, scarce any one of them made a peaceful end. *Nero* became his

own

own Executioner, after he had been his *Mother's*! *Domitian* slain by his own *Children*, by his *Wife's* Instigation! *Trajan* and *Adrian* vexed with the Treacheries of the *Jewes*! *Decius* slain by the *Goths*! *Valerian*, Captive to the *Persian*, shuts up his *Dayes* in *Slavery*! *Dio-cletian* vexed with a sore *Disease*, changeth his *Empire* for an obscure *Life*! *Maximinus*, and *Licinius* were all subdued by *Constantine*! and *Julian* the *Apostate* (his *Death's* notorious) being wounded in battel with the *Persian*, he threw up a handfull of his *Blood* into the *Aire* — spending his last *Breath* in *Blasphemy*; Thou * *Galilean* now hast overcome me! So true is that *Observable*, || *None ever escaped Heaven's Indignation*, that had ill will to *Sion*. As the *Church* never wanted *Persecutors*, so never a *Deliverer*, a *Deliverer* more *Potent* then her *Adversaries* can be *malicious*! You know, He raised up *Moses* a deliverer from her first *Bondage* under *Pharaoh*; *Joshua* from her next *Perils* of the *Canaanites*; *Sam-pson*, *Ehud*, *David*, from succeeding *Enemies*, *Cyrus* (made a *Shepherd* of a *Wolf*) to bring the *Flock* of *Israel* from their *Babylonian* *Captivity*; and *Constantine* the *Great* from her *Primitive Tyranny*. Thus still had the *Church* *God's Rod and Staff* to *Comfort* her, not more encompassed with *Sorrows*, then with *Song* of *Deliverance*.

As this *Day* draws the *Line* down to our present *Gratitude*. — Oh the depth of *Divine Counsels*! O the *Abyss* of *Mercy*! that when *England* was not onely void of *Help*, but altogether destitute of outward *Hope*, of any

Alsted. lib.
Chron. Perse-
cat.

* *Vicisti Ga-
lilee*! Euseb.
E.H. vide vit.
Constant.
|| *Natus Ec-
clesie Persecu-
tor* manserit
impunitus.
Alsted. ut
supra.

Deus o pro
miraculis.

Pfal. 118.

*V. s. est Deus
i. Monte, &
quo magis mi-
ramini, Deus
in Monte'o,
in Monacho
Bened. etc.*

Dr. Love in
Oration.
Cantabr.

* Inaugura-
tion Sermon of
Roger. Turner,
p. 19.

seasonable *Relief* or *Succour* ; like a poor shattered *Vessel* torn with *Enemies*, and tossed with *Tempests* ! behold, an *Arme* (as 'twere) stretched out from *Heaven* Rescued her on a suddain, and steered Her into an *Harbour* of *Tranquillity*, and that without the *Lot* of *Jonah* falling on the Head of any one. A *Domino factum est*, This was the *Lords* doing, and wonderful in our *Eyes*. God was seen in the *Mount*, and (what's more wonderful) God was seen in the *Monk* ; a Monk not of the *Romish* Faction, but of a true Noble Extraction — a right *Benedict*, a blessed *Monk* indeed, the Tutelar *George* of this Enfranchiz'd Island, whose *Valour* and *Prudence* Conducted us out of the *Wilderness* of *Confusion*, without Leading us through the *Red Sea* at all. *Brass* and *Marble* are not enough lasting for the memory of this blest *Instrument* of such an unexpected *Mercy*. But He, He that stilleth *Winds* and *Waves*, He that scattereth the *Clouds* (those *Magazines* of his *Artillery*) He 'twas Reduced the cheering *Sun* among us, and, to our Joy and Wonder, brought back our longed for *Sovereign*, *Charles* the *Second*, as the revived *Phoenix*, out of the *Ashes* of that Crowned *Martyr*. And though I am no *Herauld*, give me leave to blazon somewhat of this *Charlemain's* Extraction, and to minde you that He is the Grand-Childe unto *James* the *Learned*, and to *Henry* the *Great* ; that he is the *Hundred* and *tenth* King of *Scotland*, (if * some reckon right) Derived from above twenty *Kings* of *England*, besides those before the

Con-

Conquest, and generally allyed to all the *Crowned Heads of Chistendome*; yet besides, such a Person, as might Deserve the *Crown* by *Merit*, did it not descend so on Him: and this sure smooths my Readers Brow (if Loyal) and makes Him on with a fresh *Patience*, or rather a fresh Expectation — For sure if ever any *Prince* was miraculously

*Quem Deus
Fecit, et
quasi in vola-
manus ascon-
didit.*

Preserved on Earth, and given from *Heaven* to a People, Ours was He, This Day. And no less was portended by that happy *Omen* at his *Birth*, that new * *Star* attending it; and, while his pious *Father*

* *Dum Rex Paulinas accessit gratus
ad Aras,
Emicuit medio Lucida stella Die.*

was pouring out his *Prayers* for the *Blessing*, shining at Noon-Day: This golden *Tongue* of *Heaven* thereby telling the world, what a future lustre He should adde unto the *Darkness* of these *Northern Climates*; and the *Sun* suffering an *Eclipse* the next day following, while this *Star* spread his *Beams*, the Heavens did as it were then promiscuous, that the *Eclipse* of the *Father* should not interrupt the future *Splendor* of the * *Son*.

* *Tu quasi
spondente
Cælo Patris
Fili sine non
oblituram
Splendori
Fili R. Love
ut supra.*

But to pass by many things, very many (not at all writing as *Historian*) yet this I cannot as *Divine*, the peculiar (aidance of the Holy *Spirit* over Him, in his Unalterable firmness to the *Protestant Religion* under so many strong *Solicitations*, (the least of which had been enough to have shaken a boasting *Pharisee* Ancient or Modern) that neither the reasonable *Kindness* of those of a contrary *Profession*, nor the scandalous *Unkindness* of those of his own Perswasion, could any whit

startle Him from his holy Resolution ; like the River *Arcthusa*, retaining its own Freshness though running through Seas of brackish waters.

Lam. 3 27.

He was an happy *Proficient* in the School of *Affliction*, which taught many solid *Vertues* to his tender years , (bearing the *Yolk* in his *Youth*) as *Prudence*, *Justice*, *Fortitude*, and *Temperance* ; which also by a kinde of *Hereditary right*, he so derived from his *Glorious Father*, that we may henceforth call these the *Royal Graces*, and not so much the *Cardinal*, as the *Caroline Vertues*.

But when we Reflect upon his *Patience* (during so many, so great, and so long *Troubles*) his *invincible Patience*, and *diffused Charity* (*Paternal Graces* both) *Charity* towards *Enemies* of deepest *Dye* ! He appears to all graceful *Natures* the very *Miracle* of *Clemency*. And now all these together, methinks so *Breath Christ* in him, and an *Evangelick Temper*, that I cannot but *Congratulate* these happy *Islands*, (Oh *Islands* truly *Fortunate* !) or rather *blessed* under such a *Prince*, whose *Life* and *Government* is such a *Rule* and *Pattern* both of *Christian Graces*, that even by this *Title* also (besides other) He deserves the *Royal style* of *France*, as being undoubtedly the most *Christian King*. — And therefore do we This Day heartily *Congratulate* the whole *English Nation* (the *Nations* of *Great Britain* and *Ireland*) touching their *Felicities* in *Charles the Second*: we *Congratulate* the *Common-wealth*, in His *Restoring* of her *Laws*, and *Peace*, and *Safety* : we *Congratulate* the *Church*, in His *restoring*

*Magna Britan-
nia & Angli-
a, Oh Insulas
vive Fortunat-
as!*

of her *Piety, Patrimony, and Honour*: We *Congratulate* the *Universities*, in *His* restoring of their *Arts and Sciences, Learning and Encouragements*: We *Congratulate* the *City*, in *His* restoring her *Commerce and Traffick*: We *Congratulate* them altogether, as, under *God*, secured and protected by his *Crown and Scepter*.

'Tis storied of some *Inhabitants* near the *Pole* (where *Night* some time of the year lasts for several *Moneths*) how at the end of that long *Night*, the *Natives* get upon their highest *Mountains*, striving to have the first *Prospect* view of that same *Friend of Life*, the long *History*.

expected *Sun*; which so soon as they perceive *Arising*, they *Clap* their *Hands*, *Adorn* themselves, welcome their long'd-for *Object* with loud *Acclamations*, and with mutual *Joy* *Congratulate* each other, with *Feasting* and *Embraces*. And can we now do less, at this *Appearing* of our *British Sun*, *Charles* the *Second*, in our *Northern Horizon*, after so long a *Night* of horrid *Rebellion* and *Confusion*? Sure our *Breasts* are too narrow to contain our *Joy*s, and therefore, like *Jordan*, let them overflow the *Banks*, like *Israel's*, Let them break out at our *Fingers ends*—

Oh clap your Hands all you People, *Psal.* 47. *Psal.* 47. 1.

and run over at our *Mouths* too, *Sing* loud unto the *Lord* with a *joyful voice*: Sure the *Mercy* is not inferiour to *Israel's*, *2 King.* 11. when they brought forth the *King's Son*, and put the *Crown* upon him, &c. And they elapt their hands, and said, *God save the King*. We must not onely *Joy* in the *Benefit*, but

2 King. 11. 12.
Arise & say
unto the Lord
God of Israel
(i) sa se
lic, & cedant
omnia felici-
ter, &c. Chal-
dec Paraphrase.

* *Benedicatur*
Deus, Vivat
Rev. Regnet
Carolus, &c.
De nostris An-
nis Tibi Jupi-
ter augeat an-
nos.
 † *Omnes unius*
Spiritu vivere.
Quintus
Curtius.

1 Sam. 12.24.

Vt bibat Ar-
bitrio Potula
quisque suo.

pray for the *Bringer*, and praise the *Author* of it. For this is a Day of good *Tidings*, and if we hold our peace we do not well, 1 *Kings* 7. Thus therefore we humbly kiss the Hands of *Majesty*, and Joyfully now wait on his *Triumphant Charint*, with this * publick and hearty *acclamation*, Blessed be God, may the King *Live*, and Charles the Second long and long prosperously *Reign* over us. — That we may account our *Felicity* as involved and wrapped up in *His*: As *Alexander's Army* confessed, They were † *Spirited* by Him. He is the *breath* of our *Nostrils*, Lam. 4. 20. Take we care that no unwholesome Vapours, no seditious Daumps be raised to annoy his Peace, and offend him Let me therefore bespeak you in the words of *Samuel*, 1 Sam. 12. Consider how great things the Lord hath done for you: But if you do wickedly, you shall perish, both you and your King! Sin is the *Forfeiture* of all *Divine Favours*! Mistake not *Debauchery* for Joy and Merriment; drown not your Reason to prove your *Loyalty*; Pray for the King's Health, but drink onely for your own. Remember the *Persian Law*, *Esther* 1. 8. What ever the Philosopher saith of *bonus vir & civis bonus*, A good man is the best Subject.

Go Ring your *Bells* of Joyfulness, but beware of holding fast the Cords of vanity, and of drawing Iniquity with *Cart-ropes*: Go Feast one another in your *houses* (and let the poor more then smell it) but withal, take heed you Feast not them whose Meat and
 Drink

Drink is the *Licentiousness* of Sinners: Kindle Bonfires in your Streets, but beware of those inflamed *Lusts* that kindle God's *Displeasure*. For as every *Sin* is a *Traitor* to the *Soul*, so every wicked person is a *Traitor* to his *Prince*, as-being a Rebel to the King of Kings; and the best *Christian* is the best Subject. Remember your *King's* pious *Proclamation* against all kinds of *Debauchery* and *Prophanation* whatsoever: Endeavour to be good, that you may be *Loyal*, and be *Loyal*, that you may be *better*.

Demonum Cibus, Hominum Lutus.

In a word, This is the day which the *Lord* hath made, that we might *Rejoice* and be glad in it: Mar not what *God* hath made by our ill manner of *Rejoycing*. Nay---This is the *Day* upon which *God* made the *King*: This 29th. of * *May* was the happy day of his *Nativity*: And his *Star* this Day rose the brighter in our *Brittish Hemisphere*, by the concurrence of a double *Lustre*, the *Inauguration* of his Life now becoming the *Inauguration* to his Crown. So that now, surely, a new and *Golden Age* is (as this Day) begun among us, if our *sins* interrupt it not unto *Posterity*; which let our *Prayers* endeavour to prevent, with that *Loyal* Apprecation which *Terullian* mentions the * *Primitive Christians* to have used (as well as the old *Romans*) to their *Emperours*, that *God* would bless *Him* with a long Life, a secure *Empire*, a safe *Palace*, a *Valiant Army*, a *Faithful Council*, a contented

Psal. 118. 23, 24.
* *Ille Sedes in excelsis perpetuumque deus.*

— Jam ferrea primum
Desinet, ac toto surgit gens
aurea Mundo.
* *Vita prolixam, Imperium
securum, Domum totam, Ever-
citus forres, Senatum fidelem,
Populum probum. O nem quatum.*
In Apolog. c. 35.

As Emblem of His Lustre, that e're while
Should through the Darkest Clouds the brighter smile:
Returns like Noah's Dove! with Fruits of Peace,
After the Deluge! making Tumults Cease;
As 'twere Creating us another World
Out of a Chaos in Confusions hurl'd!

Our Joy and Wonder both are so Extream,

That Sense can scarce perswade us but we Dream.

But what's become of all the Birds of Prey?

At sight of this brave Eagle, flown away,

Except whose Wings are Clipt: those Beasts of Night

Like Shadows Chac'd by this approaching Light.

That ugly worme of many Feet and Hair,

That lately sate in th Usurped Chair

Of England's Rose, making her daily shed

Her Beautious Leaves, is Trampled on, and Dead;

Nor may the Patrid Factions e're so Thrive,

As thence this Gnawing Worm again Revive!

Still may the Rose retain its pristine Grace

Of double sweetness, in a lovely Face.

Thus our sweet Orpheus with his happy Lute

Did Charm the Dinn, and jarring strings confute

Of Discord Notes; and the most Savage draw

Unto his Harmony of Peace and Law:

That now the Lamb may by the Lion sleep,

And by a Childe the harmless Serpent creep;

The Tiger spirit with the milde Kid may rest,

When all with Unanimity are Blest.

Thus our Amphion's Organ did invite

A flinty Race of Mortals to unite

Into a stately Thebes, whose Burgers Love

The safest Walls may of our Sparta prove.

Thus like a skill'd Chirurgeon, with his Art,

Great Charles Re-joynts each dislocated part

Both of the *Church* and *State*, untill the same
Become as *splendid* as the ancient *Frame*.

Our *Joy* and wonder both are so Extream,
That sense can scarce perswade us but we *Dream*.

Our *Charlemain*, here, from his sad *Exile*
Returs like *Phœbus* with the sweter *smile*
From his *Eclipse*, and with Him too doth bring
The various *Comforts* of a welcome *Spring*;
Our *Winter's* fled, and Sleep secure from *Fears*
Shortens our *Nights*, and *Dayes* more free from *Cares*
Transact their pleasing *Toyl*, since now 'tis known
The *Fruits* of each oner *Labours* are their own:
Our *Clonds* are turn'd to *Sun-shines*, and our *showrs*
To *smiling Beams*, our *Dirt* to *Fruits* and *Flowers*.
The *Fields* a kinde of *Pageantry* Conspire,
While every Neighbouring *Grove* Becomes a *Quire*;
All things put on a Face of *Mirth* to see
The *King* and *Kingdomes* pristine *Dignity*
Hap'ly restor'd. And as our *Months* o'reflow
With Gladness, so a *Gratitude* we owe;
To our great *Benefactor*, which should raise
Our *Hands*, and *Hearts*, and *Lives* unto his *Praise*.
Blest be that *Hand*, whose prudent *Conduct* led
In such a *Conquest*, as no *Blood* was shed;
A sweet dry *Victory*, where all did yield,
And yet no *Crimson* stain'd the *Conquering* Field.
Howe're some other *Champions* Sainted are,
Methinks This *George* was *Englands* *Tutelar*,
Where *Mars* and *Mercury* together went

To slay the *Dragon*, save the *Innocent* :
Wisdom and *Valour* that *Rebellion* came
 Ever deserve to *Fill* the *Trump* of *Fame*.
 But above all, blest be that *Mighty Arms*
 That brought all this to pass ; O may the *Charm*
 Engage us to such *Piety* and *Love*,
 That never may his *Favours* hence Remove ;
 That the same *Power* by which great *Princes* sway
 Their *Scepters*, may teach *Subjects* to obey.
 Happy when *Both* to the same *Center* move,
 When *Kings* Breath *Equity*, and *Subjects* Love.

Place this next to fol. 698.

PRAYEN

PRAYER XXXIX. } On the 29th. }
 of May. }

O Almighty King of Kings, who hast a special Providence and Protection for Kings and Princes, (as being thine own Ordinance and Institution, for the better Government of the world, and guidance of thy Church) continue this thy Mercy and Goodness; without which the world is still no other then a Confused Chaos, and a rude heap of Men! of Men little differing from Brutes in Savageness and Disorder, Violence and Rapine! To prevent which Thou didst early plant Principality and Dominion in the primogeniture of Families, with Principles of Subordination and Obedience in the rest of People; till in succeeding Generations Thou didst set up Judges, Kings, and Rulers, Monarchy being the most natural economy of the world in all the happy Instances of Heaven and Earth. And as Thou hast been pleased also to build thy Church upon the holy Patriarchs, Prophets, and Apostles (Christ Jesus Himself being the sole Foundation) so al-

ways be Thou a Sun and a Shield, a Delight and Defence unto Her; let Thy Wisdom guide Her, thy Love enflame Her, thy Grace enlarge Her, thy Bounty enrich Her, thy Blessings felicitate Her in all Ages. To which end, save and deliver (we beseech Thee) all Christian Kings, Princes, and Governors, as the best Guardians both of Church and State: as the best Nursing Fathers and Nursing Mothers of thine Israel.

And this day, we desire to pour out our Souls in Thankfulness unto Thee, for restoring such of us, whereas (for our Sins) many had long been our Rulers, or at least the Bramble King among our Trees: a Leopard watching our Cities, and the Wolf over our Flocks! But praise, Eternal praise be to thy Mercy, that aid miraculously protect our gracious Sovereign from all the Dangers both of Elements and Enemies; hiding him (like young Joash) under the shadow of thy wings, until the popular Tyranny was overpast! by land teaching his hands to War, and his fingers to fight; covering his head in the day of Battel, and securing Him from the Nimrods and the mighty Hunters; as to Moses, appearing for Him (as 'twere) in an Oak of Mannie, and delivering Him from the Chase of the Bloodthirsty: we bless Thee for Thy Mercies to Him on the Seas, preparing Him a trusty Vessel, and an happy Voyage (making the Windes and Seas obey Thee, in His preservation!) bringing Him safe unto the Haven where He would be.

Nor

Nor didst Thou leave Him there , though near Relations did, that stood helplessly looking upon Trouble, or rather opposing Him, out of complance with His Enemies ! not onely Banished from His own , but Tossed up and down among other Nations ! yet still supported by Thy Goodness , led all along by thy hand of Protection , creating him new Friendships out of Strangers , and Supplies out of Improbabilities , and living as Resignedly upon Thy providence, as e're before upon Thy bounty. O Lord , we praise Thee more especially for Thy spiritual protection of Him, (through the varied Scenes of His Afflictions and Temptations !) in the Constancy and steadiness of the true Religion ; that neither the Allurements on the left Hand , nor Discouragements on the Right , could make Him swerve at all ; but like well-seasoned Timber , never warping , approved Himself Thy Confessor , and His Peoples Comfort. For all these Thy Mercies past we bless Thee, but infinitely more for that of this Day present , His double Natalitials, His Birth into the World (and happy is that Land whose Prince is the son of Nobles) and his Accession to the Throne : our hearts are here too narrow to conceive our Joies , and our Mouths run over with Thanksgivings for this hoped, but unexpected Blessing , the Restauration of our gracious Sovereign Lord King Charles ; a Favour of such Magnitude and Wonder, that (like thy People Israel at the turning of the Tide of their Waters of Babylon) We are even

as them that dream , and that scarce dare
believe their senses ; and like Israel also, when
the Shout of a King was among them, our
mouths are filled with Laughter , and our
hearts with Joy ; our Hearts with Grati-
tude , and our Tongues with Praises.

This we acknowledge (O Lord) a mul-
tiplied Mercy , a Complexive Blessing ,
comprehensive of all the Benefits and Advan-
tages that may make a People happy. Lord,
pardon the expression of our Thank-
fulness , if it say of our Sovereign for Tem-
porals, (as of Thy Son for spirituals) In Him,
how hast Thou given us allthings ? In Him,
we praise Thee for restoring us our Laws ,
our Judges as at the first , and our Coun-
sellors as at the beginning. We thank Thee
for restoring us , in Him , our Right and
Propriety, so that each one may now sit safe-
ly under his own Vine and Fig-tree : We
bless Thee for restoring us (in Him) our
Liberties and Freedome , so that our Goods
and Persons are not now obnoxious to Sei-
zures and Imprisonments : We praise Thee
for restoring us (in Him) our Traffick
and Commerce , so that all the ends of the
Earth present us with their choicest Rarities,
both of Pleasure and Profit. We bless Thee
for restoring us (in Him) our Universi-
ties , whereby Arts and Sciences do flourish,
and the Schools of the Prophets do triumph
over Ignorance : but above all , we Laud
and Magnifie Thy Holy Name for restoring
us (in Him) our Piety and Religion , that

our Eyes may see our Teachers, (Teachers after thine own heart) and Those no longer thrust into obscure Corners, but as Lights shining in their Candlesticks : for our Church restored to her Purity and Patrimony, to her Honour and Sincerity. All these (O Lord) we owe to Thy good Providence and Bounty, as this Day bestowed upon an helpless, hopeless Nation ! O let Thy Mercies of Preservation second those of Thy Creation. Defend with The right Hand this Vineyard and her Guardian, which thine own right Hand hath planted, and now Re-planted here among us, that neither the wilde Boar of the Wood, Forein Hereticks, annoy Her ; nor the little Foxes of Homebred Schismaticks pluck off her Grapes ! Let no prophane hands pollute her Services, nor sacrilegious hands invade her Patrimony ; but thou, O Lord, look down, behold and visit this Vine, bless the Guardians and the Dressers of it, until it have taken Root again, and filled the Land, nay all Lands, with Fruits of Righteousness and Truth. And to that end Continue thy good hand of Mercy and Protection to our gracious Sovereign : Thine Arm is not shortned, that it cannot help, nor wearied, that it cannot hold out, but Thy Compassions fail not ; O let them never fail him, whom they have so long preserved. Let not our Sins stir up any Machinations against Him, Forein or Domestick O bless Him in his dear Relations and in all his Instruments of Church and State. Smite through the Loins of

of

of all that shall rise up against Him. Bless him in his Armies and Navies , make him successful both by Sea and Land ; Loved and Honoured both at home and Abroad. Establish His Throne as the dages of Heaven; in health and plenty , peace and safety, until the Silver Crown of Age be added to his Golden , and all of them Calcin'd into a Crown of Glory. Amen, Amen.

THE

{ The COLLECT. }

Epistle.
1 Pet. 11

O God, who by thy Divine Providence and Goodness didst this day first bring into the world, and didst this day also bring back and restore to us, and to his own just and undoubted Rights, our most gracious Sovereign Lord, thy Servant, K. Charles; preserve his Life, and establish his Throne, we beseech Thee; be unto him an helmet of Salvation against the face of his Enemies, and a strong Tower of defence in the time of trouble. Let his Reign be prosperous, and his days many. Let Justice, Truth, and Holiness; Let Peace, and Love, and all Christian Vertues flourish in his Time. Let his People serve him with Honour and Obedience; and let him so duly serve Thee on Earth that he may hereafter everlastingly Reign with Thee in Heaven, through Jesus Christ our Lord. Amen.

Gospel
Matth. 22. 16.

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

THE



} The DOXOLOGY. }

16. **A** S all things with strong *Inclinations* run (gun;
 Home to their *Principles* where they be-
 (*Fire* climbing to its *Sphere*, and rowling *Waves*
 Flowing to *Sea*, *Winds* posting to their *Caves*,
Earth stooping to the *Center*, fleeting *Aire*
 Up to its *Triple Region* doth repair :)
 So here to Thee (*Great God*) my *Muse* doth kneel,
 Who all the way did thine *Assistance* feel
 Through her whole *Flight*, though she did cast
 a glance
 (In thy *Saint's Honour*) on thy *Name's Advance*;
 Yet all this cannot *Gratitude* suffice,
 Till *She* present peculiar *Sacrifice*.

Eternal *Source*, whence all good *Issues* spring,
 Accept this mine (indeed *Thine*) *Offering*:
 Whatever's in it *Good*, the *Glory's Thine*,
 And all the *Imperfections* onely mine!
 Send it *Thou* then, into a *Blessing* forth,
 And that shall *Crown* it with ambitious *Worth*.
Profit and *Pleasure* may the *Reader* finde;
Weights to the bad, and *Wings* to each good
 Minde.

The *Book* Compos'd by thy constant *Aide*,
 Is a just *Victim* on Thine *Altar* laid.

R r

Author and Reader, with this Guerdon bless
 With *Grace* to A& but after *This Express*:
 That One may here Thy *Churches Glory* raise,
 And Both hereafter *Sing* Thine endless *Praise*.

Glory be to *God* on *High*, on
 Earth *Peace*, and Good will
 toward men.

Amen.

The



The Author's Recommendation of the Book
to Himself Multiplied, Edward
and Sarah Sparke.

DEAR Fledges of my Love and Hopes, to you
This *Muse* (of all) should be of *welcome view*,
As most ally'd sprung from your Fountain Head,
A Monitor that will *survive* the dead.
Mean time, to you that I might propagate
Something beyond frail *Nature's* brittle state,
The Distillations of my Brain combin'd
Into these wholesome Conducts of the Minde;
A Christian * *Map o'th' world* my *Pencil* drew,
Where (of both *Globes*) you have an *useful view* :
Which who so piously but travels o're,
shall make Returns above the golden store
Of *Drake* and *Candish*, (who the *Ring* did run)
and be companions of a brighter Sun.
and for your further guidance too, you may
Sarah's and *Hagar's* * *History* survey :
To guide your steps in an *Egyptian Night* :
but chiefly *This* peruse, as *Goshen Light*,
The good old *Churches Paths* you (here) may Trace,
While others do for *zero Clouds* Embrace :
Per *Pietie* as (now) again Reviv'd,
Whose *Ruine*, *Schisme* and *Herésie* contriv'd !
Per *Feasts* and *Fasts* freed from all just *Complaints*,
Commemorating, not *Adoring Saints*.
and 'tis good *Christian manners*, not a *Crime*,
to Render dues to *Person*, *Place* and *Time*.

* A Fun-
eral Ser-
mon Prin-
ted 1637.

* Sermons of
Mr. *Stute*
set out by me
Anno 1644.

Y y 2

But

But sure *Religion* there must needs Decay,
 Where such fair Boundaries are ta'ne away!
 The Book at first was purposely Design'd
 To steer aright your floating youthful minde;
 But others since desire to share with you,
 And importune it into Publick View,
 Liking the *Method* on't, or matter told;
 The one because 'tis *new*, the other *old*.
 When-e're the *Age* (then) Reels in *Giddy Zeal*,
 This *Piece* will sober steady *Truths* reveal;
 At one side *Scour'd* from Rusty *Heresies*,
 And *Purg'd* at other from wilde *Novelties*:
 Retaining Doctrines *Primitive* and Clean,
 Reflecting on that *Churches Golden Mean*,
 Which (like *Things Eminent*) had *hardest Fate*!
 All *Env'ing* what they cannot *Imitate*.
 Then *Read* and *Act*; This beaten *Church-way* Tread,
 And to the Stars it will you one day lead.

Δόξα Θεῷ μόνῳ.

Deo Gloria sit omnium.

FINIS.

*A Catalogue of the Feasts and Fasts as they are
either fixed to the Dayes of the several Moneths,
or as they are moveable with reference to Easter.*

	{ Circumcision,	I.
January	{ Epiphany,	6.
	{ Conversion of St. Paul,	24.
February	{ Purification,	2.
	{ St. Matthias,	25.
March	{ Ashwednesday,	<i>vide Easter.</i>
	{ The Annunciation,	25.
April	{ Palm-Sunday,	<i>vide East.</i>
	{ Good Friday,	<i>vide East.</i>
	{ Easterday,	<i>vide p.</i> 245.
May	{ St. Mark Evangelist,	25.
	{ St. Philip and Jacob,	I.
	{ Holy Thursday	<i>v. East.</i>
	{ Whitsunday, or Pentecost,	<i>v. E.</i>
June	{ St. Barnaby,	II.
	{ Trinity Sunday,	<i>v. Whitf.</i>
	{ St. John Baptist,	24.
July	{ St. Peter,	29.
	{ St. James,	25.
August	{ St. Bartholomew,	24.
September	{ St. Matthew,	21.
	{ St. Michael,	29.
October	{ St. Luke Evang.	18.
	{ St. Simon and Jude,	28.
November	{ All Saints,	I.
	{ St. Andrew,	30.
December	{ St. Thomas,	21.
	{ Christ's Nativity,	25.
	{ St. Stephen,	26.
	{ St. John Evang.	27.
	{ The Innocents,	28.

To finde Easter for Ever.

Prime	A	B	C	D	E	F	G
1	April 9	10	11	12	6	7	8
2	Mar. 20	27	28	29	30	31	April 1
3	April 16	17	18	19	20	14	15
4	April 9	3	4	5	6	7	8
5	Mar. 26	27	28	29	23	24	25
6	April 16	17	11	12	13	14	15
7	April 2	3	4	5	6	Ma. 31	April 1
8	April 23	24	25	19	20	21	22
9	April 9	10	11	12	13	14	8
10	April 2	3	Mar. 28	29	30	31	April 1
11	April 16	17	18	19	20	21	22
12	April 9	10	11	5	6	7	8
13	Mar. 26	27	28	29	30	31	25
14	April 16	17	18	19	13	14	15
15	April 2	3	4	5	6	7	8
16	Mar. 26	27	28	22	23	24	25
17	April 16	10	11	12	13	14	15
18	April 2	3	4	5	Mar. 30	31	April 1
19	April 23	24	18	19	20	21	22

When you have the Dominical or Sunday Letter in the uppermost line, guide your eye downward from the same till you come right over against the Prime, and there is shewed both what Month and what Day of the Month Easter falleth on that Year. For the Prime, or Golden Number, see your Almanack.

And besides this Demonstration, see a Rule to finde Easter for ever, p. 247.

